A Continuation of the Expoſition of the Booke of NVMBERS, or

THE Hiſtorie of Balak the K. and Balaam the falſe Prophet.

OR,

An expoſition vppon the xxij. xxiij. *xxiiij. and xxv. Chapters of the Booke of* NVMBERS.

*Wherein the Text is interpreted, the Method is opened, the Queſti*ons are anſwered, the Doubts are diſſolued, the Doctrines are handled, confirmed, and applyed to the Conſcience of euery one for the encreaſe of our Faith, and the bettering of our Obedience.

Written by WILLIAM ATTERSOLL, *Miniſter of the Word of God, at Iſfield in Suſſex.*

Micah. 6. 5.

O my people, remember now what BALAK *King of* MOAB *had deuiſed, and what* BALAAM *the ſonne of* BEOR *anſwered him, from* SITTIM *vnto* GILGAL, *that ye may know the righteouſneſſe of the Lord.*

Printed at London by *William Iaggard*, and are to be ſold *in Paules Church-yard*, 1610.

TO THE RIGHT WORSHIPFVLL SIR *Henry Fanshaw* knight, the Kings REMEMBRANCER *in his High-* neſſe Court of *Exchequer*, William *Atterſoll* *wiſheth the increaſe of Grace in this life, and eſter[illegible] happineſſe in the life to come.*

IN the building of the materiall Tabernacle, which the Lorde himſelfe commanded (Right Worſhipful) it appeareth, that as *Moſes* deliuered the platforme (a) as he had receiued it in the *Mount*, ſo the people of *Iſrael* as one man, furthered the worke with hart & hand; howbeit, one in one manner, another after another manner. Such as were beſt inabled (b) offered ſiluer and gold, blew ſilke, & pretious ſtones: Others, in regard of their pouerty, brought Goats haire, Rams skinnes, and Badgers skins, euery one anſwerable to his ab[illegible] No man appeared before him empty, and [illegible] cepted the meaneſt and ſmalleſt guift.

a Exod. 25. 40. Act. 7. 44. Heb. 8. 5.

b Exod. 35. 22. 23.

ded from a willing heart and a ready mind. In like manner it fareth with me, a poore labourer in the Lords vineyard, & a ſimple workman in his houſe. I confeſſe, I am not able to bring any great & glorious offring, but haue don my good will, to bring that which is ſound and ſubſtantiall, albeit it bee a ſmall and ſlender preſent, as it were a little Goates hayre, and a Rams skin, [c] or as the poor widdowes two mites that ſhe caſt into the treaſury, which was not reiected, but as well accepted as al the rich mens oblations, which gaue of their ſuperfluity. Now as God himſelfe, looketh not ſo much vpon the excellency of the worke, as the mind of the workeman; ſo, I humbly craue this fauour at your hands, that it would pleaſe you to weigh my good intent and honeſt purpoſe, rather then exact or expect any great matter to come from me. A wiſe Phyloſopher commendeth *Artaxerxes*, [d] who whē he perceiued a poor labourer (hauing nothing elſe at hand to giue him) to bring him from the Riuers ſide an handfull of water, accepted and reſpected it as a greater and better preſent.

c Luke 21. 2.

d *Plutar. in vita Artaxer.*

The treatiſe which now I offer vnto your view, is, the *Hiſtory of* Balak *and of* Balaam, both authors and actors of the ſame miſchiefe, as it is recorded in the booke of *Numbers*, which containeth profitable direction & inſtruction, and diſcouereth the Magicall practiſes and proceedings of the vnbeleeuers againſt the Church of Iſraell. For when the King of *Moab* perceiued his owne weakneſſe, and *Iſraels* ſtrength, he hyred the famous or rather infamous Sorcerer *Balaam* (as [e] the Scripture calleth him)

e Ioſh. 13. 22.

him) to curſe the people of God, whom he had already bleſſed, and moreouer determined to bleſſe, [f] according to his promiſe made to *Abraham*. This hath beene an old practiſe among the Infidels (and I would it were practiſed onely among them, and had not crept in among Chriſtians) to ſeeke helpe in dangers and diſtreſſes of the deuill, verifying the ſaying of the Poet;

[f] Gen. 22. 3.

[g] *Flectere ſi nequeo ſuperos, Acheronta mouebo:*

[g] Virgil. Eneid. lib. 7.

When *Nebucadnez.* was troubled with his dream, albeit he had *Daniell* & his companions, [h] that were ten times wiſer then all the Wizzards of his Kingdome: yet his confidence is in his [i] Inchanters, Aſtrologians, Sorcerers, & Caldeans, which were no better then the vaſſals & inſtruments of the deuill. When *Belteſhazzar*, ſcorned God and his worſhip, he was ſmitten with an exceeding terror and trembling in his heart, by the ſight of the hand-writing which appeared vnto him vpon the plaiſter of the wall of his Pallace. But what was the comfort that he ſought, & the remedy that he vſed? [k] He cryed aloud, that they ſhould bring the ſorcerers & ſouthſayers of the kingdome vnto him. When the Lord plagued the chiefe Cities of the *Philiſtims*, for the prophanation of the arke that they had taken, they conſult in their miſery with their Prieſtes and Prophets, how they may eſcape his hand which plagued them. 1. *Sam.* 6. 2. Thus were the Gentiles Worſhippers of falſe Gods, wont to ſeeke to Diuiners and to Deuils, in their calamities and troubles: and thus did Sathan dally with them, and delude them to their deſtruction, as wee ſee in this

[h] Dan. 1. 20.

[i] Dan. 2. 2.

[k] Dan. 5. 7.

presēt Hiſtory, and as the wiſer men among the *Painims* themſelues eaſily eſpied. *Tully* reporteth of *Cato*, a wiſe man of *Rome*, that he much marueiled g that the Southſaiers laughed not at their owne iugling & couſening of the people, ſo often as they met one another, and one looked vpon his fellow. Notwithſtanding, all Writers in a manner doe teſtifie, that albeit the Wizzards were indeed fooles, and the maiſters of folly, yet were they liberally and bountifully prouided for, that they ſhould attend vpon their ſuperſtition. Of all cuſtomes and tributes, the h firſt part was for their Prieſtes and Prophers; the ſecond for the king, the third for the Souldiers. So when *Balak* vnderſtood that *Balaam* was come vnto him, i hee went out to meete him, he feaſted him with his Princes, and promiſed him rich rewardes. But of this I haue ſpoken at large in this Booke.

g *De diuinatio. lib. 2.*

h *Diodo. Sicul. lib. 2. cap. 3.*

i *Numb. 22. 36. 40.*

Theſe ſimple labours of mine, I deſire ſhould come to the publique view of the world, vnder the ſhield and protection of your Worſhippe name, as well in regard of that loue you haue alwaies ſhewed to learning, euen from your youth, whereof my ſelfe am witneſſe: and in regard of the fauour you ſhewed me at my repaire vnto you, in that trouble which befell me about the poore liuing that now I enioy. We find by daily experience, that none are greater enemies to learning, then ſuch as themſelues are without learning and loue of learning: and therefore wee appeale from their iudgement which is corrupt, and offer to bee tryed by more equall and indifferent Iudges. The ignorant man is

no

no fitter to iudge of knowledge, then the blinde man of colours, or the deafe man of sounds. But euery man that hath knowne you, can tell, and your selfe can among others testifie, being once a poore member of that Colledge, whereof you were a chiefe and choise Ornament, (though time hath bin sufficient to weare out that acquintance, which also weareth and wasteth vs) that you imployed your selfe in study more ordinarily then men of your sort and quality do, and gaue good proofe of great profiting therein: so that, now I intreat you as another *Mæcenas* to countenance this simple worke, whereof I know you are able throughly and sufficiently to iudge, & which I hope you shall find to be sound. My purpose herein is not, to teach you any knowledge whereof you are ignorant, but rather to confirme that which already you know, and to stirre vp those good affections which appeare in you. It was well saide of an Heathen man, [b] that Children should endeuour to be inheritors not so much of the Fathers Landes and liuinges, or their wealth and worship, as of their vertues, goodnes, and godlinesse: according to the saying of [l] the Poet;

[b] *Isocr. orat. ad Demonic.*

[l] *Ouid. lib. 13. Metamorphos.*

Nam genus, & proauos, & quæ non fecimus ipsi,
Vix ea nostra volo.——

Your worthy Father was zealous in the truth, and a great louer of the sincere Ministers of the Gospell. I shall not need to counsell you to walk in his steps, which were but to stir vp him that already goeth; nay, runneth the right way. I know also, you haue many better helpes at hand, for encrease both

both of faith and obedience, then my Mediocritie can any way affoord: yet the glory of God shineth forth, not onely in greater things, but in small and slender. And albeit, we haue the greatest vse of the greater lightes, [m] as of the Sunne to rule the day, and of the Moon to rule the night: yet can we not heereof conclude, that wee haue none at all of the lesser starres. This exposition of these fewe Chapters, beeing as a little sparke in comparison of the fire and flame that proceedeth from others, I thought might not be altogether vnprofitable, being added vnto their labours. Euery one [n] hath his proper guift of God, one after this manner, and another after that, for the edification of the bodie of Christ. Thus craving pardon for my present boldnesse, and intreating a fauourable acceptance of my paines in this kinde, I commend your worship to the protection of the Almighty.

[m] Psalme 145. 7. 8. 9.

[n] 1. Cor. 7. 7.

Your worships to be commanded in the Lord,

WILLIAM ATTERSOLL.

THE laſt yeare (Chriſtian Reader) I put forth an Expoſition vpon the 20. and 21. Chapters of the Booke of Numbers, vnder this Title: The Path-way to Canaan: at what time I remember, I promiſed vnto thee to publiſh the Hiſtory of Balak and of Balaam, which immediatly followeth in order after the former. I know, that promiſe is worthily eſteemed and accounted to be due debt. Now, as a poore man, though I haue ſtayed long before I haue performed that which I promiſed, and thou haſt expected, yet at the length (as thou ſeeſt) I am as good as my word, and doe tender thee payment in good and lawfull Money, (a) currant among Merchants, as thou ſhalt finde if thou vouchſafe to try it by the Standart; that is, by the waightes of the Sanctuary. The fault of the late comming out whereof (if any be) is not in my ſelfe, who had prepared it long before. There is much profitable matter behinde in this Booke, containing neceſſary inſtruction to the Church of God, who otherwiſe would neuer haue commended and committed this to his Church, nor haue reſerued it as one ſpeciall part of the treaſure of his houſe to all poſterities. Yea, ſuch places as ſeeme herein moſt barren and vnfruitfull, haue their proper vſes, either to teach, or to inſtruct, or to conuince, or to correct, or to comfort. A learned Philoſopher teacheth, (b) that of all naturall thinges there is nothing ſo vile and abiect which bringeth not ſome profit vnto men. If this be truely ſpoken of naturall things, (as doubtleſſe it is, ſeeing the workes of nature are not wrought in vaine, but all are made to ſome ende) how much

a Gen. 23. 16.

b Ariſtot. de part. animal. lib. 1. cap. 5.

much more may it be ſpoken of ſupernaturall things, and eſpecially of (c) *the holy Scriptures which were written with the finger of God,* [d] *and penned by his holy Prophets and Apoſtles inſpired by him to that purpoſe. A wiſe man that hath gotten the report, and gained the eſtimation of humaine wiſedom, will vtter nothing by word of mouth without a cauſe, much leſſe put in writing, that which ſhall come into the hands of many. Shall wee then bee ſo vnwiſe, as to thinke that the moſt wiſe God (who is wiſdome it ſelfe) will or can vtter any vanity, and appoint his Secretaries to indite any thing that is without profite to the readers or hearers? I confeſſe one place may be more profitable than another, as one field is more fruitful with Corne then another; one houſe better ſtored with ſtuffe then another; one Garden more repleniſhed with flowers then another; and one Riuer better filled with Fiſh then another. But there is nothing in the Scriptures without vſe: & as in the members of the body,* [e] *the more vncomly partes haue more comlineſſe on, ſo ſuch places as ſeeme aboue others moſt void and empty, can oftentimes leaſt of all other be ſpared. The Mines and Mettals of Siluer and Gold* ([f] *which haue their veines*) *lie hid in hard ſtones: Hearbes wholeſome for meat and medicine, are found in obſcure places: and precious ſtones are taken out of the barren ſandes. In like manner, thoſe Scriptures that ſeeme leſſe profitable, are of great neceſsity; and when the ſhell is broken, the ſweetneſſe of the Kernell will delight and profit. Wherefore, ſeeing the whole Scripture is profitable; I purpoſe, as God ſhall inable, as time ſhall ſerue, and as ſtrength ſhall permit, to proſecute the reſt of the Chapters of* Numbers, *both going before, and following after theſe Treatiſes already diuulged & publiſhed,*

c 2. Tim. 3. 15 16.
d 2. Pet. 1. 21.
e 1. Cor. 12. 23
f Iob. 28. 1. 6.

liſhed, that thou mayſt haue a compleat worke, I mean an Expoſition vpon this whole Booke: if I may vnderſtand that my labors may any way be ſeruiceable to the church, or further the deſires of ſuch as are zealouſly minded, and if others (who are already entred into this courſe in our Engliſh tongue) ſhall not proſecute that which they haue ſo happily begunne. It is not vnknowne vnto thee, [g] *that ſome of reuerent account by ſhort, yet ſweete notes,* [h] *others by larger, and long ſtudyed commentaries, haue already plainely and profitably written vppon the two or three firſt Bookes of Moſes. If it ſhall pleaſe them to finiſh and publiſh the reſt, it ſhall bee that which I wiſh and deſire, as being an edification to thee, an eaſe to me; again, & aduantage to vs both. Thus thou ſeeſt, I deal with thee as the poore Tradeſman (who liueth not without borrowing) when he payeth the old debt, he is accuſtomed to borrow as much more: ſo hauing already diſcharged that which before I promiſed, I now couenant, by theſe preſents, vnder the former conditions (as by a Bill of mine hand) to handle the reſt of the Chapters, from the beginning vntill we come to the ending of the Booke: For the performance whereof, crauing the help of thy Prayers for Gods gratious aſsiſtance, I commit thee to his prouidence, who ruleth all things in Heauen and Earth.*

[g] Doct. Babington Biſhop of Worceſt.

[h] D. Willet, Hexapla in Gen. & Exod.

Thine in our Chriſt,

WILLIAM ATTERSOLL.

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¶ The Hiſtory of BALAK the *King, and* BALAAM *the falſe* Prophet, propounded, and expounded out of the Booke of NVMBERS.

CHAP. 22.

1 AFter the *Children of Iſraell departed, and pitched in the plaine of* Moab, *on the other ſide of* Iordan *from* Iericho.

2 *Now* Balak *the ſonne of* Zippor, *ſaw all that* Iſraell *had done to the* Amorites.

3 *And the* Moabites *were ſore affraid of the people, becauſe they were many, and* Moab *fretted againſt the children of* Iſrael.

4 *Therefore* Moab *ſaid vnto the Elders of* Midian, *Nowe ſhall this multitude licke vp all that are round about vs, as an Oxe licketh vp the graſſe of the field, and* Balak *the ſonne of* Zippor, *was King of the* Moabites *at that time.*

5 *He ſent Meſſengers therefore vnto* Balaam *the Sonne of* Beor *to* Pithor *(which is by the riuer of the Land of the children of his folke) to call him, ſaying; Behold, there is a people come out of* Egipt, *which couer the face of the earth, & lye ouer againſt me.*

6 *Come now therefore, I pray thee, and curſe this people (for they are ſtronger then I) ſo it may bee that I ſhall bee able to ſmite*

them, and to driue them out of the Land: for I know that he whom thou blesſeſt, is bleſſed, and he whom thou curſeſt, ſhalbe curſed.

7 *And the Elders of* Moab, *and the Elders of* Midian *departed, hauing the reward of the ſoothſaying in their hand, & they came vnto* Balaam, *and told him the words of* Balak.

8 *Who anſwered them, Tarry heere this night, and I wil giue you an anſwere, as the Lorde ſhal ſay vnto mee, So the Princes of* Moab *abode with* Balaam.

9 *Then God came vnto* Balaam, *and ſaid, what men are theſe with thee.*

10 *And* Balaam *ſaid vnto God,* Balak *the ſonne of* Zippor, *King of* Moab, *hath ſent vnto me, ſaying;*

11 *Behold, there is a people come out of* Egypt, *and couereth the face of the earth: come now, curſe them for my ſake, ſo it may be that I ſhal bee able to ouercome them in battaile, and to driue them out.*

12 *And God ſaide vnto* Balaam, *Go not thou with them, neither curſe the people, for they are bleſſed.*

13 *And* Balaam *aroſe vp in the morning, and ſaide vnto the Princes of* Balak, *Returne vnto your Land, for the Lord hath refuſed to giue me leaue to go with you.*

14 *So the Princes of* Moab *roſe vp, and went vnto* Balak, *& ſaid,* Balaam *hath refuſed to come with vs.*

HItherto wee haue ſeene the proſperous and happy ſucceſſe, which the *Iſraelites* had againſt three mighty enemies, and the three-fold triumph ouer them. But heere ariſeth a new enemy, with a new deuiſe, or rather a knot and band of many enemies, to ſtop their paſſage, to leſſen their multitude, and to weaken their ſtrength. *Moſes*, therefore firſt declareth what lets and impedimentes they had, as blockes lying in their way, and what ſtopping of their quiet and peaceable proceeding. Thus they meet with many ſtayes, and encounter with many daungers that will dwell in *Canaan*. They had already ouerpaſſed many perils, and ouercome ſundry enemies, now they

they might begin to looke for reſt, and to repoſe themſelues in peace and quietneſſe. But ſee heere, in the example of the *Iſraelites*, as in a glaſſe, the life of a Chriſtian: Heere is no time long to ſit ſtil, heere is no place of pleaſure, when one danger is paſt, we muſt looke for another. For when they had ouercome ſome of their Enemies, as the *Canaanites*, and *Amorites*, now the very iawes of death, and the very gates of hell ſeeme to bee opened againſt them, and the deuill to poure out, as it were, at once all the venome of his mallice vpon them. Theſe hindrances, which heere they meet withall, are ſet downe in foure Chapters, whereof ſome are outward, and ſome inward, partly from others, and partly from themſelues, ſo that they had miſſed of their inheritance, both thorough the Counſels and plottings of their enemies, and through their owne ſinnes and wickedneſſe, had not God in mercy defeated the one, and pardoned the other.

Touching theſe hinderances caſt in their way; obſerue firſt of all the preparation of them in this Chapter: Secondly, the ſubſtaunce of them, and ſetting of them on worke, in the two next Chapters following. Laſtly, the concluſion of thoſe hinderances, both prepared and imployed in the fiue and twenty Chapter. Touching the preparing and prouiding of meanes to ſtop the *Iſraelites*, conſider in the firſt place a ſeeking & trying to get them: ſecondly, the obtaining and procuring of them. But firſt, the occaſions of ſeeking and ſending abroad are noted. The *Iſraelites* poſſeſſed the plain of *Moab*. *Balak* had heard what the *Iſraelites* had done to his neighbours the *Amorites*, their victories bred in him feare, and feare ingendered a very wary proceeding. He ſaw an huge multitude of them incouraged with their late proſperous ſucceſſe, and lying as Graſhoppers vpon the earth, ready to eate vp all that was round about them, as an Oxe licketh vppe the graſſe of the fielde. Hee thus beholding his Neighbours houſe on fire, nay conſumed with the fire, and his owne in imminent danger, thought it high time to looke about

him, and to seeke new remedies for those new accidents. For fearing in himselfe what might be the euent, fretting inwardly against his enemies, and doubting the losse of his owne kingdome, he resolued not to bee ydle, but to procure meanes to worke their confusion, [a] knowing that prouiding before, is better then repenting after, & esteeming it an high point of wisedome, not at all to trust, rather then afterward vainely to accuse those whome thou hast foolishly trusted.

[a] *Halicarn. antiq. Rom. lib.* 11

Now, because nothing serueth so fitly to auoide rashnesse, as Counsell, and that two eyes see more then one, and three more then two, he associateth vnto himselfe the *Midianites* his Neighbours, bordering vppon him, and therefore hopeth, that the neerenesse of the common danger, would easily ioyne them in the same cause. These entering into a confederacy as Brethren in euill, after long aduisement and consultation had among themselues, in the end do resolue to ioyne together against *Israel*, as against a common enemy, thereby to lessen his number, to weaken his strength, and to impaire his greatnesse rising by degrees, who seemed able to eate vp the *Moabites*, to consume their Townes, to possesse their substance, and to take both their Citties and substaunce into their owne handes. And because they thought it a great dishonour and disparagement vnto themselues, to sue to *Israel* for peace, and yet finde not themselues able to meete him openly in the field, they determine to send to a Witch and Wizard, who for Magicke was renowned among the Infidels, that when they could not preuaile by help of man, they might ouercome by the helpe of the deuill, like vnto the [b] desperate resolution of *Iuno* in the Poet:

[b] *Virg. Aeneid. lib.* 7.

Flectere si nequeo superos, Acheronta mouebo. that is;
What should I doubtfull stand where euer, I can my friends to make,
Since Heauens I may not moue, yet pittes of Hell I will vprake.

Thus the wicked forsake God, & go for succour to the Deuill, and therefore, while they seeke to auoid one mischiefe,

chiefe, they draw vppon themselues many. Wherefore, Messengers are directed, and great men are sent with great gifts from them of the league to *Balaam*, who in regard of his Citty was of *Pethor*, which *Ptolemy* calleth *Pacor*, lying on the Riuer *Euphrates*; in regard of his Country he was of *Mesopotamia*, a part of *Syria*, as appeareth in many places; In regard of his profession and practise, hee was a [c] Sorcerer and Sooth-sayer, as wee shall see afterward: He was sent for to curse the people, that is; to bewitch them, to weaken them with his charmes and spels, that so they might be able to match them, and to encounter with them, presuming vppon him (as the Church of *Rome* do of the Pope) that hee hath blessing and cursing in his owne sleeue, to apply and vse either of them at his owne pleasure. But we know indeed, that hee is blessed whom the Lord our God shall blesse (though the deuill and his Instruments should throw and thunder out their curses against him) and he is accursed, whom our GOD shall curse (though all the world should pronounce him blessed.) As for the blesinges and cursinges of cunning men and women, they are nothing; neither the one helpeth, nor the other hindereth, nay the deuils themselues, wholy set vpon mischiefe, cannot hurt vs any further then God permitteth. True it is, Satan, and consequently Sorcerers, his slaues and vassals, sometimes doe effect great things, (*d*) as wee see in the History of *Iob*, [e] and in the tentations of Christ, they exercise their power, not onely ouer the goodes, but ouer the bodies of men, euen of the beleeuers; yet without the sufferaunce of Almightie God, they can doe nothing. They [f] could not enter into the Swine before they were allowed. *The* [g] *haires of our heads are numbred. Not a Sparrow falleth to the ground, without the will of our heauenly Father.*

[c] Numb. 23, 7 Deuter. 23, 4.

[d] Iob. 1, 12
[e] Mathew. 4, 5

[f] Mathew
[g] Mathew 10.

When *Balaam* saw the Messengers, that they came not with their hands empty, but brought great giftes, & promised greater, which oftentimes [h] *Blind the eyes of the wise, and peruert the wordes of the righteous*; the couetous wretch

[h] Exod. 23, 8

thirsted after the wedges of gold, as the wages of vnrighteousnesse, and his heart ran after filthy lucre to curse the people of God, that hee might inrich himselfe, and so to become a cursed Instrument to the cursed Counsels that were taken against the people of God. He desireth of the Messengers one nights respite to bring his businesse to good effect (not able at the present to resolue them) to see whether he could draw the Lord to fauour his purposes and proceedings. God appeareth vnto him, and asketh him what the men were that came to him; not that God was ignorant, and needed to be taught or instructed what those persons were, but to draw from him a voluntary confession of the matter, which being truely opened and declared, God forbiddeth him to goe to the *Moabites*, because they had a mischieuous purpose, and to curse the *Israelites*, because they were a blessed people. When he perceiued to his great griefe, that God had concluded and determined to continue his mercy and blessings vpon his people, which no deuise of man could diminish, no workes of the deuill could abolish; the Morning beeing come, he returned an answere to the Messengers, and sent them backe without their long-hoped desire, excusing himselfe, that he could not go with them, as himselfe desired, and as they had deserued at his hands, and hauing his minde wholly fixed on his reward, [i] he saith, Returne backe to your Lord; as for mee, I desired nothing more then to accompany you, but the Lord hath stopped and restrained my purpose, and will not suffer mee to go with you, or to helpe you. Wherein obserue, how this couetous hyreling, and false Prophet, being willing to vndertake the worke, because of the wages, and to promise his best helpe, that he might finger the hyre, behaueth himselfe fraudulently and vnfaithfully (as hyre-lings do) mincing the matter, and reuealing one part, but concealing another part of the reuelation giuen him of God. For whereas God had saide, *Thou shalt not goe, thou shalt not curse the people, because they are a blessed people*, denying vnto him, as

[i] *Ioseph. antiq. lib. 4. cap. 6.*

as well his purpose of going, as his promise of cursing, he declareth the former, but dissembleth the latter, he sheweth to the Princes and Gouernours, that God restrained him from going, but hideth this, that the same God had forbidden him to curse the people, together with the reason of it, *That they are blessed*, least the Messengers shoulde be offended, and his expected hyre denyed and detained.

This is the summe and substance of this diuision. But before we enter into the handling of the Doctrines offered heerein to our considerations (to the end wee may clearely see into the meaning of the whole History) it shal not be amisse for vs, to answere certaine doubts and difficulties that arise, as well from the purpose of *Balak*, as from the person of *Balaam*. Some of reuerent account in the Church, [k] interpret this History otherwise then can stand with the circumstances of the Text, and the proportion of faith in other Scriptures. For they suppose, that *Balak* sought helpe of the true God, reuerenced his Prophet, and had the seede of Religion remaining in his hart. If this were so, why doth he not himselfe flye to God by Prayer? And why doth he not stirre vp his people to praier? Why do they not all as one man, ioyne in supplications, and intercessions to be helped of God? Why did hee require *Balaam* to come with cursinges and banninges against Israell, if there were any sparke of true piety left in his hart? Againe, it is immagined, that *Balaam* was a Prophet of God, and endued with the spirit of Prophesie, to whome God vsed oftentimes, and ordinarily to appeare, and so do make him as it were a meane betweene the true Prophets, and the false Prophets, thereby God making himselfe knowne among the Infidels, and neuer leauing himselfe without witnesse. Such were the *Sybels* thought to be, liuing among the Gentiles, and giuing Testimony to the truth of God. But we know no such mean between true and false Prophets. For whosoeuer is not a true Prophet, is a false Prophet: and whosoeuer is a false Prophet, cannot be a true Prophet of God. He that is of God is a true

[k] *Caluin harmo. in 4. lib. Mosis.*

Answere.

true Prophet: he that is of the deuill, is a falſe Prophet. Neither doth the deliuery and vtteraunce of ſome trueth, make a true Prophet, for then the deuill ſhould be a true Prophet, who ſometime ſpeaketh the truth, albeit to a ſiniſter end. For he confeſſed [l] the *Meſsiah* to be the ſonne of God; thereby to darken the Doctrine of Chriſt, and to diſcredit the power of the Goſpell, raiſing a ſuſpition that he hath ſome familiarity and friendſhip with Chriſt, and by drawing men to doubt of the truth of our redemption, [m] inaſmuch as the deuill is a lyar from the beginning, and the Father of lying. And touching the *Sybels*, they carrie not any certaine credit and Authority, beeing all, or the moſt part, forged and foyſted in, to winne credit to the word of God, [n] which needeth not the lyes of any, to vphold the truth and authority therof. For they are brought in, ſpeaking more clearely and euidently, more plainely and particularly of Chriſt and his kingdome, then any of the Patriarkes or Prophets, then *Moſes*, or any that liued after him. *Eſay* is worthily accounted to be an Euangelicall Prophet, propheſying diſtinctly and determinately of the paſsion and ſufferings of Chriſt, yet it is as nothing in compariſon of that the *Sybels* expreſſe, touching the name and nature of Chriſt, touching his Originall & offſpring, touching his death and reſurrection, touching Antichriſt, and other enemies of the Church.

[l] Marke 1,24.

[m] Iohn 8, 44

[n] Iob.

Now, ſhall we thinke that God would reueale more to them then to his owne Prophets, and the ſonnes of the Prophets? To ſuch as liued out of the Church, more then to all that were brought vp in the Church, and ſucked the ſincere milke of the Scriptures, [o] and had the moſt ſure word of the Prophets, to the which they did take heede, as to a light that ſhineth in a darke place? Beſides, wee cannot holde this *Balaam* for any true Prophet, but for a falſe Prophet, ſuch as [p] *Simon* the Sorcerer mentioned in the *Actes*. Notwithſtanding all the goodly glozes that he maketh, to win himſelfe credite and eſtimation, whereof we ſhall ſpeake more afterwarde. Furthermore, others thinke

[o] 2. Pet. 1,19

[p] Actes 8.

thinke that *Balaam* ment his owne falſe Gods, when hee ſaith, *Tarry heere this night, and I will giue you an anſwere as the Lord ſhall ſay vnto me.* And againe, *Returne into your Land, for the Lord hath refuſed to giue me leaue to go with you*, but that he was preuented of his purpoſe, by the true God appearing vnto him. But this coniecture is ouerthrowne by the expreſſe words in this place. For the word is *Iehouah*, a name alwayes in ſcripture, giuen to the true God onely, and neuer applyed to any falſe Goddes; yea, the true God was knowne by his name among the Gentiles, and by it was diſcerned and diſtinguiſhed from the Idols of the Nations, which indeed are no Gods.

Obiection.

Anſwere.

Now, that wee may attaine to the true meaning of this Scripture, and reſolue of the right interpretation thereof, I will ſet downe certaine rules, and concluſions, which concerne the matter in Queſtion, which being fully determined, and throughly diſcided, the truth will euidently appeare to all men, how to carry this whole Hiſtorie, and make one part to agree with another. The firſt concluſion is, that *Balaam* was a lewd and wicked man. True it is, if we looke into his bare and naked wordes without the matter, and examine his ſayings, without his practiſes, hee may ſeeme a very faithfull, and right Religious man; yea, a moſt worthy and notable Prophet. Hee hath God alwayes in his mouth, and at his fingers ends, he wil not reſolue the Meſſengers before he haue asked counſell at the mouth of the Lord: if hee might haue an houſe full of Siluer and Gold, he cannot go beyond the word of the Lord his God to do leſſe or more: he telleth them, he can deliuer nothing vnto them, but what he receiueth of the Lord. But if wee conſider the matter aright, and try his faire ſpeeches by the Touch-ſtone of his foule life, and meaſure his wretched actes with his wicked Counſels, we ſhall eaſily diſcerne in his ſmooth carriage, a deep diſſembling, and the Lord to be ſparingly in his heart, that was aboundantly in the mouth. He had a prophane mind, and euill meaning, louing the wages of vnrighteouſneſſe, and being

The firſt concluſion.

beeing carried away with desire of money (which is the root of all euill) to curse the people of God, as the Apostle teacheth, and therefore hee was rebuked by a dumbe beast for his iniquity. He also was *Balaks* schoolemaister, and instilled the greatest mischiefe that might be into his heart, informing him how to subdue the people of God, [r] and teaching him to lay a stumbling blocke before the children of *Israel*, to draw them to spirituall and bodily fornication, when he saw that by his charmes hee could not preuaile against them. And albeit the *Israelites* were increased in number as the Fish of the Sea, and as the Starres of heauen, wherein were many thousand persons that could not discerne betweene their right hand & their left hand, yet hee was ready and willing to curse, where God had not cursed. And as a wretched death followeth a wicked life, so the Iustice of God found him out [f] lurking among the *Midianites*, to verifie the threatning of the Prophet: *As he loued cursing, so it fel vpon him, and as he loued not blessing, so was it far from him, as he cloathed himselfe with cursing like a raiment, so it entered into his bowels like Water, and like Oyle into his bones.*

[r] Reuel. 2.

[f] Numb. 21, 8

[t] Psalme 109. 17, 18.

Thus we see, as his life was, so was his death, a cursed beginning, a fearefull ending; God swept him away by a violent and sudden death, together with those that set him on worke, that as they conspired together, so they might be consumed together. If then, hee bee a wicked man, that intendeth to curse the people of God, that hath his heart possessed with Couetousnesse, that loueth the wages of vnrighteousnesse, that layeth a baite and snare to intangle men in euill, that seeketh to draw vpon them the wrath of God, and after all is slaine by the sworde of those whom he intended to destroy, himselfe falling into the pit which he had digged for others: then the first conclusion holdeth as a certaine truth, that this *Balaam* (whatsoeuer vizzard of Piety and holinesse he pretend and put on in outward shew) was indeed a very lewd and wicked man.

The

The second conclusion is, that *Balaam* was no true Seruant of God, but an open Idolater. This confirmeth further, and giueth strength to the former point. As he was leud in his life, so he was corrupt in his Religion, one of the Idolatrous *Gentiles*, an aliant from the common wealth of *Israell*, a stranger from the coueuant of promise. For whether hee were one of the *Midianites* as some imagine, or whether he were one of the *Aramites*, as wee declared before, whether he were sent for, neerer or further off, the conclusion holdeth, that he was none of the *Israelites*, (u) to whom pertaineth the adoption of Sonnes, the Arke of the Couenant, the Tables of the Law, and the seruice of God. Moreouer, when he was come into the presence of *Balak*, x they both went vp into the high places of *Baal*, where that abominable Idol was worshipped, where no doubt they serued *Baal* in the Idols Temple. Besides, it is apparent in the whole history following, that hee ioyned with *Balak* in his Idolatrous Sacrifices. If then he had not been one of the Idolaters, he would not haue gone to that Idoll, nor haue erected new Altars, contrary to the wil of God, who would onely be serued in the place that himselfe had appointed.

The second conclusion.

u Rom. 9, 4.

x Numb. 22. 41, & 23, 1, 2.

The third conclusion is, that *Balaam* was a very Witch and Wizard, a false Prophet, but a true Sorcerer, famous or rather infamous for his diuelish Magick which he practised among the wicked and Idolatrous Nations. Such a one was y *Simon* that Sorcerer, mentioned in the *Actes* of the Apostles, *who vsed Witch-craft, and bewitched the people of Samaria, saying, that he himselfe was some great man: to whom they gaue heed from the least to the greatest, saying, This man is that great power of God; and they gaue heed vnto him, because that of long time he had bewitched them with Sorceries.* Such a one also was *Elimas*, who was likewise a Sorcerer, a false Prophet, the child of the deuil, and an enimy of all Righteousnesse, withstanding the preaching of the Gospell, hindring the hearing of the Word, and peruerting the straight waies of the Lord. So had this *Balaam*, through his enchauntmentes

The third conclusion.

y Acts 8, 9, 10, 11, and 13, 6, 8

ments and superstitious Arts obtained a great name farre and neare among the Infidels, so that they resorted to him as to an Oracle, and esteemed him as an Angell of God, being able to helpe or to hurt, to further or to hinder, to blesse or to curse, whomsoeuer he pleased. Such were wont to be in great fauour and credite with Kings and Princes, as appeareth by the [y] enchanters of *Pharaoh*, [z] and by the Sorcerers and Astrologians of *Nabuchadnezar*, who were oftentimes called into their presence, and brought before them, as men in whom their speciall delight was, and their confidence reposed. These men, howsoeuer they were magnified in Princes Courts, and had an honourable name amongst the Nations that knew not God, yet were prophane Prophets, of prophane men, and the very chaplaines of the deuill, practising Charmes and Coniuring, [a] which by the iudiciall Law of God was Death.

[y] Exod. 7. 11. 22.
[z] Dan. 2. 2.
[a] Exod. 22. 18.

Thus the Scripture calleth him [b] a Sorcerer, in plaine termes and expresse words *Iosh.* 13. *Balaam the sonne of Beor the soothsayer did the children of Israell slay with the sword, among them that were slaine*. The word which the holy Ghost there vseth is *Rosem*, which signifieth one that diuineth by diuination, & fetcheth answeres from the deuil whom they tooke to be God; and it is one of those 8. sortes of Witches and practisers by Deuilles mentioned in the 18. chapter of *Deuteronomie*. And his very drift and purpose was to Curse; that is, to bewitch them, and so to weaken them with his enchantments, that they might be a cursed and detested, a lothsome and forelorne People. So it is noted, that, when the Embassadors came first vnto him to acquaint him with the purpose of *Balak*, [c] *they had the reward of the Soothsaying in their hands*. Yea when the Lord opened the mouth of *Balaam* to vtter his will, against his owne will, and the truth hath this wretch vpon the racke, [d] he confesseth that al his Sorcery and Soothsaying could not preuaile against Gods people, saying; *There is no Sorcery against Iacob, nor Soothsaying against Israel*. This also sundry [e] of the Fathers affirme, that hee was famous in art Magick,

[b] Iosh. 13. 22.
[c] Numb. 22. 7
[d] Numb. 23. 23
[e] *August. Serm. 103. de tempo.*

Magick, and mighty in working by hurtfull charmes, and thereby grew in great eſtimation among all the people of the Eaſt. This likewiſe is the iudgment of *Origen*, *Gregory Niſſen*, *Baſil*, and others, reputing him as a Prophet of the Deuill, thinking he had been oftentimes hired for like purpoſes, and perſwading themſelues he had made many like experiments of his ſcience in former times. Laſtly, the maner of his whole proceeding, [f] in his going to fetch diuinations and anſweares from the deuill, and in preparing ſeauen Altars, ſeauen Bullockes, ſeauen Rammes, ſeauen Sacrifices, is altogether correſpondent and anſwerable to the ancient Diſcipline of the Magitians, [g] who deſcribed a certaine kind of Heauenly force and vertue vnto vneuen numbers, as appeareth by the Poet, [h] *Numero deus impare gaudet*, that is.

A myſtery Diuine it is, that God
Delighted is in numbers that are odde.

This deuiſe proceeded at the firſt from the *Pithagoreans*, [i] who made all thinges to be the reſemblance and ſimilitude of numbers, [k] whom *Ariſtotle* and [l] *Galen* in many places laughed to ſcorne. Wherefore ſeeing wee haue ſufficiently prooued by Teſtimony of the Scripture, and authority of the ancient Fathers, that *Balaam* was no better then a Witch and Sorcerer, therefore hee dealeth in all his actions according to the learning of the *Augurs* and Soothſaying, which we will vnfold for our better vnderſtanding of this Hiſtory in the laſt concluſion.

Hitherto we haue ſpoken of the perſon of *Balaam*, and haue diſcouered his wicked life, his wretched Idolatry, his execrable Sorcery: we haue made it plaine, that both *Balak* the King, and *Balaam* the falſe Prophet, were of the vnbeleeuing *Gentiles* without hope in God, without beleeſe in Chriſt, without taſt of Religion, without ſparke or ſpice of Godlineſſe: ſo that in the next place wee will lay downe certaine rules of the baſe or Baſtard-religion of

[f] Numb. 24. 1.

[g] *Plin. natur. hiſt. lib* 18. *chap.* 30. *Eraſm Chil.* 1. *Cent.* 1. [h] *Vir. Ecloga.* 8

[i] *Syrian. in lib.* 4. *metap. ca.* 14 [k] *Ariſt. lib.* 14. *metaph.* [l] *Galen in lib. criticis.*

of theſe Nations, and vpon thoſe concluſions as vpon a ſure and certaine foundation we will build the interpretation of this place. Therefore, the fourth concluſion ſhall bee, that the *Gentiles* had and held many Gods, and onely the people of *Iſraell* beleeued and worſhiped one God, to whom *Moſes* ſaid; [m] *Heare, O Iſraell, the Lord our God is Lord onely*. When *Salomon* by Marying ſtrange Wiues, embraced alſo a ſtrange Religion, it is noted that his Wiues turned his heart after other Gods, [n] *So that hee followed Aſhtaroth the God of the Zidonians, Milcom the abhomination of the Ammonites, and Chemoſh the Idoll of the Moabites.* This the Apoſtle *Paul* plainly teacheth, 1 *Cor. 8. Wee know that an Idoll is nothing in the World, and that there is none other God but one: For though there be that are called Gods, whether in Heauen or in earth, (as there bee* [o] *many Gods and many Lords,) Yet vnto vs there is but one God, which is that Father of whom are al things, and we in him: and one Lord Ieſus Chriſt, by whom are al things, and wee by him.* Where wee ſee, the true Religion touching one God is oppoſed againſt the ſuperſtition of the Infidels, touching the plurality and multitude of Gods. Thus then wee ſee that in the corrupt opinion of corrupt men they had many Gods; ſome worſhipping the the Sunne, the Moone, the Starres; ſome the *Angels*; others *Iupiter, Mars, Mercury, Diana*, and many ſuch of like ſort. For beeing [p] left to the Vanity of their owne mind, they gaue diuine worſhip whereſoeuer any diuine gift appeared in any Creature, *And ſo while they profeſſed themſelues to bee wiſe, they became Fooles. They turned the truth of God into a lie, and worſhip the Creature inſtead of the Creator, which is bleſſed for euer, ſo God gaue them vp to their hearts luſts, and deliuered them vp into a reprobate mind, to do thoſe thinges which are not conuenient.*

The fourth concluſion.

m Deut. 6, 4.

n 1 Kin. 11, 4, 5

o 1. Cor. 8, 4, 5, 6.

p Rom. 1, 22, 25, 28.

The fifth concluſion.

The fifth concluſion is, that as they beleeued many Gods, ſo they imagined that euery people had his protecting God to bee their Patrone and protection, to ſtore them with bleſſinges, and to preſerue them from their enimies. In each Towne and Citty one was choſen to bee the

the *Deus Tutelaris*, that is, the Patron of the place: [q] when he was well pleaſed then they proſpered, [r] when he was angry they were ouercome and deſtroyed, as is teſtified by ſundry writers of good credit. Thus do the Papiſtes at this day. For as they call vpon ſundry Saintes for ſundry purpoſes; vpon ſome for the Plague, vpon others for the ſafe deliueraunce of Women, vpon others for the tempeſtes on the Sea, vpon others to obtaine faire Weather, and haue a ſeuerall Saint for euery ſeaſon: ſo they account them their Patrones, and call them by the name of their protecting Gods, [s] as appeareth by *Paulus Iouius* one of their owne writers of Hiſtories. Thus wee ſee, that the Idolatry of our time is indeed and in truth the ſame with the ancient Idolatry of the Heathen: ſo that albeit the names of the Idols bee changed, yet the nature of the Idolatry is ſtill retained. Now the truth of our concluſion is euidently collected and gathered out of the Scriptures. Heerunto commeth the reaſon produced by *Iephtah* to avow the lawfulnes of inheriting the Citties of the *Amorites*, which *Iſraell* had conquered by the Sword, and held by preſcription for three hundred yeares, [t] *Wouldeſt not thou poſſeſſe that which Chemoſh thy God giueth thee to poſſeſſe? So whomſoeuer the Lord our God driueth out before vs, them will wee poſſeſſe.* This alſo appeareth in the deſcription of the wickednes of *Ahaz*, [u] *In the time of his tribulation did he yet treſpaſſe more againſt the Lord, for he Sacrificed vnto the Gods of Damaſcus, which hee falſely ſuppoſed, had plagued him, and hee ſaid; Becauſe the Gods of the Kinges of Aram holped them, I wil Sacrifice vnto them, and they wil helpe me, yet they were the ruine of him and of all Iſrael.* It was the Lord that ſmote him, not the Gods of the *Aramites*: ſo that he is deceiued in thinking they were holpen by their protecting Gods. For ſuch was the wickednes of his prophane heart, that he did not acknowledge the hand of God to be gone out againſt him but aſcribed it to the power of thoſe falſe Gods, and therfore ſacrificed vnto them to his owne confuſion, to the ruine of *Iſraell*, and to the diſhonour of God. Therefore the

[q] *Macrob. Saturn. lib. 3. ca. 9*
[r] *Herodian li. 8*
[s] *Paul. Iouius hiſtor. lib. 24.*
[t] Iudg. 11, 24
[u] 2 Chr. 28, 23

the Prophet before reproued *Amaziah*, [x] *who, after the slaughter of the Edomites, brought the Gods of the children of Seir, and set them vp to bee his Gods, and worshiped them, Why hast thou sought the Gods of the people which were not able to deliuer their owne people out of thine hand?* Heerunto also commeth the boasting of *Sanecherib* ouer *Ierusalem*, [y] *Know ye not what I and my Father haue done vnto al the people of other Countries? Were the Gods of the Nations of other Lands, able to deliuer their Land out of mine hand? Who is hee of al the Gods of those Nations (that my Father haue distroyed) that could deliuer his people out of mine hand, that your God should bee able to deliuer you out of mine hand?* Thus in the heathenish Religion euery wood and field had his locall Gods, without whose good fauour no humane action could in that place haue any happy successe, (*a*) as appeareth in sundry Authors. When *Cambyces* and *Cyrus* departed out of *Persia*, they besought the Gods protectors thereof [b] to send them foorth fauourably and with good speed. We see then, that al Idolaters held this as a certaine ground and principle of their Religion, that euery place, euery people, euery prouince and Kingdome had a peculiar God to bee their Patrone and protectour, to defend their worshippers, to fight their battels, and to deliuer them out of the handes of their enimies.

[x] 2. Chro. 25, 14, 15.

[y] 2 Chro. 32, 13, 14. 2. Kings 18, 33, 34, 35.

[a] *Sophocl. in Electra. Tacit. histo. lib. 2.*

[b] *Xenoph. lib. 1. Cyropaid.*

The sixt conclusion.

The sixt and last conclusion remaineth (which is the cheife point to bee considered) that is, that Gentiles going to warre against any Nation, vsed ordinarily to coniure & cal vp the protecting God of that people, to forsake them and come on their part, promising to bestow either that place on him againe, or else a more large and spacious place, so that he should be sure to loose nothing by the bargaine. This is recorded at large by *Pliny* in his naturall Histories, where hee saith, [c] The first thing, that the ancient *Romaines* were wont to doe when they laid seige to any City, was to bring forth their Sorcerers, and by them to call forth the God or Goddesse which was the Patron or patronesse to protect that place: therefore it was neuer knowne and diuulged what God was the protectour

[c] *Plin. nat. hystio. lib. 28. ca. 2*

tectour or Patrone of *Rome*, least some of our enemyes should assay to coniure him forth, and so deale with vs as wee doe by them. Notwithstanding, [z] saith *Macrobius*, the name of their Protector is registred in the Bookes of the ancients, albeit much disagreeing and diuersly dissenting among themselues; som thought him to be *Iupiter*, some *Luna*, some the Goddesse *Angerona*: but others that thought it to bee *Ops*, are of better credit. This is also avouched by *Plutark* a learned Philosopher in his *Romaine* questions, where demanding the question, why it was accounted an heinous and horrible offence, either to aske or to vtter the protecting God of *Rome*, whether it were man or woman, (a) hee answeared, that there are certaine Charmes and Sorceries, whereby the Gods are fetched vp, which the ancient *Romans* vsing, and thereby preuailing in battel, and drawing the Gods of their enemies to their side, they prouided by this deepe silence of their Patron, that none should bee able to deale with them, as they had done to others, nor render vnto them the measure that they had measured vnto others. This it is [b] which the Poet remembreth in setting downe the destruction of *Troy*.

[z] *Macrob. Satur. lib. 3. cap. 9*

[a] *Plut. Rom. quest. 61.*

[b] *Virgil lib. 2. Aeneid.*

——————*Quæ sit rebus fortuna videtis,*
Excessere omnes adytis, arisq; relictis
Dij quibus imperium hoc steterat. that is;
The state of thinges ye see, the seates and Temples left alone:
The Altars and the Gods, whereby this Empire stood, are gone.

In these wordes it is obserued (c) by the interpreters, that the Gods of the *Troyans* were gone away and departed from them, and turned *Grecian*, because to auoid sacriledge they were called forth by their enemies. The like wee see in *Liuy* the flowre of *Roman* Hystoriographers, who bringeth in *Camillus* going to the assault of *Veij* a City of *Hetruria* praying thus, (d) *Tuo ductu Pythice Apollo, tuoq; numine instructus pergo ad delendam vrbem Veios, tibiq;*

[c] *Seruius in lib 2. Aeneid.*

[d] *Dec. 1. lib. 5*

hinc decimam partem prædæ voueo: te simul Iuno regina, quæ nunc Veios colis, precor, vt nos victores in nostram tuamq; mox futuram vrbem sequare, vbi te dignum amplitudine tua templum accipiat: that is; As by thy conduct and diuine power (ô) Apollo I do enterprise the sacking of the Citty *Veio*, so I vow vnto thee the tenth of all the booty: & thee I request Queene *Iuno* that sittest as Patron of this place, to accompany vs as conquerers into that Citty which now is ours, but by and by shall bee thine, where thou shilt receiue a Temple beseeming thy might and Maiesty. And to conclude, if wee would yet further vnderstand the order and maner of this Magicall superstition, wee may read the very forme and fashion at large (which those Nations vsed) in *Macrobius* whom before wee recited, [c] *Si deus, si dea est, &c.* That is; whether it be God or Goddesse that haue vndertaken the guidance and Gardian-shippe of this Citty and people, wee pray and beseech you to forsake this City and people, to relinguish their places, Temples, and holy things, and to depart without them; Strike ye a feare into the hearts of that people and Citty, betray them and come to our side, defend our Armies, protect our Cityes, and safegard our Temples, &c. This was the Charme that was vsed, when they went to the seige and sacking of any City, and in this maner they prayed, which was made when the *Romanes* called out the Gods of *Carthage* to come vnto them.

[c] *Macrob. Satur. lib. 3. cap. 9. Seruius in lib 2. Aeneid.*

The applicatiõ of the former conclusions to the matter in hand.

I confesse I haue stood ouer long in handling and debating these pointes, which I haue laid as the foundation of all that followeth, and serueth to cleere such doubtes as arise out of the Text, and is nothing at all from the purpose of that wee haue in hand. For these pointes, as certaine principles, being thus concluded, may easily be applied to our present purpose, and comparing the fashions of the *Gentiles* with the fitnes of the person, that the King of *Moab* chose, and by whom hee proceedeth in this practise, we may euidently gather the true sense of this Hystory, and see how the whole matter was caried and conueyed.

ueyed. For as the maner of the vnbeleeuing Nations was to sue and seeke to the Gods of their enemies to forsake them, and betake themselues to their side; so *Balaam* being a notable and notorious Sorcerer (as we haue proued before in the third conclusion) worketh by the Principles of Sorcery, and intendeth to beginne his businesse, and whole action, by calling vp the protecting God of the *Israelites* (which indeed was the true *Iehouah*) as wee see in the Chapters following by the words of *Balaam* himselfe. Besides, we may be the rather enduced to receiue and beleeue this truth, if we consider that all this sorcery and superstition, had his first Originall and beginning out of the East (from whence *Balaam* came) these were the maners of the men of the East, as appeareth in *Pliny* before remembred [f] and in others, who excelled all other people in the Art of Magicke: so that the manners, and the man arose both out of one place. Furthermore, as the Sorcerers in *Egipt*, being confounded by the mighty power of God in a base creature, confessed the miracles of *Moses* to be wrought by the finger of God, so when this soothsayer hath assayed at sundry times, and in diuers manners to worke his will, in the end, hee witnesseth with his owne mouth, [g] that there was no Sorcery effectuall against *Iacob*, nor Sooth-saying against *Israel*. Lastly, wee may obserue, how he calleth the Lord his God, *Verse* 18. *I cannot go beyond the word of the Lord my God*: because he knew, if he should worke any thing against *Israell*, hee must doe it by their owne God. For he doth not vse these wordes as the faithfull do in a speciall feeling of Gods fauour, and in the particular assurance and affiance of their own faith; inasmuch, as he was a couetous wretch, and an old Witch (as the Scriptures witnesse) but his meaning is, hee is the God, whom in all this cause I haue neede of, & by whom I must of necessity deale withall. He saith no more of him then he would haue done of the Idol-God of any Idolatrous people, he would haue called him his God, as beeing the God by whom he must worke all his feates. Thus

[f] *Iustin. hystor lib. 1. Polid. de innen. rer. lib 1. ca. 24*

[g] Num. 23, 23

then *Balaam*, intending to bewitch *Israel*, he must by the rules of his owne profession, coniure vp the God of the *Israelites*, whereupon it was that he deferred the Messengers sent vnto him, as if hee shoulde say vnto them: If I worke not by him, ye cannot preuaile ouer his people, he must first be drawne to your side, and afterward yee shall easily obtaine the other. Neither let any heere obiect against these things, that *Balaam* was ignorant of the true God, or that it agreeth not to the nature of God to reueale himselfe to Magicians, and to attend vppon their trumpery. For albeit he did not acknowledge him to bee the Creator and gouernour of the world, by whome all things stand or fall: yet hee knew him to bee the God of the *Israelites*, which was sufficient for his purpose: so that he meaneth not, in speaking of the Lord, his owne false Gods, but he consulteth with the true God, as sundry places in this present Chapter make manifest, [h] as when he saith, *Hee would answere them as the Lord should say vnto him, and that he cannot go beyond the word of the Lord*: So that he asketh counsell of the true God, and receiueth his answere of the true God. And this he doth, not as a Prophet of God, but as a Sorcerer. Neither may wee thinke it strange, that God should haue ought to do with Witches and Wizards, seeing he giueth answere, not onely to his owne people that cleaue vnto him, and call vppon his name, but to such as are out of the bosome of the Church, for his peoples sake, sometimes reproouing them, sometimes instructing them, sometimes conuincing them of euill, and alwayes leauing them without excuse. As heere hee teacheth *Balaam*, that all his Coniurations and enchantments were vaine and voide, seeing he hath decreed and determined, so to continue his blessing vnto the end toward the *Israelites*, as that no deuise of man, or work of the Deuill, shall bee able to hinder, or lessen, or abolish the same, as we shall see afterward.

h Numb. 22,8 18,19.

Verse 3. *And the Moabites were sore afraide of the people.* Hauing in the former words searched into the meaning of this

this Hiſtory, and examined the ſeuerall circumſtances thereof: now let vs come to the Doctrines that ariſe out of this diuiſion. And firſt, ſee the occaſion of the *Moabites* confederating themſelues with the *Midianites*, and the proiect of them both, in ſending out to a cunning man to helpe them; namely, a ſudden feare ariſing in their harts, daunting all their courage, weakening all their ſtrength, and driuing them into deſpaire. *Iſrael* was an Innocent and harmeleſſe people, profeſſing righteouſneſſe, abſtaining from all wrongs, ſurceaſing from all iniuries, for conſcience ſake, as we ſaw before when they deſired paſſage [i] through the Lands of the *Edomites*, and the *Amorites*; they would not enter into their fieldes, they woulde not meddle with their Vineyards, they would not drinke of their water freely: yet ſee, with what terrour and trembling they were ſtroken at the approach of the *Iſraelites*, neere to their borders. And this was the heauy hande of God vpon them, as *Moſes* declareth, *Deut.* 2. *This day will I begin to ſend thy feare and thy dread vppon al people vnder the whole heauen, which ſhal heare thy fame, and ſhal tremble and quake before thee.* Heereby wee learne for our inſtruction, that the Enemies of God and his people, are many times affraid, where no true cauſe of any feare is. Euill men are often afraide of the people of God, that faine woulde liue in peace. So *Saul* liued in continuall feare [k] of *Dauid*, he was vexed and diſquieted in heart, and neuer in reſt, although he were harmeleſſe, though he ſought peace, and enſued after it; yea, the more *Dauid* proſpered, the more *Saul* feared him. So did *Pharaoh* and the [l] *Egiptians* feare the *Iſraelites*, when they began to multiply and encreaſe in aboundance. Thus *Herod* [m] feared *Iohn*, knowing that hee was a iuſt and holy man, reuerencing him greatly, hearing him gladly, and doing many things at his preaching. Thus the high Prieſt [n] feared the Apoſtles, and the officers of the people. When *Herod* and the reſt of *Ieruſalem* heard of the birth of a new King, [o] they were greatly troubled & perplexed in mind. All theſe things confirme the truth

i Num. 20, 9. Deut. 2, 25.

***Doctrin.* 1.** Euill men fear, where no feare is.

k 1 Sam. 18, 15, 29.

l Exod. 1, 12.

m Mark 6, 20.

n Acts 5, 26

o Mathew 3, 2

of this Doctrine, and verifie the saying of the Wise man,
p Pro. 28, 1. p *The wicked flee when none pursueth, but the righteous are bold as a Lyon.*

Reason 1. The Reasons are these: first, because an euill man carrieth in his owne bosome, a conscience for sinne, which striketh and accuseth him, which citeth and summoneth him before the barre of Gods Iudgement seat. Albeit, no man can be deposed against him, albeit none can giue sentence and iudgement against him, yet hee carrieth that about him which is in stead of all, *Mala mens, malus animus,*
q *Tere. Andr. act. 1. se. 1.* q as the Poet saith, an euill minde, an euill meaning, an euill Conscience arraigning him at the Tribunall of the eternall Iudge, who shall giue to euery man according to his workes. It shall serue as plaintiffe, witnesse, iudge, and executioner against him. This is confirmed vnto vs by many examples in the word of God. When *Cain* had slain his owne Brother, and shed his Innocent bloude, which cryed for vengeance vnto Heauen, the reuenging hand of
r Gen. 4, 10, 12, 17. God r pursued him, liuing as a runnagate and vagabond vpon the earth, and fearing the sight of euery creature to be armed against him: he began to builde a Citty to hide his head, to yeeld him comfort, to prouide for his safety, and to defend him from iniury, but there also the Iustice of God ouertooke him, the vengeance of his hand followed him, & he was driuen from that enterprize. The like
s Dan. 5, 56 we see in *Belteshazzer*, s when there appeared fingers of a mans hand, which wrote ouer against the Candlestick vpon the plaister of the wall of the Kinges Pallace, albeit he knew not the substance and signification of the myracle, whether it foreshewed good or euill, yet hee carried his witnesse with him that could not be bribed or corrupted, so that his countenance was changed, his thoughtes were troubled, the ioynts of his loynes were loosed, and his knees smote one against the other. This terror of conscience the
t Leuit. 26, 17 36, 37. t Lord foretold as the punnishment of sinne, *Leuit. 26. I wil send euen a faintnesse into their hearts, and the sound of a leafe shaken shal chase them, and they shal fly, as flying from*

from a sword, and they shal fall no man pursuing them one vpon another, as before a sword, though none pursue them. And in another place, [u] *Thou shalt finde no rest, neither shal the sole of thy foot haue rest, for the Lord shall giue thee a trembling heart and a sorrowful mind: thy life shal hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life, In the Morning thou shalt say, would God it were Euening; & at Euening thou shalt say, would God it were Morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes which thou shalt see.*

[u] Deut. 28,65 66,67.

Againe, no maruell if the wicked be oftentimes smitten with feare, as with the spirite of giddinesse, because they want the shielde of faith, and the Helmet of hope, which are as two strong Anchors to holde the ship that it bee not shaken in pieces with the stormes, or dashed on Rockes, or drowned in the water, or swallowed in quick sands. A liuely faith in the sonne of God is the Mother of all true comfort, the peace of the soule, the life of good workes, the key of heauen; for being iustified by faith, [x] *We haue peace toward God thorough our Lord Iesus Christ, and reioyce vnder the hope of the glory of God. We haue not receiued the spirit of bondage* [y] *to feare againe, but we haue receiued the spirit of adoption, whereby we cry Abba, Father. We haue boldnesse against the day of Iudgement, there is* [z] *no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse, and he that feareth, is not perfect in loue.* The stronger our faith is, the lesse is our feare, as one increaseth, the other decreaseth: If our faith be little, our feare is great, as our Sauiour sheweth in the example of his Disciples tossed with a Tempest on the Sea, crying vnto Christ, and saying, (a) *Maister, saue vs, we perish*; who saide vnto them, *Why are ye fearefull, O ye of little faith?* So then, whether we consider, the checke of conscience, or the want of faith in euill men, we are confirmed in this Principle of our holy Religion offered to our considerations in this needlesse feare of these distressed, and distracted *Moabites*, that when God in his Iustice commeth neere them, their conscience checketh and

Reason 2.

[x] Rom. 5, 1.

[y] Rom. 8, 15.

[z] 1 Iohn 4, 17 18.

[a] Mat. 8, 25, 26

and accuſeth them, yea ranſacketh and rifleth them to the quicke, when no outward cauſe of any true cauſe appeareth.

Vſe. 1. Now, let vs come to the Vſes. If this bee the nature of the wicked, that he carrieth about with him a troubled & trembling cõſcience, then a wicked man is a very coward, and faint-hearted, being afraide of euery thing. True it is, there are many, who feare neither God nor the deuil, who ſeeme to bee valiant, to aduenture their fleſh, and to expoſe themſelues to deſperate dangers in fighting & quarrelling, as the manner of ſundry Ruffians & Swaſh-bucklers is, who feare not to meet any man in the fielde at any weapon, and for euery croſſe word are ready to giue the ſtab: yet bring theſe ventrous and foole-hardy fellowes, to encounter hand to hand with the enemies of our ſouls, to wraſtle againſt ſpirituall wickedneſſes in high places, and to ſtriue, as for life and death, againſt Pride and prophaneſſe, againſt concupiſcence of the fleſh, and contempt of the word, againſt ydle games of euill report, againſt our luſts and ſinnes, which fight againſt our owne ſoules, we ſhall ſee no child ſo weak and willing to turne his heeles, as theſe Ruffian-like ſpirites; who albeit they walke with long blades by their ſides, or long poles on their neckes, and iet vp and downe as Lords of the earth, ready alwaies to lay the hand vppon the dagger, and to picke a quarrell at euery word, yet they haue not the hand or the heart to ſtrike one ſtroke, to conquer ſinne, and the Tyranny of the Deuill in themſelues, but yeelde themſelues like Slaues and Captiues to do his will, and are led away to deſtruction, as an Oxe to the ſlaughter. Notwithſtanding, this is true valour & manhood, to wound more and more the corruption of the olde man. *He is ſtronger* b *that conquereth himſelfe, then he that winneth a Citty.* Hee is a better man of his hands, that ouercommeth his own concupiſcence, then he that hath the vpper hand in battaile. Let vs euery one learne this Vſe, and apply it to our harts, that the wicked man, what face ſoeuer he ſet on the matter,

b Prou. 16, 32.

ter, can neuer haue a good heart, but ſtandeth in feare of euery creature in heauen and earth, [c] like *Cain*, affrighted at the ſight of euery thing, and thinking whoſoeuer findeth them, will ſlay them. Do they looke vp to heauen? there they haue God their enemy? Do they looke downe to hell? there they ſee Satan their tormentor, and his Angels their executioners? Would they take the wings of the morning, and dwell in the vttermoſt partes of the Sea? they ſhall finde euerie creature to fight againſt them, and to conſpire their death, and euen to grone, to be deliuered from ſuch an vnprofitable burden. The heauen ſaith, [d] why do I couer him? The ayre ſaith, why do I yeilde him life and breath? The water ſaith, why doe I not drowne him, as *Pharaoh* and his hoaſt? The fire ſaith, why do I not conſume him, as *Sodom* and *Gomorrha*, as the Captaine, and his fifty? The earth ſaith, why do I beare him and ſuſtaine him, and not ſwallow him vp, as *Dathan* and *Abiram*? His food ſaith, why do I nouriſh and not choke him? His Apparrell ſaith, [e] why doe I warme him? The ground ſaith, why doe I yeelde him encreaſe, and bring forth any other crop, then Thornes and Briars, then Nettles, and Thiſtles? Death ſaith, why doe I ſpare him, and not ſtrike him? Hell ſaith, why do I not receiue him? The ſword crieth, why do I not ſmite him? Famine, why doe I not pine him? The Peſtilence, why do I not waſte him, and make hauocke of him? The Sun and Moone ſay, why do I giue him light? His bedde ſaith, why do I giue him reſt? Thus euery creature is vp in Armes, and rebelleth againſt him, that rebelleth againſt God: they ſound defiance vnto vs, and proclaime open warre againſt vs, when we are not at peace with our God. What then? Shall he looke homeward, and turne his eyes toward himſelfe? there he findeth and feeleth an accuſing conſcience, as a thouſand witneſſes againſt him, to whip and terrifie him. Howſoeuer the euill man reioyceth in his wickednes, and glorieth in his owne ſhame, [f] howſoeuer he put away the euill day far from him, and promiſe peace vnto himſelfe, yet

[c] Gen. 4, 14.

[d] Euery creature is wearie of a wicked man.

[e] Hag. 1, 6.

[f] Deut. 29, 19

yet a man would not haue the heart of a wicked man for a thousand worldes, nor possesse his pleasures, to haue his paines. Thou knowest not the torments of his Conscience, when he feeleth the strength of the Law, the terrors of the Almighty, the tentations of the deuil, the gripings of death, and the flashings of hell fire: howsoeuer he seemeth to make a mocke of sinne, and foolish men, as vaine as himselfe, do flatter him in his sinnes, g *Yet in laughter the heart is sorrowfull, and the end of that myrth is heauinesse. There is a way that seemeth right to a man, but the issues thereof, are the waies of death.* Wherefore, seeing the euill man feareth oftentimes where no feare is, trembling at the fall of a leafe, starting at his owne thought, and shaking at his owne shaddow: wee conclude, that hee can haue no true might and manhood in him, but is a dastard, & a coward, in regard of true manhood and fortitude, which are farre from him.

g Pro. 14, 12, 13.

Vse. 2.

Secondly, seeing the vngodly be taken sodainely with feare, when they thinke themselues most secure, and no cause of feare appeareth: it standeth vs vppon to seeke to be at peace with God, and learne to lead a godly life. For so long as we liue in our sinnes, we are as a lothsome carcasse and carrion, casting out a filthy sauour, and stinking in the Nosthrils of God. A wretched and prophane man lying rotting, and rioting in his sinnes, is more loathsome to God, then any dead body is loathsome to our sences. So long as we corrupt our wayes before him, h the Lorde hath a controuersie with vs, and will commence an action against vs. And we shall neuer haue true peace with men, nor true peace with our selues, but shall feele the terrors of our owne consciences, and be at deadly and daungerous warre with our owne hearts, vntill we be reconciled to God. But if we be truely godly and religious, and bee indeede at peace with God, we shall be at peace with others, and with our selues, nothing shall bee able to hurt vs. For whom should we feare, or whereof should we be afraid? God is become our father, *whom haue we* i *in heauen but*

Hos. 4, 1, 2.

i Psal. 73, 25.

but him, and whom can we desire on earth with him? The Angels are our attendants, [k] they pitch their Tents round about vs to deliuer vs, they are charged to keepe vs in all our wayes, and to beare vs in their hands, that wee dash not our foot against a stone: *For are they not al* [l] *Ministring spirits, set and sent out to minister for their sakes, which shal be heires of saluation?* The Saints in heauen and earth are our fellow-Brethren, [m] *so that we are Cittizens with them of the same kingdome, and of the houshold of God.* The Lord Iesus, to whome all iudgement is committed (who shall iudge the worlde with thousands of his Angels, is become our Sauiour, [n] *so that wee shal neuer come into condemnation, but shall passe from death to life.* The creatures are our frends, nay as our sworn seruants, by the law of their creation to doe vs good, and not euill all their daies, [o] *the stones of the filede are in league with vs,* [p] *and the Beasties of the fielde shal be at peace with vs,* [q] *Death shal not be able to hinder or to hurt vs (though it be a Scorpion or Serpent) the poison is dispersed, the sting is pulled out.* The Deuils, and all the powers of darknesse shall not destroy vs, *Christ hath spoiled Principalities and powers,* [r] *and hath made a shew of them openly, and hath triumphed ouer them vpon the crosse,* as a mighty Conqueror in a Chariot of triumph. He hath bruised his head, he hath crushed him at the heart, *So that* [s] *the Prince of the world is cast out.* What then? *Shall tribulations and afflictions,* [t] *or anguish, or persecution, or famine, or nakednesse, or peril, or the sword, seperate vs from the loue of Christ, and peace with our God?* Nay, these proceede from a louing Father, and end at our owne good, who sanctifieth all things, and maketh them worke together for the best to them that loue God: *He wil couer them vnder his winges, and they shall be sure* [u] *vnder his feathers: they shal not be afraide of the feare of the night, nor of the Arrow that flyeth by day, nor of the Pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone-day, A thousand shall fall at their side, and ten thousand at their right hand, but it shal not come neare vnto them.* Lastly, as they shall feare no daunger that can hurt them, so they shall not bee affraide of themselues, theyr owne hearts

[k] Psal. 34,7, & 91, 11.

[l] Heb. 1, 14.

[m] Ephe. 2, 19.

[n] Ioh 5, 24

[o] Hose. 2, 18.

[p] Iob 5, 23.

[q] 1 Cor. 15, 54, 55.

[r] Colos. 2, 15.

[s] Iohn 12, 31.

[t] Rom. 8, 28, 35, 37.

[u] Psal. 91, 4, 5 6, 7.

hearts ſhall Miniſter comfort vnto them, for they ſhall be
x Prou. 15, 15. at peace with themſelues, ſo that x *Howſoeuer all the daies of the afflicted perſon are euil, yet a good conſcience is a continual feaſt.* Behold, what a bleſſed and comfortable thing it is to bee a true Chriſtian, in whoſe heart is no guile: O conſider this, ye ſonnes of men, that ſuch as haue a ſounde faith in Chriſt, and leade a godly life, are at peace with God! Wherefore, let vs conclude, with the ſaying of the Prophet, y *Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye that are vpright in heart,* z *ſeeing that neither life, nor death, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, ſhal be able to ſeperate vs from the loue of God which is in Chriſt Ieſus our Lord.*

y Pſal. 31, 11.

z Rom. 8, 38, 39.

Vſe. 3. Thirdly, ſee the difference betweene the godly and vngodly, betweene a good and an euill man. Nothing can make the faithfull man wretched and miſerable, nothing
a Pſal. 112. 7. ſhall be able to daunt him or diſmay him: (*a*) *He ſhall not be affraid of euill tidings, for his heart is fixed, and beleeueth in the Lord, who in his good time wil deliuer him.* Hee repoſeth himſelfe on the heauenly prouidence of God, and caſteth all his care vpon him that careth for him, being bold as a Lion, like the childe that in danger runneth to the lap of his
b Prou. 3, 21, 23, 24, 15, 26. father. This the wiſe man (*b*) further declareth. *Pro.* 3, 21. *Keepe true wiſedome and Counſel, then thou ſhalt walke ſafely by thy way, and thy foot ſhal not ſtumble, if thou ſleepeſt thou ſhalt not be afraid, and when thou ſleepeſt, thy ſleep ſhal be ſweet, thou ſhalt not feare for any ſudden feare, for the Lord ſhal be for thine aſſurance, and ſhal preſerue thy foot from taking.* This is the condition of the godly, both at home and abroad, with themſelues and with others, in the day time, and in the night ſeaſon, when terrors moſt trouble the heart, and enemies moſt practiſe miſchiefe, and conceiue mallice, they ſhall be ſafe and ſecure without trouble and perplexity of ſpirit. But the wicked man is neuer at reſt, he knoweth not what the peace of conſcience meaneth, which indeede paſſeth all vnderſtanding, hee feareth where no feare is,

euerie

euery Creature helpeth to encreaſe his miſery: yea, the things that are not, trouble him no leſſe then things that are, and the greateſt terrour that hee can neuer ſhake off is his owne conſcience. When *Felix* onely heard the Apoſtle reaſoning and diſputing (c) of the Iudgement to come, hee trembled and commaunded him to depart out of his ſight. When they take themſelues to be moſt ſure, and ſpeake peace to their owne Soules, [d] then they ſhall be taken with feare, becauſe God is the Generation and aſſembly of the iuſt. This the Prophet [e] *Eſay* teacheth, Chapter 57. *The wicked are like the raging Sea that cannot reſt, whoſe Waters caſt vp Mire and Dirt: there is no peace ſaith my God to the wicked: I create the fruite of the lippes to be peace, peace vnto them that be farre off, and to them that are neere, ſaith the Lord, for I will heale him.* Whereunto the Prophet maketh a flat oppoſition betweene the faithfull and vnfaithfull, he calleth the elect by the preaching of the goſpell, which is the power of God to ſaluation, [f] So that they breake out into this admiration of the mercy of God, and into a ioyfull embracing of the Meſſengers ſent vnto them, [g] *How beneficiall are the feete of them which bring glad tidinges of peace, and bring glad tidings of good things.* Contrariwiſe, the vnfaithfull and impenitent are neuer at reſt and quiet, but as a troubled Sea, toſſed with the violence of the Winds. And howſoeuer they ſeeme to themſelues, and others to be happy, and ſleepe ſecurely in ſinne, yet the terrours of the night, and the troubles of their owne conſcience ſhall awake them, and rouſe them out of this ſecurity, [h] *So that they ſhall be as one that ſleepeth in the midſt of the Sea, and as hee that ſleepeth in the toppe of the Maſt, that is, alwaies in daunger.* Thus wee ſee, that the feares of prophane perſons are not rightly ordered, but euilly placed. For what doe they feare? Not God, not his heauy diſpleaſure, [i] who is able to deſtroy Soule and Body in Hell, and caſt them into vtter darkneſſe, where ſhall bee weeping and gnaſhing of teeth: nor to commit ſinne, for that is their delight: [k] *So that they eate the fruite of their owne way, and be filled with their owne*

c Acts 24, 25.

d Pſal. 14. 5. & 53, 5.

e Eſay 57, 20, 21.

f 2 Cor. 5, 20.

g Rom. 10, 15

h Pro: 23, 34.

i Math. 18, 28

k Pro. 1, 31.

owne deuises. The things that they chiefely feare, are afflictions, troubles, crosses, losses, and temporall calamities, like those that dread their Friendes and Familiars. They are more troubled for outward damages of this life, then for the losse of Gods fauour, like prophane *Esau*, who preferred a messe of pottage before the blessing, and like the carnall *Gadarens*, who preferred their filthy Swine before Christ the Lord of life.

[1] Luke. 7, 32. The Lord Iesus [1] compareth the Iewes to Children sitting in the Market place: so are wicked men in the bestowing their feare like vnto little Children. Tell them of Bugges or Beggers, of Goblins or Shaddowes, that are nothing and cannot hurt, they are greatly afraide: but of Fire and Water, of Candle or Knife, and such like edge-tooles, which are hurtfull and dangerous, they are bolde, fearing no harme or perill. Thus it is with all vngodly. Tell them of Sinne, of Hell, of Death, of Damnation, of eternall separatiō from the comfortable presence of God, and of the fellowship with the Deuill and his Angelles, they are not moued at all, but dally with their own soules. But if they heare of afflictions, and feare any losses come vpon them, which cannot hurt or hinder our saluation, if we be in Christ, they are oftentimes brought to their wits end, and breake out into all impaciency of spirit. But the godly, feare nothing more then to offend God, their mercifull Father: nothing is more bitter vnto them then to feele his anger, and the turning of his louing countenance from them: and therefore there is as great difference betweene the feare of the one, and of the other, as betweene heauen and earth, as betweene good and euill, as betweene light and darknesse.

Vse. 4. Lastly, seeing euill men feare, where no feare is, this ouerthroweth all *Atheists*, *Epicures*, *Libertines*, and loose Liuers, which think there is no God at all, teacheth euery man to do what seemeth best in his owne eyes, & hold Religion to bee nothing else, but a pollicy and inuention of man to keepe the people in order and obedience. This pro-

prophanneſſe and Atheiſme is a greeuous ſinne: it is the very top and height of all impiety and iniquity, committed of thoſe that are forſaken of God, and giuen ouer to worke all vncleanneſſe with greedineſſe. The Apoſtle ſpeaking of our only part of Religion faith, [m] *If there be no reſurrection of the dead, then Chriſt is not riſen: and if Chriſt be not raiſed, then is our preaching vaine, and your Faith is vaine, ye are yet in your ſins.* So if there be no beliefe in Chriſt, nor truth in Religion, nor knowledge of GOD, nor ſaluation of Soules, the foundation of all godlineſſe is ſhaken, and the word of God is made of none effect. Wherefore, thoſe Atheiſts and godleſſe perſons, which hold in iudgement, affirme in wordes, and auouch in diſputation contrary to Scripture, Nature, Lawes, & common reaſon, that there is no God at al, ought worthily according to their deſerts to dye the death. Murtherers and Malefactours, Theeues and Robbers, for their owne offences haue the reward of Death, and are carried to the place of Execution: of how much ſorer punniſhment ſuppoſe you ſhall they be woorthy, that commit high Treaſon againſt God, murther the Soules of Men, tread vnder foote the Sonne of God, and count the bloud of the Teſtament as an vnholy thing, & do deſpite the ſpirit of Grace? Of which ſort there are too many, that finde greater fauour then ſuch as better deſerue it.

[m] 1 Cor. 15, 13, 14. 17.

And firſt the Vniuerſality of Religion, diſpierſed ouer all places, intertained of all perſons, embraced and acknowledged at all times, prooueth it to bee no deuiſe of Man. Wee haue read and heard of ſundry Nations and people, that haue liued without Lawes, without Magiſtrates, without Marriages, without Garmentes, without Houſes, without ciuility and common honeſty, wandring nakedly vp and downe in Holes and Caues of the Earth: but neuer of any people ſo beaſtly and barbarous from Eaſt to Weſt, or from North to South, which were without [n] God, without Religion, [o] without Worſhippe, without Praiers or Sacrifices. Albeit there be indeede diuerſities

Reaſõs againſt Atheiſme.

[n] *Cicer. de nat. deor. lib. 2.*

[o] *Oſor lib. 3. de rebus geſt. Eman.*

uerſities and differences in their Religion, being deſtitute of the knowledge of the true God; but there hath beene no region without ſome Religion, which proueth it could bee at the firſt entertained, and afterward retained by no compact or conſpiracy among men. Beſides, we may reaſon from the ſpirituall Natures that reaſon and experience teach: Namely, that there is a Deuill and his Angelles ſet vppon miſchiefe, and going about, ſeeking whom they may deuour. Contraries compared together, [p] doe receiue light and luſter one from another, as blacke laide to white, and vertue matched with vice, are better ſeen and manifeſted what they are. All Lawes Diuine and human, all Nations both Iewes and Gentiles, [q] euen the twelue Tables of the *Romans*, decreed againſt Witches and Sorcerers, which hath familiarity with Diuels, and worke by euill ſpirits. And we ſee by Witches and Coniurers, that Sathan is ſtronger and mightier then we. If then the Deuill haue a ſpirituall Nature, and to bee our enemy, hee would haue brought deſolation and deſtruction vpon vs, had there not beene a Soueraigne and Superiour power aboue him, to reſtraine his will, and keepe him ſhort. But this ſuperior power can be nothing elſe but God himſelf: otherwiſe how is it, that we are not al deſtroied? Why do we not periſh and come to confuſion, if we ſtood at the mercy of this our Aduerſary? Whereas this is our comfort, that his power is limited, & that he can doe nothing farther then he is licenced & allowed. All the hairs of our head are numbred. He cannot hurt a Sparrow or a Flye, without the will of God. He could not touch [r] the body of *Iob* before he was permitted: he could not enter into [f] the Swine before he was ſuffered: he cannot runne out at his owne liberty, but is reſtrained and reſerued [t] in euerlaſting Chains vnder darkneſſe vnto the iudgment of the great day. Thirdly, men in al dangers by Sea and Land, in time of ſickneſſe, and in extremity of their diſtreſſe, by the very light and inſtinct of Nature, call vpon God: which ſheweth that wee haue naturally a common notion that there

[p] *Ariſt. Top. lib 6. cap. 3.*

[q] *Cicer. de legib lib. 1.*

[r] Iob 2, 6.
[f] Mat. 8, 31, 32
[t] Iude 6.

there is a God. Wee ſee it, not onely in the Children of God, [u] as *Ieboſaphat*, when by his confederacy and friendſhip with *Ahab*, he was in danger of ſuddaine death, hee cryed to the Lord for helpe in the battell, but in the very Infidels, when a mighty tempeſt threatned to ouerwhelm them in the Sea, the Marriners being ſore afraide, they [x] cryed euery man vnto his God. Theſe principles written in Nature, ingrauen in the heart, and ſealed vppe in the conſcience of man, remaine to giue light as a flaſh of lightening in the darke night, and teach a difference betweene good and euill, betweene right & wrong, to thoſe that neuer knew the Law of God, & to ſuch as throgh prophannes regard not his waies. *Ham* and *Canaan* euill men, and ſcoffers at godlineſſe, [y] ſaw it was vncomely and vndecent for their Father to lye with his ſhame vncouered, being ouercome with Wine. *Eſau*, though a wilde & wicked Man, yet would not kill his Brother *Iacob*, till the daies of mourning ſhould come for the death of their Father. *Abſalom*, though he wrought wickedneſſe, and rebelled againſt *Dauid* his father, [z] yet rebuked vnkindnes and vnthankfulneſſe in *Huſhai* toward his friend. Theſe generall notions, as ſparkes kindled in our harts by the guift of Nature, ſerue to ſet foorth the difference betweene righteouſneſſe and vnrighteouſneſſe, [a] and to make man altogether without excuſe, *Becauſe when they knew God they glorified him not as God.*

[u] 1 King 22,32

[x] Iona. 1, 5.

[y] Gen. 9, 22, 25 and 23, 42.

[z] 2 Sam. 16, 17

[a] Rom. 1, 20, 21.

Laſtly, not to vſe in an vndoubtfull point neceſſary prooſes, nor to prooue that the Sunne ſhineth at noone-day (which were [b] to make a queſtiõ of that which is without queſtion) euery man carrieth a Witneſſe about him, to wit; his owne conſcience. He that hath committed any ſinne, as Blaſphemy, Rebellion, Murther, Adultery, Fornication, Robbery, and ſuch like, albeit hee can conceale it, that no man liuing know it, or can accuſe him of it: yet oftentimes he hath a griefe and griping in his conſcience, and feeleth the very flaſhings of Hell fire, which proueth inuincibly that vſe, which now wee vrge againſt

[b] *Eraſm. de arte concio.*

all Atheists, that there is a God, before whose iudgement seate he must one day stand and aunswere for his fact and fault committed. Neither let any say, that this commeth through the guiltinesse of the Law, shame of the World, and feare of punnishment: for let them haue security giuen them from all Law, a discharge from all reproch, and freedome from all punnishment, yet a Murtherer should neuer be quiet, his conscience would euer beate & whip him, trouble and torment him, affright and followe him vp and downe in all places, and open his owne mouth to betray and bewray himselfe. For God hath many wayes to discouer most secret sinnes, and most close dissembling Sinners; maketh them eyther in their sleepe to dreame of it, or in frenzy to raue vppon it, or in sicknesse to confesse it, or at vnawares to disclose it, or in anguish of the mind to void it and vomit it vp, verifying the words of the Prophet, [c] *Their Worme shall not die, but alwaies gnaw vpon them with continuall torment*. Thus is Gods iudgement vppon them, that they should feare all things: who will not feare him that made all thinges? If a man had all the pleasures and treasures that heart could desire or delight in, yet can they giue him no true comfort and contentment, when the conscience is guilty of horrible sinnes. These terrors are those furies which the Poets faine, (*d*) which neuer suffer offenders to be at rest, as wee haue seene in the examples of *Caine*, *Beltashazzer*, *Saule*, *Absalom*, *Iudas*, and others. The noyse of the Thunder-claps, [e] which is the voice of God, hath so danted the vildest Atheists, that they haue couered their heads, hidden themselues vnder their beddes, and [f] beene ready to creepe into euery hole. Thus we see how the vngodly are punnished in this life, howe they are arraigned as Malefactors at the barre, how they lye confounded in themselues, and how the testimony of euery mans conscience proclaimeth and cryeth out, [g] *Verily there is fruite for the righteous, doubtlesse there is a God that iudgeth in the Earth*: So that they shall sooner pull theyr hearts out of their breasts, then God out of their mindes.

[c] Esay 66, 24. Mark 9, 44.

d Cicer. pro Ros. Amori. et orat. in Pisonem.

[e] Psal. 29 3, 4, 5, 7.

f Sueton. in Caligula.

[g] Psal. 58, 11.

And

And albeit the conſcience of carnall men, that neuer truly repented of their ſinnes, ſeemeth to bee at reſt, yet it is as a wilde and ſauage beaſt, which lyeth aſleepe, ſeemeth tame and gentle: but being raiſed and rouſed vp, flieth in a mans face and ſnarleth at him. *Ioſephs* Brethren were not much troubled for their vice and villany, in ſelling theyr Brother at the preſent time: but long afterward, when they were afflicted with famine, and diſtreſſed in *Ægipt*, h they remember the iniquity which they had committed, and the cruelty which they had ſhewed, and not truly repented off. Let vs therefore endeuour alwaies to keep a good conſcience toward God and Man, and take heede how we breake out into open ſinnes, prouoking God to anger, wounding our owne Soules, offending our Bretheren, diminiſhing the graces of God, leſſening our aſſurance of his fauour, and grieuing the Spirite of God, by whom we are ſealed vnto the day of our redemption.

h Gen. 42,21.

Verſe 4. *Therefore Moab ſaid vnto the Elders of Midian, Now ſhall this multitude licke vp all round about vs, &c.* Hitherto of the occaſion of the proceedinges of the *Moabites*: Now we are come to the plottings and conſpiracies of the Enemies againſt the Church, the *Moabites* ioyning and combining themſelues with the *Midianites*, men as wicked as themſelues. See heere how the aduerſaries of Iſraell aſſociat themſelues to deſtroy the Churche, though differing in Nation, in Religion, in Tongues, in Gods and Idols, among themſelues, not becauſe Iſraell had offended, but becauſe they thirſt after bloud. Heereby we learne, i that the enemies of the true Church, howſoeuer they differ in iudgement and affection, yet are ready to ioyne and iump together againſt Gods Children. Notwithſtanding, the differences and diuiſions among the Enemies of God and his truth, they can ioyne hand in hand together, to oppreſſe the Church. This is noted in diuerſe ſundry practiſes of the wicked in all ages of the Church. The wicked *Midianites* and *Amalekites*, with thoſe of the eaſt, not inhabiting in the land of *Canaan*, but

i *Doct. 2.* Enemies of the church differing among themſelues, ioyn together againſt the Church.

both nations dwelling beyond the riuer, diffring much in their courses and conuersations, and serving vain Gods & k Idols, assaulted Israell, came into their Land to destroy it, as is witnessed in the Booke of *Iudges*. So against *Iehosaphat* a godly King, that sought the Lord God of his Father, and walked in his Commaundements, *Came the Children* l *of Moab, and the Children of Ammon, and the Inhabitants of Mount Seir to battell.* This likewise the Propher teacheth and declareth, Psal. 83. *They haue consulted together in heart, and haue made a league against thee,* m *the Tabernacles of Edom, and the Ishmaelits, Moab, and the Agarims, Gebal and Ammon, and Amalech, the Philistims, with the Inhabitants of Tyrus, Asshur also is ioyned with them, they haue beene an arme to the Children of Lot.*

k Iudg. 6, 3.

l 2 Chron. 20, 1, 2, 23.

m Psal. 83, 5. 6, 7, 8.

Where he noteth out the multitudes of the Enemies which the church had, albeit at iarres among themselues, and fighting sundry battels one against another, yet notwithstanding consent and conspire together to destroy Gods chosen. This also is plentifully taught by many examples in the New Testament. *When the Pharises* n *had taken counsell against Christ, how they might tangle him in his talke, they sent vnto him their Disciples with the Herodians.* So *Herod* and *Pilate*, agreeing like Cats and Dogges, o were made friends together, and pleasure one another, which hadde been enemies one to another, to the end they might make a mocke of Christ. Thus the hatred of godlinesse ioyneth the wicked together. This is it which the Apostles confessed in their Prayer, p *Why did the Gentiles rage, and the people imagine vaine things? The Kinges of the earth assembled, and the Rulers came together against the Lord, and against his Christ: For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israell, gathered themselues together.* Moreouer, when the Apostle disputed against the Idolatry of the *Athenians*, then q *Certaine Philosophers of the Epicures, and of the Stoikes handed themselues together against him*, albeit they were two contrarie Sectes, that neuer agreed and consented,

n Math. 22, 15, 16.

o Luke 23, 12.

p Act 4, 25, 26 27, and 6, 9, 10

q Act. 17. 18.

one

one strict in opinion, the other loose in conuersation; one placed in happinesse, the other in pleasure; making a mocke of all Religion. Wee see this true by common and continuall experience. Looke vppon the Enemies of the truth, there is no loue or liking among them one of another, they dare not trust or beliue one another, yet they strike handes and ioyne together against the faithfull, *Like* [r] *to Sampsons Foxes*, who albeit they looke seuerall wayes with their heades, yet they ioyne taile to taile, to burne vp the Harueſt and Vineyard of the Lord.

[r] Iudg. 25, 4.

The Reasons hereof are euident. For albeit they be seperated one from another, and often spoile each other, yet they vnite themselues in a league together, because they feare the faithfull, and the decay of their owne kingdome. They perswade themselues, that the rising vppe and flourishing of the Church, will be the pressing down & frustrating of all their hope & expectation. This appeareth in the Booke of *Ester*, when *Mordecai* was honoured of the King for his faithfull seruice, in detesting and discloſing the conspiracy intended against him, *Hamans* wife and his wise men said vnto him, [s] *If Mordecai be of the seede of the Iewes, before whom thou hast begunne to fall, thou shalt not preuaile against him, but shalt surely fall before him.* And hereunto come the words of the *Moabites* and *Madianites* to *Balaam*, [t] *Behold there is a people come out of Ægipt, which couer the face of the Earth, they are stronger then we:* So that they ioyned together, because they feared the multitudes of Israell, least they should loose their Dominions and their ancient glory, through their conquest.

Reason 1.

[s] Ester. 6, 13.

[t] Num. 22, 5, 6

Againe, they hate the people of God and their Religion. Although the Church bee weake and want humaine strength, so that the enemies neede not feare it: yet still they plot and bring forth new deuises, and the Children of *Belial* are alwaies packing and contriuing mischiefe against the Church. For as true faith and loue of Religion, vniteth heartes together, that wee may with one mouth glorifie God the Father: so contrariwise, where hatred

Reason 2.

of the true Religion raigneth, there can be no loue to the Profeſſors thereof. No maruaile therefore, if ſuch ioine in league againſt Gods people. As we ſee, when the Rulers and Gouernours could not finde any fault in *Daniell*, in regard of his faithfulneſſe concerning the Kingdome, enuying his honour and promotion: [u] *They picked a quarrell againſt him in matters of the pure worſhip of the true God*. So then, whether wee conſider that the wicked feare their owne fall, and hate the faithfull with a deadly hatred: in both reſpects we may conclude this, as a certaine Truth, that notwithſtanding the bandings and brawlings of the wicked among themſelues, yet they can conſent and conſort themſelues together, to impugne the Church of God and the doctrine of Chriſt.

u Dan. 6, 5.

Vſe. 1. The Vſes now remaine to be handled. Firſt, this teacheth, that ſeeing ſundry Sectes diſſenting and varying greatly one from another, doe many times ioyne together in one, vnity is not alwaies a note of the Church, except it be conioyned with verity. For as diſſention is ſometimes in the Church, ſo agreement is oftentimes out of the Church among the Enemies of Chriſt. There was an vnity betweene the *Moabites* and the *Midianites*: betweene the builders of *Babel*: betweene the Prieſts of *Baal*: betweene the Scribes and Phariſies: betweene the rulers and the people. There is an vnity betweene Theeues, Conſpirators, Murtherers, and Malefactours: there is an vnity between the *Turkes* againſt the Chriſtians: between Antichriſts and his Ad-herents, betweene Sathan and his Members; yea, between the Deuils themſelues, all vſing the ſame meanes, all ayming at one end, all conſpiring & conſenting againſt the Kingdome of Chriſt. Howbeit the agreement of euill men is not truly to be tearmed an vnity, but rather rightly to be called a conſpiracy. Wherfore they are greatly deceiued, that make all agreement and vnity an eſſentiall & vnſeparable note of the Church. If we would know [x] what are the proper markes and euident notes of the Church, agreeing to euery Church, alwaies,

x What are the notes & marks of the Church

waies,& only, they are the powerfull preaching of sound doctrin,the right administration of the holy Sacraments, the spirituall worshippe of the true God, and holinesse of life and conuersation. Where these are found, there is a true Church. Where these are not found, there is not the true Church.This the y Euangelist *Luke* testifieth, *Act. 2. They that gladly receiued the word were baptized, and the same day there were added to the Church about three thousand Soules: and they coutinued in the Apostles Doctrine, and fellowshippe, and breaking of Bread, and Praiers.* So Christ calleth & accounteth those z as his *Brethren, Mother, and Sisters, that heare his word and keepe it,* (a) *And those his Disciples that abide in his word, and his Friendes if they doe whatsoeuer hee commaundeth them*. These are the notes that are peculiar and proper to the Church: by these we shall finde the true Church, and learne to ioyne our selues unto it, when we haue found it, & discry the false signes of the Romish Synagogue, where neither the Gospell is truely Preached, nor the Sacraments rightly administred, nor the pure worship of God is spiritually instituted, nor holinesse of life is sincerely practised. As for vnity, vniuersality, antiquity, succession of Bishops, multitude of beleeuers,the title of Catholique, the working of Myracles, the glory of victories,obedience to the Pope, and such like, b which the Aduersaries of the Grace of GOD make notes of the Church, (which is an assembly of Antichrist) they are not proper onely, nor alwaies, nor to all Churches (for this is indeed c to be proper, as all know that haue tasted the first rudiments of Logicke.) Besides, these supposed signes are subiect to the outward senses, are open and visible to the eyes, not Matters of Faith which are to be beleeued. They are as obscure, darke, and hard to be knowne, as to know which is the true Church, they may bee claimed & challenged by euer hereticall Congregation. Wherefore, as *Hilary* in one place teacheth, (d) *The Name of peace is beautifull, and the opinion of Vnity is faire*: Notwithstanding, farre better is a diuersity in iudgement, then an vnity in false-

y Act. 2, 41, 42 46, 47.

z Luke 8, 21, and 11, 28.

a Iohn 8, 31, and 15, 14.

b *Bellar. de not. Eccl. lib. 4. ca. 3. Hosius de tradit. hum. ca. 32.*

c *Porphyr. Isag cap. de proprio.*

d *Hilar. contra Auxent.*

falsehood. The Apostle *Paule* commending concord and
• Rom. 15,5,6 consent to the Church, addeth • that all our vnity must be in Christ, *The God of patience and consolation, giue you that ye be like minded one toward another, according to Iesus Christ: that ye with one minde and one mouth may praise GOD, euen the Father of our Lord Iesus Christ.* Let vs therefore seeke for vnity in verity, and honour it as the greatest comfort of our heartes: otherwise, a iust Warre is better then an vniust and vnhonest peace. The true and Christian vnity is, when the Sheep of Christ heare the voyce of the shepheard, and follow him: and that our Shepheard, is Christ, by whom wee enter into the Sheepe-fold.

Vse. 2. Secondly, seeing diuers men at great variance within themselues, yet are content to ioyne together in wicked Amity and Vnity against the Church of Christe: Wee must confesse, that the saluation and safe keeping of the Church is onely of GOD. If men of all lewd deuises, and of different opinions, men at mortall hatred and deadly Warre among themselues, close together and plotte against the Church: how shall they bee able to stand of themselues, beeing few in number, weake in strength, destitute of Friends, and lying open to so many and mighty enemies? For the Church albeit it bee the House of GOD, the Mother of the faithfull, the bodie of Christ, and Piller of the truth, yet it is as a Flocke of Sheepe in the Iawes of the Wolfe, and as a prey in the teeth of the Lyon: so that the Church standeth, and the trueth preuaileth, albeit the power of men, in malice of the Deuill, and the gates of Hell bee set wide open against it.

Wherefore, in this distressed estate of the Church, being as a Citty battred on many sides, besiedged of many Enemies, smitten with many Weapons, and assaulted with many Engines, let vs not boast of our owne power, nor glory in our owne greatnesse, as though wee stood by our owne strength, held out by our owne might, and ouercome by our owne multitude. For if the Lord

should

should leaue vs; yea, but a little, and suffer these Enemies to rise vp against vs, they would soone deuoure vs with open mouth, and we quickly see our owne weakenesse. This then is our duty, in the deepe consideration of this vnity of the Enemies, in such great diuersity of heartes, to ascribe all the glory to GOD of our safety, and to acknowledge his onely power in our standing: least if wee presume of our selues, the Lord in Iustice leaue vs to our selues.

This is it that the Prophet confesseth and practiseth in many places, as f Psalme 3. 1. *Lord, how are mine Aduersaries increased, how many rise against me? Many say to my Soule, there is no helpe for him in God at all.* Hereupon he concludeth, *Saluation belongeth vnto the Lord, and thy blessing is vppon thy people most of all.* And Psalme 124. 2. *If the Lord had not beene* g *on our side may Israell now say, if God had not beene on our side when Men rose vp against vs, they had quicklie swallowed vs vppe quicke, when their wrath was kindled against vs, then the Waters had drowned vs, and the streame hadde gone ouer our Soule, then had the swelling Waters gone ouer our soule: Praised bee the Lord, which hath not giuen vs as a prey vnto their Teeth: Our Soule is escaped, euen as a Bird out of the Snare of the Fowler, the Snare is broken, and wee are deliuered: Our helpe is in the Name of the Lord, which hath made Heauen and Earth.*

f Psal. 3, 1, 2, 9.

g Psal. 124, 2, 3 4, 5, 6, 7, 8.

Thirdly, seeing so many of so diuers dispositions, plotte against the Church, it is required of vs to bee the Lordes Solliciters and Remembrancers, calling vpon him day and night to bee mercifull to his Church, to bee a Buckler about them, to bee a Rocke of refuge, and a Tower of defence to those that bee his. Wherefore, as at all times wee ought to bee mindfull of the flourishing estate and welfare of the Church, so especially when we see Enemies of such Nature and disposition to increase, h it standeth vs vpon to be mindfull of the Lord, and to giue him no rest, *Till hee repaire, and vntill hee set vp Ierusalem, the praise of the world.*

Vse. 3.

h Esay 62, 6, 7.

This

i Psal. 64, 1, 2

This we see to be i practised by the Prophet, *Psalme* 64. where he prayeth against the fury of his Enemies, *Heare my voyce, O God, in my Praier, preserue my life from feare of the Enemy; hide mee from the conspiracy of the wicked, and from the rage of the worker of Iniquity.* This also was put in practise k by *Iehosaphat* and *Hezekiah*, seeing the multitude of their enemies, and acknowledging their own weakene, not able to deliuer themselues or to saue others, the Children beeing come to the birth, and there was no strength to bring forth; they called vpon the Lord, set themselues to seeke him with all their heartes, and proclaimed a fast throughout the Land. So when we see the enemies consult together, and take crafty counsell against the seruants of GOD, and against his truth, l then it is high time to ioyne in Prayer to GOD, to protect his people, to turne the wisedome of his Enemies into foolishnesse, *To make thē as the stubble before the wind, to persecute them with his Tempest, and to fill their Faces with shame, that they may seek thy name O Lord.*

k 2 Chron. 20, 3 and 32, 7, 8.

l Psal. 83, 15, 16.

Vse. 4.

Lastly, seeing there is a league and confederacy among the wicked conspiring together, notwithstanding theyr owne contentions at home; let vs not stand in their waies, let vs not walke in their pathes, let vs not bee pertakers of their counsels, least we bee pertakers also with them in their punishments. Albeit they agree as Bretheren in euil, we must take heede we haue no fellowship and familiarity with them. This is it which *Salomon* teacheth, m *My Sonne, if Sinners entise thee, consent thou not: if they shall say, Come vnto vs, let vs lie in waite for bloud, let vs freely hide our selues against the Innocent: My Sonne, walke not in the same way with them, draw backe thy foot frō their path.* We are by the corruption of our owne Nature prone to euill: Nowe, if beside the inward inclination of the heart, there bee an outward tentation and allurement, wee are carried vnto euill as a violent streame, or as the Horse that rusheth into the battell. Many haue dashed themselues into pieces against this Rocke of offence. Wherefore, though we heare their wordes,

m Pro. 1, 10. 11, 15.

wordes, we must not follow their deeds. Let vs not haue our eares open to such seducers, but stoppe them (as the Adder) when they seek to draw vs into their counsels and practises. This is that which [n] *Iacob* speaketh, *Genesis* 49. *Simion and Leui Brethren in euill, the instruments of cruelty are in their habitations, into their counsell let not my soule come, my glory be not thou ioyned with their assembly, for in their wrath they slewe a man, and in their selfe-will they digged downe a wall.*

[n] Gen. 49, 5, 6.

Verse. 5. *He sent Messengers to Balaam, the Sonne of Beor, to call him: saying, Beholde, there is a people come out of Egipt.* Marke heere the resolution and determination of the *Moabites*, confederate with the *Midianites* in their distresse, fearing Israell, and perceiuing themselues not able to meete them in the field. They doe not seeke the Lord in their trouble, but they send out to an olde Witch, and to a notable Sorcerer. Hereby [o] we see, that it hath beene the vsuall practise and custome of the wicked in their crosses, troubles, and perplexities, (seeing no other helpe) to repaire and resort to Witches and Sorcerers. I say, euill men in dangers and distresses among other vnlawfull meanes, vse to goe to Coniurers and cunning-Men, which are very Witches and Wizzards. This we see in the example of *Saule*, when the Lord aunswered him not, [p] neither by Dreames, nor by *Urim*, nor yet by Prophetes; and when the Philistims assembled themselues, and pressed sore vpon him, he sought to the Witch at *Endor*, which had a familiar Spirit, & raised vp the Deuill in the likenesse of *Samuel*. The like is approoued vnto vs by the practise of *Amaziah* King of Israell, [q] *When he was fallen through the Lattise-window in his vpper Chamber which was in Samaria, and thereof grew sicke vnto the death, hee directed Messengers to goe and enquire of Baall-zebub the God of Ekron, whether he should recouer of this his disease.* So *Haman* an enimy of the Iewes, and one of the race of the *Amalekites*, thirsting after the blood of *Mordecai*, and the destruction of the whole Church, dealt by Sorcery to effect his purpose, [r] *And cast Pur (that is, a Lot)* to know when he might haue a lucky

[o] *Doct.* 3. Wicked men in troubles resort to witches

[p] 1 Sam. 28, 8, 14.

[q] 2 King 1, 2.

[r] Ester. 3, 7.

ky and proſperous time to enterpriſe this buſineſſe. Moreouer, it is noted by the Prophet, that when *Nebucadnezzer* King of *Babell*, was come out of his Kingdome with a mighty hoaſt, and ſtood at the parting of the way, doubting to what place hee ſhould goe, whether againſt the *Ammonites* or againſt the Tribe of *Iudah*, [f] *He conſulted by Diuination, and made his arrowes bright, he conſulted with Idols, and looked in the Liuer.* Hereunto commeth the threatning denounced againſt the *Ægiptians* by the Prophet *Eſay*, [t] *The ſpirit of Egypt ſhall faile in the midſt of her, and I will deſtroy their counſell, and they ſhall ſeeke at the Idols, and at the Sorcerers, and of them that haue ſpirits of Diuination, and at the Southſaires.* Thus we ſee it was vſuall with the wicked, when they ſaw no other helpe at hand, to ſeeke to Witches, and to reſort to Enchanters.

[f] Ezek. 21, 21.

[t] Eſay 19, 3.

Reaſon. 1. The Reaſons are: firſt, becauſe they want Faith and beliefe in God, they truſt not him, they looke not for ſaluation from him, they dare not repoſe their confidence in him. This we ſee in *Saule*, when he hadde once forſaken God, in breaking his Commaundement by ſparing the *Amalekites*, in offering Sacrifice, in killing the Prieſtes, in perſecuting the Saints, in refuſing to couſult with God as a needleſſe thing, and proceeding from one degree of wickedneſſe to another; in the end he ſaid to his Seruants, [u] *Seeke me a Woman that hath a familiar Spirit, that I may goe to her and aske of her.* This is that reaſon which the Spirit of God appointeth out, 1. *Chron.* 10. *Saule* dyed for his tranſgreſſion that he committed againſt the Lord, euen againſt the word of the Lord, which he kept not, and in that hee ſought and asked counſell of a familiar ſpirit, and asked [x] not of the Lord, therefore hee ſlewe him, and turned the kingdome vnto *Dauid*, the Sonne of *Iſhai*. True it is, wee read, 1. *Sam.* 28. That he asked [y] counſell of the Lord, and here wee heare hee asked not counſell of the Lorde: theſe are not repugnant and contrary one to another, no more then theſe words, [z] *Iohn Baptiſt is Elias, and Iohn Baptiſt is not Elias.* Chriſt ſaid of *Iohn Baptiſt*, *This is Elias.* *Iohn Baptiſt*

[u] 1 Sam. 28, 7.

[x] 1 Chro. 10, 13, 14.

[y] 1 Sam. 28, 6.

[z] Math. 11, 14.

Baptiſt ſaid of himſelfe, (a) *I am not Elias*. Notwithſtanding, here is no contradiction: for Chriſt vnderſtood it one way, and *Iohn* another. Chriſt meant he was *Elias* in Spirit, b as comming in the Spirite and power of *Elias*: *Iohn* meant he was not *Elias* in perſon, which the Phariſies thought and imagined. So theſe wordes ſeeme contrary in ſhew, but are not in ſubſtance, and in deed: In deed he asked counſell of the Lord, but not in Faith, nor with a purpoſe to caſt himſelfe vpon God, but in Hypocriſie and with reſolution to goe to the Witch. As *Ahab* conſulted with the Prophet of the Lorde, c but hee was before determined what he would do, whatſoeuer the Prophet ſhould ſay. Wherefore, that which was not done rightly and religiouſly, is as it were not done at all, (d) as the Apoſtle ſpeaking of vnreuerent comming to the Lordes Table: ſaith, *This is not to eate the Lordes Supper*: Where he denyeth that abſolutely, which many did corruptly.

a Iohn 1, 21.

b Luke 1, 17.

c 1 King. 22, 15 27.

d 1 Cor 11, 20

Againe, no maruaile if the wicked forſake God in their troubles betake themſelues to Sorcerers and Wizzardes, which are the Enemies of God, ſeeing Sorcery is the inuention of the Deuill, and a manifeſt worke of the fleſh. If then it came from the Father of lies, and be a fruite of our owne corrupt Nature, it is not ſtrange or to bee wondred at, that carnall and corrupt men giue themſelues ouer to this practiſe. This the Apoſtle e teacheth, *Gal 5. The workes of the fleſh are manifeſt, which are, Adultery, Fornication, Vncleanneſſe, Wantonneſſe, Idolatry, Witch-crafte, and ſuch like.* Seeing therefore, euill men want Faith, ioyning to God, purifying the heart, woorking by loue, and making vp the Marriage betweene God and our Soules, and ſeeing Witch-craft is a worke of the fleſh, it is naturall to naturall men, in their diſtreſſes to vſe vnlawfull meanes, as Charming, Figure-caſting, and ſuch curious Actes and Artes, as are wrought by the deuiſe of the Deuill.

Reaſon 2.

e Gal. 5, 19, 20.

Now let vs make vſe of this Doctrine. Firſt, this condemneth the common cuſtome and practiſe of the people

ple in our daies, who when the hand of God is any way on them or theirs, when they be strangely visited, or their Children grieuously afflicted, or their Cattle eyther lost or languish with any extraordinary disease (at which time especially they should acknowledge Gods ouer-ruling & ouer-swaying prouidence, that not a seely sparrow falleth to the ground without the will of our heauenly Father) by and by they send out to that Cunning-Man, or that Cunning-woman, and so forget God that made them. These men will not tarry the Lords leysure, nor waite vpon his mercy for ease and comfort, they will haue present helpe, or else they will runne to the Deuill, resort to Witches, and fetch health out of Hell it selfe. This is the folly and vanity of such as know not God, neither acknowledge that all thinges are disposed aceording to his purpose and good pleasure. Let vs beware of this sin which is a forsaking of the true God, a renouncing of help from his holy place, and an intertainement of familiarity with the Deuill, which is the very height and top of all iniquity. This the Lord † himselfe teacheth, *Leuit.* 20. *If any turne after such as worke with Spirites, and after Southsayers to go a whoring after them, then will I set my face against that person, and will cut him off from among his people: Sanctifie your selues therefore and be holy, for I am the Lord your God.* Now, what a foule shame and reproch is it for those, who professe Iesus Christ, and haue solemnely vowed in Baptisme to renounce the Deuill, and the woorkes of the Deuill, yet in their trials and tentations to consult with the Deuill, to abiure the Lord of life, and to resort to Witches and wizzards, the very Instruments of the Deuill, then which nothing can be imagined more horrible. Let vs therefore all take heede of this practise: let vs beware of all compact and society with the Deuill: let such as hate it, learne yet more to hate it, and flye further from it: and such as haue followed this way, and followed after these abhominations, craue pardon of God, and confesse their owne wickednesse.

† Leui. 20, 6, 7.

Secondly,

Secondly, acknowledge hereby the difference betweene the godly and the vngodly. So soone as the Sonnes and Daughters of GOD are smitten, they cast their care on God, and quiet their hearts in his will. They turne vnto God by true and vnfained repentance, and bring forth fruites worthy amendment of life. They belieue in God, and trust in him for helpe: they say vnto him, *Thou art my saluation.* As for the vngodly, when they are visited with any iudgement, and are punished in Soule, or Body, or Goods, or Children, or Seruants, or Cattle, they do imagine that they are hurt by Witches, and presently challenge and charge some one or other of Witch-craft: then by and by they send out, without delay, for fear least they should come to late, to some cunning-Man in whom they repose all their confidence, and so they make the Deuill their God. *Vse. 2.*

Furthermore, this is their common practise, to foretell thinges to come, by chattring of Birds, by crying of Rauens, by turning downe of Salt, by hauing a Hare crosse him in the way, by suddaine bleeding, and such like, which are accounted vnlucky and ominous signes. Thus doth the Deuill craftily creepe, and cunningly conueigh himselfe into the ignorant mindes of vnbelecuing people, by making them retaine the remnants of the old superstition, when he cannot preuaile to bring in the diuelliſh diuination practised in former times. Therefore g the Lord sayth by *Moses, Deut.* 18. *Let none bee found among you that vseth Witchcraft, or is a regarder of times, or a marker of the flying of foules, or a Sorcerer, or a Charmer, or that counselleth with Spirits, or a Southsaier, or that asketh counsell of the dead, for all that doe such thinges are an abbomination vnto the Lord, and because of these abbominations the Lord thy God doth cast them out before thee.* This also the h Prophet reproueth, *Esay* 8, 19. *When they shall say vnto you, Enquire of them that haue a Spirit of Diuination, and at the Southsaires, which whisper and murmure, should not a people enquire at their GOD? From the liuing to the dead? To the Law and to the Testimony, if they speake not according*

g Deut. 18, 10 11, 12.

h Esa. 8, 19, 20

ding to this word, it is because there is no light in them. The Children of God must in all their afflictions aske counsell of God by his word, and by his Ministers. They doe not waite vppon lying vanitie, nor forsake the mercy of God. They say, [i] *Though the Lord would kill mee, yet will I trust in him.* Though they be brought to the gates of Hell, they will not cease to depend vpon him.

i Iob 13,15.

Vse 3. Thirdly, we learne in all our dangers to seeke comfort at Gods hand, while he may be found. This is the vse that wee ought to make of all our troubles and tribulations, thereby to bee drawne and driuen nearer vnto God, and vnto his word, and to stoope downe vnder his mighty hand. This humiliation we see in *Iob*, hee did not seeke to Gods sworne Enemies for helpe, he sought not to Cunning-Men and Women, he did not aske counsell of Coniurers, he knew he must seeke to the Lord, and lift his eies to him that had made the wound; saying, [k] *The Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord.* We must not therefore renounce the Lord in the day of our calamities, but cleaue vnto him with full purpose of hart. Let vs say with the Prophet, [l] *Why art thou cast downe my Soule? And why art thou disquieted within me? Waite on God, for I will yet giue him thankes: he is my present help and my God.* Wherefore, if it be the practise of the wicked in their troubles to seeke to the deuill: let vs on the other side go vnto God, [m] *Who killeth and maketh aliue, who woundeth and maketh whole, who bringeth low and exalteth: neyther is ther any that can deliuer out of his hand.* Let vs make the word of God our chiefest stay and comfort. This was the practise of the Prophet *Dauid*, [n] *Except thy Law had beene my delights, I should now haue perished in mine affliction.* And this is the ende for which the Scriptures were penned by the Prophets and Apostles, that in our distresses wee should not be left destitute, as the [o] Apostle declareth, *Rom. 15. Whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of Scriptures might haue hope.* Though God for a small season bring troubles vpon

k Iob. 1, 21.

l Psal. 42, 5, 11 and 43. 5.

m Deut. 32, 39. 1 Sam. 2, 6.

n Psal. 119, 29

o Rom. 15, 4.

vpon his deareſt Seruaunts, yet hee will not alway keepe them in heauineſſe, he will returne againe in compaſsion at his appointed time. *For he endureth but a* p *while in his anger, but in his fauour is life: weeping may abide at Euening, but ioy commeth in the Morning.* So then, afflictions ſhall not alwaies claſpe and compaſſe the loynes of the godly; the daies and yeares, the houres and months of their ſorrowes are numbred and determined. And albeit wee, as euill meaſurers of times and ſeaſons, do iudge euery houre a day, and euery day be reckoned with vs a yeare of affliction, yet if we had wiſe heartes to number our daies aright, eyther in reſpect of Gods eternity, or in reſpect of the due deſert of our ſinnes, or in reſpect of the glory of immortality reſerued for vs in the Heauens, it would make vs reſt in God, and to poſſeſſe our Soules with patience, and to conſider whatſoeuer our croſſes and loſſes are, yet hee is able to recompence them another way, and render them an hundred fold into our boſomes. This we ſee in the example of *Iob*, before remembred, vppon whom the Apoſtle *Iames* Chapter 5. willeth vs to look: ſaying, q *Take my Brethren the Prophets for an example of ſuffering aduerſity & of long patience, which haue ſpoken in the Name of the Lord: Yee haue heard of the patience of Iob, & haue known what end the lord made: For the Lord is very pittifull and mercifull.* For, albeit he did drinke deepely of the Cup of afflictions, and God for a ſeaſon did hide his face from him: yet with euerlaſting mercy he had compaſsion vpon him, his ſubſtance was increaſed, his Cattle were doubled, other Sons and daughters were graunted, his honour was augmented, and his daies were prolonged vpon the Earth. The like mercy of God we ſee in the wordes of the Prophet to *Amaziah*, he had hired Iſraelitiſh Souldiers for an hundred Talents of Siluer, q he was commaunded to diſmiſſe and caſhire them, *Becauſe the Lord was not with Iſraell, nor with all the houſe of Ephraim. Then the King ſaid to the Man of God, what ſhall we doe then for the hundreth Talents which I haue giuen to the hoſt of Iſraell? Then the Man of God anſwered, The Lord is able to giue thee*

p Pſal. 30, 5.

q Iam. 5, 10, 11.

1 Chro. 25, 9.

thee more then this. This is that Christ assureth, [r] when he saith to his Disciples, *Verily I say vnto you, there is no Man that hath forsaken House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Landes, for my sake and the Gospels, but he shall receiue an hundred folde now at this present, Houses, and Brethren, and Sisters, and Mothers, and Children, and Landes, with persecutions, and in the worlde to come eternall life.* Let vs then be patient in our troubles and losses that are sent vppon vs: let vs not seeke to restore them and recouer out of them by vnlawfull meanes, and running to Witches: if we depend vpon God, we shall not need to be troubled with these worldly respectes, he will giue vs all things necessary, and is able to restore more then he hath taken from vs.

[r] Mar. 10, 29, 30.

Vse. 4. Lastly, this Doctrine teacheth vs the reason why wicked Men doe not prosper, but seeking comfort from Coniurers and Cunning Men are more tormented, euen because they forsake the Lord, and seeke helpe where no helpe is to bee had. This appeareth in the examples of *Saule* and *Amaziah*, they sought to Witches, but they found not that which they sought for. The Deuill was a Murtherer from [s] the beginning, is hee now become an helper? He was an enemy to mankinde, is he now made a Wel-willer vnto them? He was an Aduersary, is he now reconciled vnto vs? Nay, hee is to bee feared, not onely when he ladeth vs with sorrowes, and laboureth to draw vs to dispaire, but much more when hee offereth vs his gifts, and pretendeth friendship toward vs. And albeit he sometimes speake the truth, and reach out his hand to helpe vs, it is but to deceiue and delude vs, and to claspe vs the faster in both his armes. For as God hath his word and Sacraments instituted for the comfort and consolation of his Church: so the Deuill hath also his meanes and waies to traine vp his Disciples: he vseth certain Charms and Characters, certaine Spels and Enchantments, which are as it were Sathans Sacraments. All these haue no power or force at all, vnlesse wee beleeue strongly and stedfastly

[s] Iohn 8. 44.

fastly that they can doe vs good. As then God requireth Faith toward him, so doth the Deuill repaire a sound beleefe in these toyes and trumpery, otherwise they are not auaileable. This the very Heathen confesse, as appeareth in *Pliny*, [r] that no Charmes or Enchantments can worke any cure without beliefe. But this Faith is a false Faith, and no better then the seruice of the Deuill: as the beleeuing in God, is a principall part of the worship of God. For we must beleeue nothing, wee must trust in nothing, wee must depend vpon nothing, against the direct and expresse word of God: if we do, we enter into a couenant with the deuill, & offer sacrifice vnto him, which is an abhomination against God.

[r] *Plin nat hyst. lib. 28 cap. 2.*

Verse. 6. *For I know that hee whom thou blessest, is blessed, and he whom thou cursest, shall be cursed.* These wordes shew the great confidence they haue in him. It doth not appeare that they were forsaken to flatter him, or vttered to him otherwise then they thought of him, as *Origen* supposeth, but are as a reason rendered to induce him to come vnto them, because their trust & affiance was set vpō him, and they had made him their onely refuge in their trouble. Indeede, this is peculiar and proper to God alone to be able to blesse and curse, to saue and to condemne, to binde and to loose, [s] as wee haue the like speech of the Lord to *Abraham*, *Gen.* 12,3. *I will blesse them that blesse thee, and curse them that curse thee, and thou shalt not bee a blessing.* This is most truely spoken of GOD, which they vainely boast of *Balaam*, who could doe nothing against his people, yet they rest and rely vpon him. This was a weak and diuelish meanes, thinking to curse the Israelites, and so to preuaile against them: yet see what hope they had in him, and how they repose themselues vpon this fraile and foolish, this wicked and vnlawfull meanes. Hereby we learne the [t] vanity and folly of euill men, resting vppon most vaine things which cannot helpe them, they trust to a broken reede, they stay vpon an arme of flesh. The wicked enter into leude and licentious practises, grounding

[s] Gen. 12, 3.

[t] *Doct. 4.* Euill men rest vpon vaine things, and so enter into proud & presumptuous practises.

themselues vppon weake and vaine meanes that will deceiue them. Thus God vpbraideth oftentimes the confidence of the Iewes in their vaine Idols, [u] *Let them rise vppe and helpe you, let them be your refuge: Goe and cry vnto the Gods which ye haue chosen, let them saue you in the time of your tribulation.* So the *Philistims* glorified and boasted in their great Captaine and Champion [x] *Goliah*, triumphing vppon his strength, insulting ouer the Seruants of *Saule*, reproching the Child-hood of *Dauid*, and defying the hoast of Israell. So the *Aramites* were proud and confident in their army, resting vpon weake meanes, glorying *that* [y] *the Dust of Samaria should not bee enough for his hoast to take euery Man an handfull, and blaspheming with open mouth, that God was the God of the Mountaines and not of the Vallies.* All these examples teach the vanity of proud flesh, resting on weake and deceiueable meanes, that cannot profit or prosper.

[u] Dout. 32, 37, 38. Iudg. 10, 14.

[x] 1 Sam. 17, 10

[y] 1 King 20, 10, 23.

Reason 1.

And no maruaile if vaine men rest vpon vaine thinges, and build vpon a sandy foundation, because the GOD of this World hath blinded their mindes, that the glorious Gospell of Christ, [z] which is the Image of God should not shine vnto them. Though the Sunne shine neuer so bright and cleerely, yet if the eyes bee closed, a man cannot see the light thereof. So when Sathan woorketh strongly in the Children of disobedience, hee preuaileth so far with them, that they glory in their own shame, fortifie themselues with weakenesse, and build their house vpon the sand.

[z] 2 Cor. 4, 4.

Reason 2.

Againe, they want true faith in Gods promises, to make him their stay and staffe to leane vpon: for all haue not (*a*) Faith (as the Apostle teacheth) to rely and rest with confidence vpon him. Hence it is, that some trust in Horses & Chariots, some in the strength and multitude of men, some in Princes and Potentates of the World, but neuer looke to the holy one of Israell. So then, whether wee consider the illusion of the Deuill in blinding, or the want of Faith in staying men, we may conclude the former doctrine, offered to our considerations in the vaine confi-

[a] 2 Thes. 3, 2.

dence

fidence of the *Moabites* and *Midianites*, that vanity is exalted among the Sonnes of Men, that they rest vpon a broken hope, and trust in vaine things, to their own confusion and destruction.

Vse. 1. The Vses of this Doctrine are many. First, obserue the difference betweene the stay of the godly, and the hope of the vngodly. The righteous man resteth on God, hee maketh him his refuge, hee fasteneth his heart on thinges that the eye seeth not, and trusteth not in any carnall meanes which are deceitfull: but the vngodly (beeing of the World) relye on worldly meanes, and put their confidence in an arme of flesh. This difference b *Dauid* acknowledgeth and setteth downe, *Psalme* 20. *Some trust in Charets, and some in Horses, but we will remember the Name of God our Lord: They are brought downe and fallen, but wee are risen and stand vpright.* Where the Prophet declareth the diuers practises of the men of this world, and the children of God which are not of this World, & sheweth the yssue of them both. The Godly shall stand vpright and abide vnmooueable as a Rocke, but the other shall fall to the ground and vanish as a shaddow. The godly grow strong, and their defence is sure: albeit many oppose themselues against them, and intend mischiefe to ouerthrowe them, yet still they rest in God, and remaine vndaunted, and therefore shall preuaile in the end: whereas worldlinges that put not their trust in God, but in the thinges which they behold with a fleshly eye (which are temporall) deceiue themselues, and all their hope shall perish.

b Psal. 20, 7, 8.

Vse 2. Secondly, let vs marke the certainety of the destruction of carnall men concluded with God. For if their confidence be weake, and all their hope & expectation vaine wherein they trust, then let them not thinke to escape, when they promise vnto themselues peace and security, c suddenly the day of vengeance commeth, and shall light vpon them, and all their trust shall be as the Spiders Web, which albeit to day it be builded aloft, yet to morrow it is swept away. For they leane on a broken staffe of wood,

c Iob. 8, 14.

which [d] not onely cannot helpe, but the shiuers runne into their hand, and wound it. This is it which [e] the Prophet *Ieremy* teacheth, Chapter 17. *Cursed be the Man that trusteth in Man, and maketh flesh his arme, and withdraweth his hart from the Lord.* And in another place, *Thy feare and the pride of thine heart hath deceiued thee, thou that dwellest in the clifies of the Rocke, and keepest the height of the hill: though thou shouldest make thy neast as high as the Ægle, I will bring thee down from thence, saith the Lord.*

d 2. King. 18,21
e Ier. 17,5, and 49,16.

Vse. 3. Lastly, let vs learne this duty, not to depend on vaine thinges, as Riches, Friendes, Honours, pollicies, but on God, which is vnchangeable and vnmoueable, and let vs resigne vp our selues into his handes. This the Prophet vrgeth, and exhorteth vnto, *Psalme* 146. *Put not your trust* [f] *in Princes, nor the Sonne of Man, for there is no helpe in him: His breath departeth, and hee returneth into his Earth, then his thoughtes perish. Blessed is he that hath the God of Iacob to be his helpe, whose hope is in his Lord his God, which made Heauen and Earth, the Sea, and all that therein is.* And againe, [g] *Trust in him alwaies, ye people, poure out your hearts before him, for God is our hope aboue all: The Children of Men are vanity, to lay them vppon a Ballance, they are altogether lighter then vanity: Trust not in oppression nor in Robbery, be not vaine, if Riches increase, set not your heart thereon.* And yet in another place, [h] *It is better to trust in the Lord then to haue confidence in Man: it is better to trust in the Lord, then to haue confidence in Princes.* True it is, we are not to refuse good meanes offered and affourded of God vnto vs, but are bound to vse them as blessinges and Instruments by which he will helpe vs, for then we trust not in the Creature, but in the Creator himselfe, in whom onely wee must confesse is the power to helpe. It is a great cause why God oftentimes blesseth not good meanes when we trust in them, rob God of his glory, and do not waite for a blessing at his handes. This causeth the Lord to crosse vs, and to curse his owne benefits, because we seeke not him, [i] but sacrifice to our owne Nettes, and burne incense to our owne Yarne, we put our con-

f Psal. 146,3,4.
g Psal. 62,8,9, 10.
h Psal 118,8,9
i Hab. 1,15,16

confidence in the outward meanes, sometimes in Princes, sometimes in pollicies, sometimes in Men, sometimes in Mountaines, forsaking God; and therfore when we hope for helpe by them, God bloweth vpon them, and turneth them to our hurt and destruction. *Asa* King of *Iudah, Being diseased in his feet,* [k] *sought not the Lord in his disease, but trusted in the Phisitions*, and therefore they could doe him no good. The Rich man in the Gospell that said to his soule, *Soule, thou hast much goods laid vp for many yeares, liue at ease, eate, drink, and take thy pastime,* receiued this answer [l] *O fool, this night will they fetch away thy Soule from thee: then whose shal those things be which thou hast prouided? So is hee that gathereth Riches to himselfe, and is not Rich in God.* Wherefore it standeth vs vpon, to call vpon God, to giue a blessing vppon his owne helpes and meanes giuen vnto vs: otherwise, though wee haue all [m] helpes in our owne handes to defend our selues, and offend the Enemy, fenced by the Sea, fortified by Shippes, blessed by Princes, backed with friends, stored with Munitions, ayded with Confederats, and armed with multitudes of men; yet must our comfort, affiance, and confidence be in the Lord alone. Hereunto commeth that which the Prophet [n] *Esay* hath Chapt. 31. *The Ægiptians are Men, and not God: and their Horses flesh, and not Spirit: and when the Lord shall stretch out his hand, the Helper shall fall, and he that is holpen shall fall, and they shall altogether faile.*

k 2 Chro. 16, 12.

l Luke 12, 19 20, 21.

m Nah. 3, 8, 9, 10.

n Esay, 31, 3.

Verse 7. *And the Elders of Moab and of Midian departed, hauing the reward of the Southsaying in their hand.* In these wordes note the pollicy of the wicked, they lay a bait before him to catch him, and carry not their handes emptie, which was a great triall and tentation to a man of his humour, and one of the Deuils hungry Chaplaines. For albeit Wizzardes and Coniurers, and such as are counted Cunning Men and Women, offer to helpe others to Mony, and to enrich them with Treasures, yet liue most commonly basely and beggerly themselues. Take a viewe of Witchers and Coniurers, that sell their soules to the Deuil,

euill, and receiue his marke as the badge of their profession, and behold how wretchedly & miserably they liue aboue all others, in a poore and simple estate, glorying to bee able to stand others in stead, but not inabled to help themselues. Wherfore these leaguers knowing the disposition of *Balaam*, carry their reward and his Wages with them, to make him to assent to them, & to grant their petition. This teacheth, [o] that gaine and rewards are a great tentation to attempt euill actions. Man (I say) is of himselfe prone to wickednesse, but when gaine is offered, and gifts are giuen, they are a powerfull meanes to deceiue & corrupt the conscience. The deuill being by long experience priuy to our corruption, and knowing how effectuall bribes and rewards are to draw men to sin, laid his bait before Christ, [p] and offered all the *Kingdomes of the World, and the glory of them, if he would fall downe and worship him*. So when hee entered into *Iudas*, and filled him full of all iniquity, he preuailed this way with him, [q] to sell his Maister for Money, and to betray him into the handes of sinners: saying, *What will ye giue mee, and I will deliuer him vnto you.* This preuailed in *Lot*, hee forsooke *Abraham*, dwelt in *Sodome*, was carried away with earthly commodities, [r] and smarted for it. This the Apostle noteth, to haue been the cause that *Demas* fell from the truth, [s] *Because he embraceth this present world,* [t] *forgetting that the amity of the world is the enimity of God, insomuch that whosoeuer will bee a friend of the world, maketh himselfe the enemy of God.* This also our Sauiour declareth by the parable of the Rich man, *Luke* 14. Who sent out his Messengers and bad his Guestes, who refused to come, pretending sundry excuses, [u] one saide, *I haue bought fiue yoake of Oxen, and I go to proue them, I pray thee haue me excused:* another said, *I haue bought a Farme, and I must needes go out and see it, I pray thee haue mee excused:* shewing hereby, that the cares of the worlde, the deceitfulnesse of riches, and the commodities of this life are lets and pullbackes from embracing the Gospell.

[o] *Doct.* 5. Gaine & gifts are a dangerous tentation.

[p] Math. 4, 8, 9

[q] Math. 26, 15

[r] Gen. 13, 10.

[s] 2 Tim 4, 10.

[t] Iam. 4, 4.

[u] Luke 14, 16.

Reason 1.

The Reasons of this truth are very apparent. First, the pro-

profits and pleasures of this present life are as rank thorns that choke the precious and immortall seede of the word of God, that it cannot grow vp in our heartes. For when once they are receiued into the soule, they choke the truth of God, & giue a checke to the spirite of God. These two can neuer lodge together, so fast as one springs, the other withereth. This our Sauiour teacheth in the parable of the Sower, where he saith, x *The seede is of the word of God, that which fell among thorns are they which haue heard: and after their departure are choked with cares, and with Riches, and voluptuous liuing, & bring forth no fruit.* This caused the prophet to pray y vnto God, *To incline his hart vnto his Testimonies, and not to couetousnesse.*

x Lu. 8, 11, 14.

y Psal. 119, 39.

Secondly, gifts and rewardes put out the eyes of those that sawe cleerely before, and stop the eares of those that could heare before, & shutteth vp the mouth of those that could speake before. If then the receiuing of bribes, and taking of guiftes, bee a setting of iustice to sale, if they haue force to peruert and corrupt, not onely such as are leude and lime-fingred to draw presents vnto themselues, but the wise and righteous: then we must acknowledge them to be dangerous tentations, laid before vs of sathan to surprise vs by his wilines. This *Moses* teacheth the Iudges and officers which were to be chosen in their Citties: z *Thou shalt not wrest the Law, nor haue regard of persons: Thou shalt not take any reward: for guiftes blinde the eies of the wise, and peruert the words of the righteous.* Neither let the say, though I take rewardes, I will neuer swarue from Iustice, for that is to presume vainely of thine owne strength, and to giue the Spirit of God the lie that speaketh the contrary. Seeing therefore, rewards hide and hinder the growth of the word in vs, as Thornes the springing vp of good Corne, and seeing they dimme the eye-sight of the prudent, wee may strongly conclude from these premisses, that the offering of gaine and gifts is a great snare and subtile tentation, assaulting, corrupting, and ouerthrowing many.

Reason 2.

z Deut. 16, 19

Let vs proceed to the Vses of this Doctrine. First, this teacheth

Vse. 1.

teacheth vs, not to loue the World, nor the things of the World, but to beware we be not deluded by the glittring ſhew of this earthly vanity. Take heede of cares and couetouſneſſe, which is an immoderate deſire of getting & enioying the wealth of this world. For it ſtealeth away the heart of Man from God and godlineſſe, and maketh him bend the whole courſe of his life on earthly pleaſures. This is the common ſickneſſe & diſeaſe of this age wherein we liue. For, giue me one among many, that are not ouercome with the pleaſures of ſinne, and the profittes of the World? It ſtealeth on ſuch as haue ſanctified affections, and haue eſcaped out of the filthineſſe of the World, through the acknowledging of the Lord, and ſeekth to ouercome them. It is ſo deceitfull and dangerous a ſinne, that it hath greatly aſſaulted, and fearefully ouercome them after their calling to the truth, and profeſſion of the glorious Goſpell of Chriſt our Sauiour, and after they haue begunne to make ſome conſcience of their life and conuerſation: Nay, ſuch as before their calling and conuerſation felt no ſuch deſires and cares, now beginne to be preſſed, cumbred, and tempted with them. For as Sathan by all meanes (a) ſeeketh whom he may deuoure, and how hee may hinder the repentaunce of Sinners, ſo when he cannot any longer hold men in horrible ſinnes of Idolatry, Blaſphemy, Adultery, and contempt of God, like a wily Serpent, he creepeth in another way before we can eſpy him: then he ſuffereth vs to hate euill company, ſurfeiting, drunkenneſſe, riot, and exceſſe, but he drieth to another extreamity, and poſſeſſeth vs with diſtruſtfull cares, and immoderate thoughts of this World, to deſire greedily, to ſeeke continually, to keepe wretchedly, and to depart heauily from the vaine and momentany thinges that perriſh with the vſe. And as this is a ſecret and ſubtill ſinne (albeit deeply rooted, yet hardly eſpyed) ſo is it ſeldome cured and recouered, becauſe men doe not much conſider of it and regard it, but pleaſe and flatter themſelues in it. If we would willingly attaine to our former eſtate,

a 1 Pet. 5, 8.

estate, and see the danger of this disease, consider the vanity and vncertainety of all worldly thinges; compare them with spirituall blessinges, and they are as dung and dirt matched with Golde and Siluer: acknowledge that nothing is more vnseemely for those, whose conuersation should be in Heauen, to be plodding vpon the Earth, and wallowing in the puddle of prophane pleasures. Therefore, the Apostle *Iohn* saith, [b] *Loue not the Worlde, neither the thinges that are in this World, if any Man loue this world, the loue of the Father is not in him: and this world passeth away, and the lust thereof, but hee that fulfilleth the will of God abideth for euer.* Heereunto commeth the counsell of *Paule*, [c] *Charge them that be rich in this world, that they be not high minded, and that they trust not in vncertaine Riches, but in the liuing God, laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.*

b Iohn 2, 15, 16, 17.

c 1 Tim. 6, 17, 18, 19.

Secondly, seeing guifts and rewardes offered, bee as baites laid vp to intrap the Soule, let vs refuse them, and not to hunt after them as the manner of some is. Therefore the Prophet said to his Seruaunt, detesting his couetous minde, (d) *Is this a time to take Mony and to receiue Garmentes, and Oliues, and Vineyardes, and Sheepe, and Oxen, and Men-Seruants, and Maid-Seruants? The Leprosie therefore of Naaman shall cleaue vnto thee, and to thy seed for euer.* So when *Simon* the Sorcerer offered to the Apostles Mony, to haue power to bestow [e] the gifts of the Holy-ghost, *Peter* said vnto him, *Thy Money perish with thee, because thou thinkest that the gift of God may be obtained with Money.* Likewise when the King of *Babylon* offered to *Daniell* Garments of purple, & a Chaine of Gold, for the interpretation of his Dreame, he would not sell the gift of God, but saide, [f] *Keepe thy rewards to thy selfe, and giue thy guifts to another, to one of thy Enchanters that set to sale their superstitions.* So then, the Seruants of God must alwaies aime at, and seeke the glory of God, and their daily prayer must bee, [g] *That he would giue them cleane hands and a pure heart.* They must not rashly gape after gaine, but follow the duties of their calling, with a single

Vse. 2.

d 2 King 5, 26

e Actes 8, 20.

f Dan. 5, 17.

g Psal. 24. 4.

single and sincere affection, knowing *That their labours shal not be in vaine in the Lord, and that they haue a reward laide vp for them in the heauens.* This was it that *Moses* looked after when hee was come to age, [h] refusing the aliance of the King, partaking with the aduersity of the church, & esteeming the rebuke of Christ, greater riches then the Treasures of *Egipt*, for he had respect to the recompence of the reward. *Is is enough for vs that we shall be glorified, albeit we bee not rewarded at the hands of men.*

h Heb. 11, 25, 26.

Vse. 3.

Thirdly, seeing the riches of the worlde is the snare of the soule, let vs follow after the best gifts which may further the saluation of the soule. Those indeede are good gifts, that make the possessors of them better. This duty the Apostle declareth, [i] *They that will be rich, fall into tentations and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction: But thou, ô man of God, flye these things, and follow after righteousnesse, godlinesse, Faith, loue, patience and meekenesse.* The things of this life are common to the godly, and vngodly, nay, oftentimes the vngodly haue the greater share and portion in them: let vs therefore labour after those graces, that accompany saluation. Let vs lay vp our treasure in heauen, [k] *Where neither the Moth nor Canker corrupteth, and where theeues neyther digge through, nor steale.* These gifts in the day of trouble, and in the houre of tentation shall minister more comfort and more true peace vnto vs, then all earthly and transitory things, which end in corruption. But alas, if it were possible for vs to gaine the [l] *whole world, what shoulde it auaile or aduantage vs, and afterward loose our owne soules?* Or what comfort can wee take in our riches and possessions, when it shall be saide, [m] *Thou Foole, this night shall they fetch away thy soule from thee, then whose shall all these be that thou hast gathered? For so shall it fall out to all those that are rich, but not in God.*

i 1. Tim. 6, 9, 11.

k Mat. 6, 20.

l Mat. 16, 26.

m Luk. 12, 20, 21.

So then, let vs learne to trust in the liuing GOD, and not in vncertaine riches: let vs cast all our care vpon him that hath cared for vs: *And let vs* [n] *first of all seeke the kingdome*

n Mat. 6. 32.

dome of God, and his righteousnesse, and all other things shalbe cast vpon vs.

Lastly, seeing Riches and rewards be Tentations offered to vs to ensnare vs, let vs learne to beare the yoake of pouerty with patience. If we want this worlds good, let vs not bee discouraged. God oftentimes recompenceth the want of earthly blessings, with great aboundance of heauenly Graces, o *Making the poore of this worlde rich in Faith, and such as haue nothing to inherit, to be Heyree of the kingdome which he hath promised to them that loue him.* This Christ declareth in the Epistle which hee commaunded *Iohn* to write to the Church of the *Smyrnians*, p *I knowe thy workes, and Tribulation, and Pouerty, but thou art rich.* Hee maketh them rich in Knowledge, in Faith, in Obedience, and ioy in the Holy-ghost. He blesseth them with inward comfort, and with peace of Conscience, that passeth all vnderstanding. He giueth them patience in troubles, meeknesse of spirit, and an holy contentation, to sustaine the waight of their affliction. And albeit, they beare a grienous burthen, yet hee hath eased them of a greater, (to wit;) the burden of their Sinne, which in Christ they feele to be lightned and remitted. This the Apostle testifieth, q *We are as dying, and yet beholde we liue: as sorrowing, and yet alwayes reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.*

Heereunto accord the witnesse of *Peter*, r who albeit he saide, *Siluer and Gold haue I none, yet hee confesseth* s *that the Diuine power hath giuen vnto vs all thinges that pertaine vnto life and godlinesse, through the acknowledgement of him that hath called vs vnto glory and vertue.* This is that *Iacob* perswaded his owne heart, and tolde it to his Brother, t *GOD hath shewed Mercie vnto mee, and therefore I haue all thinges.* Seeing therefore Riches are as Thornes to choake vs, and as snares to deceiue vs, let vs learne to bee content with our estate, and not greedily desire that which may turne to our destruction.

Vse. 4.

o Iam 2, 5.

p Reuel. 2, 9.

q 2 Cor. 6, 10.

r Act. 3, 6

s 2. Pet. 1, 2.

t Gen. 33, 11.

Verse. 9. *Then God came to Balaam, saying, &c*) we shewed before that

that the purpoſe of *Balaam* the Sorcerer was, to raiſe vp the God of the *Hebrewes* to conſult with him, and to entiſe him to leaue the protection of the Iſraelites, according to the guiſe and faſhion of Coniurers, as wee declared before in the ſixt concluſion. For when the vnbeleeuers beganne to lay ſiedge to their Enemies, they called forth the Prieſts & Southſaiers, who called forth the God or Goddeſſe of that place to forſake that people, & come vnto themſelues. Thus did the Deuill ſeduce the world, and ſet vp the Kingdome of darkneſſe in the Children of diſobedience. The Infidels indeed, thought they dealt with their God, but they had to doe with the Deuill. We ſee in all Hiſtories, [u] howe carefully they reſorted to the Oracle of *Apollo*, as it were to know the will and pleaſure of God in thinges to come, but alaſſe (poore ſoules) they were deluded by the voice of the Deuill: ſo that whilſt they ſuppoſed they asked counſell of one, they receiued anſwere of another. Therefore the Apoſtle *Paule* ſaith, [x] *Theſe thinges which the Gentiles ſacrifice, they ſacrifice to Deuils, and vnto God: and I would not that ye ſhould haue fellowſhip with the Deuils.* Wherefore, when the Sorcerers and Southſayers vſed to call vp the protecting God of their Enemies, the Deuils ordinarily vſed to returne them their anſwere. But in this place, whilſt this Enchaunter goeth about his ſuperſtitious practiſe (ſuppoſing the true God to bee like their falſe Gods of other Nations) and ſo thinketh to bring vp to the God of the Iſraelites, God ſuffereth not the Deuill to giue him anſwere, but himſelfe preuenteth his apparition, and appeareth vnto him, both to procure the good of his owne people, and to make knowne his owne power; to conuince the rage and madneſſe of the Enemies, and to declare to all the World the bleſſed eſtate of the Church. Heereby then wee learne, in that God came vnto him and ſhewed him what to doe, [y] that God ſometimes ſpeaketh to wicked men, and reuealeth his will vnto them. God (ſay I) not onely teacheth and inſtructeth his owne people, and hath appeared to them by

[u] *Herod. in Clio.*

[x] 1 Cor. 10, 19 20.

[y] *Doct. 6.* God ſomtimes ſpeaketh and reuealeth his will to wicked men.

by Visions and Dreames, but hath appeared and made knowne his will euen to his vtter Enemies, and to open Idolaters that know him not. Thus hee spake to *Caine*, [z] and reproued him for his malice against his Brother, exhorting to repentaunce toward God, and reconciliation toward his Brother, and threatning him with destruction if he continued. So hee dealt with *Abimelech*, (*a*) when he had taken away *Sarah* from *Abraham*, God came vnto him in a dreame by night, and said vnto him, *Thou art but dead, because of the woman which thou hast taken, for she is a Mans wife.* So he did to *Laban* the *Amarite*, speaking vnto him in a Dreame by night, and saying; [b] *Take heede that thou speake not to Iacob, ought sane God.* Thus hee dealt with *Pharaoh* King of *Ægipt*, GOD shewed him in a Dreame what hee was about to doe, which was a meanes vsed of God to deliuer *Ioseph* out of Prison, where the Iron entred into his soule, and to prouide for his Church in time of famine that was to come. Thus hee reuealed his will to *Necho*, King of *Ægipt*, God willed him to make warre against the *Assyrians*, and commaunded him to make haste: but *Iosiah* would haue stopped his iourney, (*c*) and hearkned not to the words of *Necho* which were of the mouth of God. The like we may consider oftentimes in the Booke of *Daniel*, when *Nebucadnezzar* had dreamed a dreame which was not humaine but diuine, neither of a naturall cause, but of a supernaturall, wherewith his spirit was troubled, *Daniell* said vnto him, (*d*) *There is a God in Heauen that reueileth secrets, and sheweth the King what shall be in the latter daies.* All these examples are as a plaine demonstration vnto vs, to proue directly and plainely, that the word and secretes of God, are many times made manifest to Infidells and vnbelieuers that seeke not after him.

[z] Gen. 4, 6, 7.

a Gen. 20, 3.

b Gen. 31, 24.

c 2 Chron. 35. 21, 22.

d Dan. 2, 28.

The Reasons are euident. First, to set downe his great loue and fauour to his Children. For as God did shewe himselfe in sundry manners, and speake by liuely voyce to the vngodly, so in all the manifestations of himselfe vnto them, hee had respect and reference to his Church, as

Reason. 1.

appea-

appeareth in the former examples. Herein therefore appeareth the wonderfull loue of God to his chosen people, who hath the heartes of all men in his owne handes, and turneth them about as pleaseth him. This is that reason c which the Prophet pointeth vnto, *Psal.* 105. Where speaking of *Abraham* and his posterity, hee saith, *Albeit they were few in number, yea very few, and strangers in the land, and walked about from Nation to Nation, from one Kingdome to another people, yet suffered he no Man to doe them wrong, but reproued Kings for their sakes*; saying, *Touch not mine annointed, and doe my Prophets no harme.*

c Psal. 105, 13, 14, 15.

Reason 2. Secondly, it pleaseth GOD to make himselfe and his great Name knowne out of the limits and circuit of the Church, to constraine euen the wicked to cleere him in his proceedinges, to acknowledge his iudgements, to be iust and righteous, and to giue sentence against themselues. For God is holy in all his waies, and pure in al his workes: he causeth their owne consciences to be Witnesses against them, to accuse and to conuince them, (*d*) inasmuch as they become vnthankfull, and doe not glorify him as God, who is worthy of all glory, e and neuer leaueth himselfe without Witnesse, no not among the Infidels.

d Rom. 1, 19, 28.
e Act. 14, 17.

Reason 3. Thirdly, hee declareth and reuealeth himselfe to Infidels, not because they bee woorthy, but because by the mouth of the very Infidels, hee will strengthen and confirme his Children. True it is, the chiefe and principall meanes which he vseth, is to teach them by his Seruantes the Prophetes and Apostles, by Pastours and Teachers, which he hath set in his Church: but hee will also vse the tongues of prophane men, to his owne glory, and comfort of his Children. This we see euidently shewed, *Iudges* 7. When *Gideon* came to the out-side of the hoast of the Enemies, *Behold*, f *a Man tolde a dreame vnto his Neighbour, and said, Behold, I dreamed a dreame, and loe a Cake of Barley-bread tumbled from aboue into the Hoast of Midian, and came vnto a Tent, and smote it that it fell down and was ouerturned*: and his

f Iudg. 7, 13.

his fellow answered, *This is nothing else saue the Sword of Gideon, for into his hand hath God deliuered Midian, and all his Hoast: When Gideon heard the Dreame deliuered, and the interpretation opened, he worshipped, and returned into the Hoast of Israel, and saide, Up, for the Lord hath deliuered into your hand the Hoast of Midian.* Whereby we see, that God made known his purpose to these vnbeleeuers, for the strengthening of *Gideons* weake Faith, and the inabling of him to the worke, whereunto he was appointed. So then, whether we consider the loue of God toward his Children, or the cleering of his iudgementes, or the confirmation of the Faith of the faithfull, this appeareth to bee a certaine truth, that God hath oftentimes made knowne his word to the wicked.

The Vses followe. First, confesse from this dealing of God, not onely that he is great in Sion, and high aboue all the people, but that his Name is great and glorious among his enemies. Hee raigneth as King, g not onely ouer his Church, but ouer all Creatures, and hee maketh them to acknowledge his greatnesse, and stoope downe vnder his hand. This we see in the Prophet *Daniell*, Chapter 6. by the decree that *Darius* wrote vnto all people, nations, and languages that dwell in all the World, h *I make a decree, that in all the dominion of my Kingdome men tremble & feare the God of Daniell, for he is the liuing God, and remaineth for euer, and his Kingdome shall not perish, and his dominion shall bee euerlasting: he refuseth and he deliuereth, hee worketh signes and wonders in Heauen and in Earth, who hath deliuered Daniell frō the power of the Lyons.* The like confession i *Nebuchadnezzar* maketh before, Chapter 3. *I thought it good to declare the signes and wonders that the high God hath wrought toward mee: How great are his signes, and how mighty are his wonders! His Kingdome is an euerlasting Kingdome, and his dominion is from generation to generation.*

Vse. 1.

g Psal. 110, 2, 1

h Dan. 6, 26, 27.

i Dan 3, 32, 33.

Secondly, wee see that God leaueth not men without excuse, because he maketh knowne his truth vnto them; They haue some meanes or other offered vnto them, to

Vse. 2.

teach them to acknowledge God, and to glorifie him, whom they haue acknowledged. Therefore the Apostle

k Rom. 1, 20, 24. saith, k *The inuisible things of God, that is, his eternall power and Godhead are seene, since the creation of the world, being considered in his workes, to the intent that they should bee without excuse: but because when they knew not God they glorified him not as GOD, therefore also God gaue them ouer to their hearts lusts, and left them to their vile affections.* So our Sauiour speaketh to the obstinate Iewes,

l Ioh. 15, 22. l *If I had not come vnto them, they should not haue had sinne, but nowe haue they no cloake nor colour for their sinne.* Thus was *Pylate* the Iudge of *Iewry* conuinced in his owne conscience of wrongfull iudgement against Christ, being warned of his wife

m Math, 27, 19. m to whom God had reuealed his innocency, that hee was a iust man as a Lambe vnspotted, and vndefiled. For the Euangelist *Mathew* testifieth, that when *Pilate* was set downe on the iudgement seate, his wife sent to him; saying, *Haue thou nothing to doe with that iust man, for I haue suffered many things this day in a dreame, by reason of him.*

n Eccl. 5, 2. This was no meere, humaine, or naturall dreame, n arising from multitude of businesse, or proceeding from an euill constitution of the body, or euill digestion of meate, or such like ordinary causes, as daily befall vs, but it was Diuine from the speciall instinct of God, and the inspiration of the Almighty. For as God the Father diuers wayes approoued the innocency of Christ, that it might appeare he dyed not for his owne offences, but for ours, and for our redemption: so did God send terror and trouble vpon the Iudges wife in the night season, to discouer his Hypocrisie, and make him without excuse altogether, in condemning the Innocent, that all the water in the wide sea, was not able to wash away the guilt of his sinne, much lesse the water hee called for to wash his

o Math. 27, 24. handes before the multitude, when he saide, o *I am Innocent of the blood of this iust man, looke you to it.* The staine of sinne soileth the soule, and defileth the conscience, and cannot bee washed away with Water, which onely

putteth

putteth away the filth of the flesh, and clenseth the body, but cannot enter any further.

Thirdly, seeing God hath shewed and manifested himselfe to wicked men vnworthy of his fauour, wee may bee certaine and well assured, that he will neuer leaue his own children destitute of instruction, that call vpon his name. If he deliuer his will to his enemies, he will shew himselfe to his friends. If he vouchsafe to instruct such as be strangers, doubtlesse he will open himselfe and reueale his secrets to those that be Cittizens of his kingdome. If the Seruant be taught by him, who doth not know what his Maister doth: he will not passe ouer his own sonnes, who shal be heires of his inheritance that he hath prepared for them that desire the knowledge of his wayes. *For hee will fulfill* p *the desires of them that feare him, he also will heare their cry and will saue them.* Thus did *Dauid* assure his son *Salomon*, standing by him when he was going the way of all flesh, q *If thou seeke him, hee will bee found of thee; but if thou forsake him, hee will cast thee off for euer.* *Vse.* 3.

p Psal.145,19.

q 1 Chro.28, 2, &c, Chro. 15,2,3.

So when the Noble *Eunuch* repaired to IERVSALEM, and gaue himselfe to read the Scriptures, that his knowledge might be encreased, and the word of God dwell plentifully in him, the Lord sent *Phillip* vnto him, who ioyned himselfe to his Chariot, r and expounded vnto him the way of God more perfectly. Likewise, whē *Cornelius* the Captaine, s a deuout man, and one that feared God, had prayed to God for further knowledge, that God who had begun his good worke in him, would bring him to perfection: he is directed to send for *Peter*, who should tell him what he ought to do, verifying the saying of Christ our Sauiour, t *Vnto euery man that hath, it shall bee giuen, and he shall haue abundance: but whosoeuer hath not, from him shalbe taken away euen that he hath.* Would we then know why we are ignorant in the waies of God, weake in faith, bare and barren in the gifts of God? We do not beleeue the promises of God, offering himselfe to those that seek him, and opening to those that knocke at his gate, ney-

r Act 8, 35.

s Act.10, 6.

t Math.13,12, and,25,29.

ther & thirst after his graces, nor know the want of them in our selues, or others.

Vse. 4. Fourthly, seeing God reuealeth his word to wicked & vnworthy men, let vs follow the example of God, and do good to those that are euill. *He maketh the Sun* [u] *to rise vpon the euill and the good, hee sendeth Raine on the iust and vniust: so should we do good to al,* [x] *although especially to the household of faith.* Let not their vnworthinesse hinder our goodnesse, but labour that our light may so shine before them, that wee may gaine them to the faith, and heape coales of fire vpon their head. Let vs admonish and exhort them with all patience and long suffering, that they may come out of the snare of the Deuill, of whom they are holden. Let vs preach the Gospell in season, and out of season, [y] & take all occasions to winne those that are without, that by all means we may saue some. What thogh they be not turned and conuerted to God by the preaching of the Gospell, and wee seeme to bestow our labour in vaine? Many are enlightned of God, that are not saued; they attaine to knowledge, that neuer grow to faith. *We are* [z] *the sweete sauour of God, as well in them that perish, as in them that are saued, to the one we are the sauour of life to life, and to the other, the sauour of death to death.* And this must serue and suffice to comfort vs, and strengthen vs, to beare out the heate of the day, and the waight of the burden that lyeth vpon our shoulders, to consider that howsoeuer our persons be entertained, and our Doctrine receiued, (*a*) and our strength bee wasted and consumed in vaine, yet our iudgement is with the Lord, and our worke with our God, who wil reward vs according to our labour.

Vse. 5. Lastly, seeing God maketh knowne his will and word to wicked and prophane men, who are sundry waies enlightned with many giftes of the spirit: let vs not rest in seeking after common gifts, but labour to bee partakers of such as are proper to the elect, and do alwayes accompany saluation and eternall life. This is it that the Apostle vrgeth and exhorteth vnto, 1. *Cor.* 14. where mentioning

[u] Math. 5, 45.

[x] Gal. 6, 10.

[y] 1 Cor. 9, 22.

[z] 2 Cor. 2, 15, 16.

[a] Esai. 49 4.

ning diuers gifts of the ſpirit, as the gift of knowledge, the working of miracles, the word of wiſedome, the power of healing, the diſcerning of ſpirits, the diuerſity of tongs, the interpretation of tongues, all which are common to al ſorts of men both good and bad: he addeth as the vſe that now we teach and perſwade, [b] *But deſire you the beſt giftes, and I will ſhew you a more excellent way.* Let vs not therefore content our ſelues with ſuch knowledge and illumination as the Reprobate and vngodly haue: but let vs couet ſuch as are peculiar and proper to the elect, that we may be the Temples of the holy-Ghoſt, that the ſpirite of God may dwell in vs, not for a time, but for euer, and diſpoſe our harts as the owner of the houſe, and gouerne it wholy after his owne will. Let vs labor to feele a [c] *certaine knowledge of our reconciliation to God in Chriſt,* [d] *the gifts of regeneration, a dying vnto ſin, a riſing vp to newneſſe of life,* [e] *the grace of heartie Praier,* [f] *comfort in diſtreſſe,* and ſuch like, which the elect of God find in ſome meaſure wrought in them. Theſe are infallible notes of election: theſe are the beſt gifts that the Apoſtle vrgeth: theſe are ſuch fruites of the ſpirit, as wee muſt delight in, & follow after. If theſe be in vs, and do abound, we ſhal haue that peace of conſcience through thē that paſſeth al vnderſtanding; if theſe be not in vs, whatſoeuer knowledge we haue beſide, though we haue taſted of the heauenly gift, bin enlightned by the ſpirit, bin partakers of the holy ghoſt, taſted of the good word of God, and receiued the Goſpell with ioy: we ſhall find no more ſound comfort in them, then *Balaam* did in this place by the reuelation which he had receiued from God.

[b] 1 Cor. 14, 30, 31.

[c] Ioh 17, 3.
[d] Ioh. 3, 5.
[e] zach. 12, 5.
[f] Rom 8, 25.
[g] Ioh. 15, 26.

15 *Balak yet ſent again mo Princes, & more honorable then they.*
16 *Who came to Balaam, and ſaid to him, Thus ſaith Balak the Son of Zippor, Be not thou ſtayed I pray thee, from comming to me.*
17 *For I will promote thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto me: Come therefore, I pray thee, curſe for me this people.*

18 *And* Balaam *answered and said vnto the seruants of* Balak, *If* Balak *would giue me his house full of Siluer and Golde, I cannot go beyond the word of the Lord my God, to do lesse or more.*

19 *And now I pray you, tarry ye heere also this night, that I may wit what the Lord will say vnto me more.*

20 *And God came vnto* Balaam *by night, and saide vnto him, Forasmuch as Men are come to call thee, rise vp, and goe with them, but only what thing I say vnto thee, that shalt thou do*

21 *So* Balaam *rose vp earely in the Morning, and sadled his Asse, and went with the Princes of* Moab.

HItherto we haue heard the message and sending out to this cunning man, seeking to draw him to come to curse the people. Now, followeth the second part of the Chapter, wherein is published, how *Balak* preuailed with him, by offering him present giftes, and promising vnto him future honors. And because in the former message, *Balaam* had rather cunningly delayed, then flatly denyed them, and rather craftily allured them, by protracting the time, then withstood them by giuing them the repulse, to the end they should buy his cunning the dearer, as well became a man of his trade and occupation, therefore heere the spirit of God proceedeth to declare, how the message is continued, the suite renewed, & their purpose obtained. Wherein we are to obserue these three things. First, the departure of the Magitian with the messengers. Secondly, the anger of God for his departure. Thirdly, the entertainment which *Balaam* founde at the hands of *Balak* when he was come vnto him.

The first part touching the iourney of *Balaam* (hauing obtained leaue, or rather wrung it from God by his importunity) is contained in the wordes before remembred and recited; wherein beholde how the desires of men are kindled and increased by delay, & giue them no rest, vntill they enioy the thinges hoped for. *Balak* the King, and *Balaam* the false Prophet, are heere described, being

Gregor. homil. 23.

pointed

pointed and painted out vnto vs in liuely colours. *Balak* proud in his Riches, ambitious in his honours, prodigall of his giftes, ſcorning to receiue foile or repulſe: On the other ſide, *Balaam* baſe in mind, couetous after Money, thirſting after honour, as vnwilling to giue a deniall, as the other to take it. Wherefore, as he ſendeth a new ambaſſage, ſo he imployeth more honourable men to credit & countenance the action the better, he furniſheth them with other gifts, he promiſeth them in the word of a king to promote him to ſome place of dignity, and omitteth no humane pollicy to draw him to his lure. The meſſengers mindfull of their charge and Commiſſion, and conſidering the waightineſſe of the cauſe, doe bend all their wits, and ſet on worke all their cunning to effect the matter committed vnto him, they ſtir him vp to be forward, they adde great promiſes of high honours, they allure him with great hope of rich rewards, which were effectuall baits to intrap, and indeed the mightieſt Rhetorick to perſwade, and to preuaile with a couetous man.

This was the Meſſage of the King, thus was the employment of the Meſſengers: Now let vs conſider the anſwere of *Balaam*, wherein a man at the firſt ſight woulde thinke he carried himſelfe moſt vprightly toward men, & moſt religiouſly toward God, like a true harted man, and a faithfull Prophet: hee telleth them, *If Balak woulde giue him the Riches and reuenewes of his Kingdome, hee cannot goe beyond the will of the Lord his God.* But all is not Gold that gliſtereth (as the Prouerbe teacheth) and ſometimes a ſubtile Serpent lurketh in the greene graſſe. A man would likewiſe coniecture, [h] that when God bad him goe with the Meſſengers, he was pleaſed with his iourney: but the wrath of the Lord was kindled againſt him for his diſobedience and preſumption, which was no better then a tempting of God. So in this anſwere of the Wizzard, we are not to conſider the outward ſound of the wordes, but the inward purpoſe and intent of the ſpeaker. For his reply is thus much in effect, as if he had ſaid vnto them, why do

h Whether God were not pleaſed with *Balaams* iourney.

do you thus ſollicite and importune me? Doe you thinke it reſteth in my will to come, or not to come? Or if I doe come, that I can in this caſe doe what I liſt? Or that the God of Iſraell is like the Gods of the other Nations? He compelleth me to tarry here, he forbiddeth me to go with you, hee is ſtronger then I, and I am conſtrained to obey him. You know my deſire, but it lieth not in my power to curſe your Enemies, vnleſſe I can charge and Charme their God to leaue & forſake them, albeit the King would giue me a great reward: What ſaid I, a rich reward? Nay if he would fill for me this Pallace with Siluer and Gold, repleniſh all his ſtore-houſes with Treaſure, I cannot accompliſh mine owne purpoſe, I cannot performe the deſire of mine owne heart. The God of the Iſraelites is too powerfull and mighty for me, he it is that reſtraineth me, by whom notwithſtanding I muſt onely worke in this my buſines, or elſe I cannot profit you, nor pleaſure my ſelfe, nor effect my purpoſe. Neuertheleſſe be not diſcouraged and diſcomfited, I am yet in good hope to preuaile, and I will yet try him the ſecond time, although before hee vtterly denied me to go with you.

This is the ſumme and effect of *Balaams* anſwer, which conſiſteth of two parts. Firſt, he ſtaieth them to bee aduiſed what to doe. Secondly, he graunteth their requeſt, to goe with them. Touching the ſtaying of them, when he hath excuſed his former refuſall and deniall, to go with the former Meſſengers (inaſmuch as hee could not alter and change the decree of the Lord, whom he ſaw to ouer rule him in all this buſineſſe) hee promiſeth to try him againe, whether hee could draw him to ſtand with them, and to withſtand the Iſraelites. And here again (as before ver. 8.) obſerue how he worketh, not in the open day, and in the light of the ſun, [i] which is the fitteſt ſeaſon to work in, but as Coniurers vſe to do, he chuſeth the night ſeaſon for his purpoſe. For as Sorcery is one of the [k] fruits of the fleſh, & the worke of darkneſſe, and proceedeth from the Prince of darknes: ſo it fitteth beſt the children [l] of darkneſſe,

[i] Iohn. 11, 9.

[k] Gal. 5, 19, 20.

[l] Ioh. 3, 20, 21.

neſſe, & ſerueth to be practiſed in the time of the night, according to the ſaying of him that is the authour of life and light, *Euery man that euill doth, hateth the light, neither commeth to light, least his deeds ſhould be reproued: but hee that doth truth, commeth to the light, that his deeds might be made manifeſt, that they are wrought according to God.* Well, GOD appeared vnto him, and made himſelfe knowne vnto him, whatſoeuer his purpoſe and intent were, not by any force of his Sorcery, m but for diuers and ſundry other reaſons, firſt becauſe he would put an hooke in his iawes, & a bridle in his mouth, to ſtop him from curſing Iſraell. For his whole drift and meaning was to curſe them, in the accompliſhment wherof he is hindred and ſtaied by the appearance of God vnto him. Secondly, becauſe he would hinder the Deuill from giuing *Balaam* an anſwere, and ſo deluding him, as in former times he was wont to doe, when he was hired & ſent vnto for ſuch purpoſes. Thirdly, it ſerued greatly for Gods glory, to make his name knowne euen among the Infidels, when they ſhould learne, that he is the God that ruleth and ordereth all things in Heauen and earth, that diſpoſeth the counſels of his Enemies, and maketh them further the good of his people that depend vpon him. Yea when God ſaw his couetous humour and wicked hart, that he would not reſt in his word, nor obey his commandement giuen vnto him, firſt by way of an *Ironicall conceſſion, he biddeth him goe*, howbeit in his wrath and indignation, but yet reſerueth to himſelfe the rule of his tongue, the power of his ſpeach, and the gouernment of all his works, as ſeemed good in his heauenly wiſedome.

m Why God appeared to *Balaam* the Sorcerer.

As if the Lord had ſaide, forſomuch as the Meſſengers be ſo importunate with thee, and thou ſo earneſt with mee, that thou wilt take no deniall, nor reſt in my word, nor yeilde thy ſelfe to my charge; goe too, goe forward, follow thine owne courſe, run on of thine own head: yet will I bridle thy tongue, thou ſhalt not ſpeake what thou deſireſt, nor doe what thou delighteſt in, but what pleaſeth me. *Balaam* glad of this anſwere, and thinking this con-

conceſsion better then a deniall, reioyced in his heart that he had leaue, as if there had beene ſome change in God, and tolde it to the Ambaſſadours, hee prepareth for the iourney, ſadleth his Aſſe, & conſenteth to go with them, which is the ſecond part of his anſwer. Here obſerue with me again a falſe finger, moſt wretchedly diſſembling one part of the Diuine Reuelation, imitating therein his Mayſter the Deuill, who in his tentation of Chriſt, [n] and allegation of the ſcripture, omitteth a principall part to peruert the meaning of the wordes, and to draw our Sauiour into wickedneſſe. So, where as God had challenged as proper and peculiar to himſelfe, the ordering & diſpoſing of all his affaires, that albeit he had liberty to go, yet his going was with reſtraint & limitation, that he ſhold ſpeak no more thē God ſhould put in his hart: yet the wizzard neuer declareth this to the Meſſengers, which neyther pleaſed him, nor would pleaſure them, neither profit him or them. Onely hee feedeth his owne fooliſh fanſie in this, that hee was bidden to goe, which God before had denied vnto him: Now he taketh hold preſently on theſe words, and went with a ioyfull heart, hoping that in time the ſame God would ſuffer him to curſe them alſo. For as God had ſaide at the firſt, thou ſhalt not goe, yet after ſaid, Go with them: ſo he ſuppoſed, that albeit hee had forbidden him to curſe the people, yet afterward hee hoped to finde a change in this, as he thought he had gained in the other, and ſo conceiued a ſtrong imagination, that that the *Moabites* ſhould be fully ſatisfied, himſelfe plentifully rewarded, and the Iſraelites miſerably curſed and deteſted. This is the ſumme and effect of theſe words: Now let vs come to the Doctrines ariſing out of the ſame.

[n] Math. 4, 6. With Pſal. 91. 11.

Verſe 16. *Be not ſtaied from comming vnto mee, for I will promote thee vnto great honour.* Conſider here the Couetouſneſſe of this falſe Prophet, He had receiued a charge and Commaundement not to goe; yet ſeeing new rewardes come with the new Meſſengers, he wold not reſt in Gods former anſwere. He had heard the will of God, where-

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in hee ought to haue reſted: but pricked forward with Couetouſneſſe, and allured with the recompence of reward, hee comforteth the men that were ſent vnto him with hope, to attaine their purpoſe. This the Apoſtle *Peter* noteth, deſcribing the falſe Teachers, o *Which priuily brought in damnable hereſies*; hee ſaith, *They forſooke the right way and haue gone aſtray, following the way of Balaam, the Sonne of Boſor, which loued the wages of vnrighteouſneſſe.* And the Apoſtle *Iude*, ſpeaking of ſuch like Teachers as turne the grace of God into wantonneſſe, and bring vppon themſelues ſwift damnation, ſaith, p *Woe bee vnto them, for they haue followed the way of Caine, and are caſt away by the deceit of Balaams Wages, and periſh in the gaine-ſaying of Core.* See here the force and power of Worldly wealth, it is able to ſet open the gates that are ſhut vp with barres and bolts. And albeit this point hath in part beene handled before: yet becauſe it is offered to our conſiderations againe in this place, it is not to be paſſed ouer without further meditation. From hence we learne, q that the loue of this world, and the hunting after honour and dignity, preferment & promotion, cauſe men to make ſhippe-wracke of a good conſcience, and draw them from obſeruing the Lawes of God, and from reſting in the knowne will of God. Hereunto commeth the reproofe of *Ruben*, who beeing called, came not to the battell fought againſt the *Canaanites*, neither furthered the woorke of God that his people had in hand, r but had their mindes faſtned to their Riches, and dwelling in a fat and fruitefull ſoyle, they ſet theit heartes vpon the world, *For the diuiſions of Ruben were great thoughts of heart: why abodeſt thou among the Sheepe-folds to heare the bletinges of thy Flockes? For the deuiſions of Ruben were great thoughts of heart.* The like appeareth in the propheſies of *Haggai*, where the people fell to build their owne houſes, and left the houſe of the Lotd deſolate, and therefore the Prophet ſaith, s *Is it time for your ſelues to dwell in your ceeled houſes, and this houſe lie waſt?* What was it that preuailed with our firſt parents in the Garden, to entiſe them from God,

o 2 Pet. 2, 15.

p Iude. 11.

q *Doct.* 7 Honour and promotion draw frō God, & driue out all godly thoghts.

r Iudg 5, 15, 16.

s Hag. 1, 4.

t Gen.3,3,4. God, and to hearken to the tentations of the deuill, t but hoping for honour, and aduancement in a better condition? This baite was laid before *Moses* in *Pharaohs* court, hee was tempted with dignities, allured with delightes, prouoked with profits: he had laid before him the glory of a Kingdome, the pleasures of the Court, and the treasures of *Egipt*: yet he preferred the suffering u of aduersity, the shame of the Crosse, the fellowship and Communion of Saints, that so he might be receiued into the bosome of the Church. Thus wee see, that the loue of the world, and the things of this worlde, drew this Sorcerer away from vpright and iust dealing. If honour had beene offered vnto him alone, or riches alone, if they had come seuerally vnto him, they had beene of great force: but comming ioyntly together, and rushing vppon him as an armed man, they are more forcible and powerfull to preuaile with him. All which things directly teach vs, that riches and dignities are ready to draw vs from our duties which we owe to God and to men.

u Heb.11, 24, 25,26.

Reason 1. The Reasons are to be wisely waighed of vs, to gain our affections to embrace the Doctrine before deliuered. First, the setting of the heart vppon the loue of riches, is the beginning of all euils, & the Fountaine from whence sundry mischiefes doe proceede, and auaileable to draw from all good, into all euill. This the x Apostle vrgeth. 1. *Tim. 6. They that will be rich, fall into tentations and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction: for the desire of Money is the root of al euill, which while some lusted after, they erred from the faith, and pierced themselues through with many sorrowes.* Where *Paul* teacheth, *that there is no euill which Couetousnesse cannot bring forth.* It is a Monster of many heads, and a fruitfull Mother of many bad Children. From hence oftentimes come Hatred, Contention, Enuy, Vnfaithfulnesse, Treasons, Treacheries, Periury, Poysoning, Deceite, Couzenage, Oppression, & what not? It bringeth in, as a violent streame contempt of God, and it turneth God into an abhomina-

x 1 Tim.6, 9, 10.

ble

ble Idoll. It worketh a wretched truſt in earthly poſſeſſions and treaſures, more then in the liuing God. It is a bottomleſſe pit of all iniquity.

Secondly, there is a contrariety betweene God and the world, and they draw contrary wayes, there is no affinity or agreement betweene them. This Chriſt our Sauiour ſetteth downe. *Mat. 6. No man can ſerue two Maiſters, for either he ſhall hate the one, and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other,* y *ye cannot ſerue God and riches.* Heereunto commeth the exhortation of the Apoſtle *Iohn,* z *If any man loue this world, the loue of the Father is not in him.* So then, whether we conſider, that Couetouſneſſe is the root of all euill, or that there is a flat oppoſition between God and the world, we muſt hold this as an euident truth, that the loue of Riches and Honours is dangerous, drawing to ſin againſt God, and to offer all violence to our brethren. Reaſon 2. y Math. 6, 24. z 1 Ioh. 2, 15.

The Vſes are now to be thought and entred vpon. Firſt, conſider from hence the daungerous eſtate of the men of this world, how hard it is for them to enioy eternall life, and to enter into the kingdome of heauen. See therfore, how riches are often reſerued to the hurt of the poſſeſſors, and wracke of the owners thereof. Many ſeeking to enrich themſelues, and to ſcrape much together for their poſterities, do looſe the fauour of God, the quiet peace of a good Conſcience, and heape to themſelues wrath againſt the day of wrath. This the Apoſtle *Iames* (*a*) leadeth vs to conſider. *Go to now ye rich men: weepe nd howle for your miſeries that ſhall come vpon you: your riches are corrupt, and your Garments are Moth-eaten, your Gold and Siluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eate your fleſh as it were fire, ye haue heaped vp Treaſures for the laſt daies.* If therefore outward thinges pull away from God, and hinder the duties of godlineſſe, then aſſuredly men, whoſe hart is glued vnto them, & gouerned by them (they being made their chiefe treaſures, and the God of their hope) cannot yeeld to the power of godlineſſe, but by a ſpeciall and extraordinary worke of God in their hearts. *Vſe* 1. a Iam. 5, 1, 2, 3

True

True it is, they may holde the profeſſion, they may receiue Baptiſme, they may pertake of the Lordes Supper, they may heare the word, they may holde ſaluation by Chriſt alone, yet vnleſſe they feele a peculiar ſanctifying grace of Gods Spirite, they ſhall finde an hard entrance into life, and the way leading to the Kingdome of Heauen, hedged and ſtopped vp. This our Sauiour teacheth his diſciples, vpon the occaſion of the young mans ſorowfull departure frō him, hauing great poſſeſſions, [b] *Verily I ſay vnto you, that a rich man ſhall hardly enter into the Kingdom of Heauen: It is eaſier for a Camell to goe through the eye of a Needle, then for a Rich Man to enter into the Kingdome of* GOD. Wherefore, it behoooueth all Rich Men that haue this Worlds good to pray vnto God (beeing compaſſed with ſuch daungers, and clogged with ſuch cares) to gouerne them by his Spirite, and to preſerue them, that they be not ouercome with the tentations of the World, [c] and to teach them what it is to abound, which is harder to know and practiſe, then to learne what it is to want.

b Nath. 19, 23, 24.

c Phil. 4, 12.

Vſe 2. Secondly, ſeeing honours and Riches choake good thinges, follow not them that walke that way, and be not drawne away from the euill examples of others, but follow the examples of the godly, [d] according to the exhortation of the Apoſtle, *Phillipians* 3. *Many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their belley, and whoſe glory is their ſhame, which minde earthly thinges.* Hereupon followeth the vſe before remembred, *Brethren, be followers of mee, and looke on them which walke ſo, as ye haue vs for an enſample.* Heere many bee there in the Church, that liue of the Goſpell, and therefore in reaſon ſhould preach the Goſpell, who corrupt their owne conſciences, and wound their owne ſoules by hunting after promotion and dignity, who for Money ſell their Maiſter with *Iudas*, and are carried away after the Wages of Iniquity with *Balaam*, and gape after gaine onely like Hirelings; who ioyne Liuing to Liuing (as it were) Houſe to Houſe,

d Phil. 3, 17, 18, 19.

House, and fielde to fielde, eating the fat, and cloathing themselues with the Wooll, [c] *But they strengthen not the weake, they heale not the sicke, they binde not vp the broken, they seeke not that which is lost, they raise not such as are fallen. Woe bee to such Idle-shepheards that feede themselues, should not the Shepheards feede the flockes?* Let not vs walke after such examples, which is the iust iudgement of God, are reserued to death and shame: who albeit they regard their pleasures aboue all, yet as they walke inordinately, so the thinges they reioyce in, shall bee their confusion: but let vs propound to our selues the examples of the godly, for our instruction and imitation in well-doing, [f] *That wee bee not slothfull, but followers of them, which through faith and patience inherite the promises.*

[c] Ezek. 34, 2, 3, 4.

[f] Heb. 6, 12.

Lastly, seeing the setting of our affections on earthlie thinges, and coueting greedily after them, draw vs to forget God, let vs not bee immoderately carefull for them. The more carefull we are for these thinges, the more careless wee are in better thinges. The more our affections are set on the earth, the lesse care we haue of Heauen and immortality. It is no profit to winne the whole world with the losse of our soules. It is an incomparable losse, greater then the losse of a Kingdome. *Iob* had a great [g] losse, when hee lost his Sheepe and Asses, his Oxen and Cammels, his Seruants and his Children. But all this is scarce to be mentioned or spoken of, being compared and laid in the Ballance with the losse of the Soule. Let vs therefore be contented. Let therefore bee contented with the estate wherein God hath set vs. A little with a good conscience, and with peace is [h] better then a stalled Oxe. *Godlinesse is great gaine with* [i] *contentation. Let vs vse this world* [k] *as though we vsed it not.* All this vanity, nay misery, if we depart not hence in the feare and fauour of God. Let vs so liue, that in life and death we may be the Lordes. Affect not onely or chiefely the things of this life, but let vs haue before vs the example of *Lots* Wife, made vnto vs [l] a fearfull spectacle, and terrible monument of carnall and carefull

Vse. 3.

[g] Iob. 1, 14, 15.

[h] Pro. 15, 17.

[i] 1 Tim. 6, 6.

[k] 1 Cor. 7, 31.

[l] Luk. 17, 32.

full thoughtes, whose heart was wholly set vppon those things which shee left behinde, and therefore was turned into a piller of Salt. Wee are borne againe vnto a better life. If a Princes Children should giue themselues to base courses, to follow Faires and Markets, pitching vp their standings, and selling Pinnes and Points like Pedlers and Petty Chap-men, would not all men thinke it a great reproch and high disgrace to their estate, being royally descended and borne to a Kingdome? We are the Sons and Daughters of almighty GOD, the King of Kinges, and Lord of Lords, and it is his pleasure [m] to appoint vs heires vnto a Kingdome: we are a chosen generation, a [n] royall Priest-hood, an holy Nation, a people set at liberty, that we should shew forth the vertues of him that hath called vs out of darknesse into this maruellous light. Shall wee then, being Kings Children, and born to inherite a kingdome, not of this World, but of the world to come, so much debase our selues, as alwaies to looke downeward, and go poring and stooping to the earth like bruit beasts, and not cast our eyes vpward like men, made after the likenesse and similitude of God? Let vs seeke those things [o] which are aboue, where Christ sitteth at the right hand of God, let vs set our affections on thinges which are altogether aboue, and not on thinges which are heere beneath vppon the earth. It is vnfit for our calling and holy profession, euermore to haue our hand on our halfe-penny, making gaine to be godlinesse, and our belly our God, wholly minding earthly & transitory things. Let our conuersation [p] be in heauen, and from thence look for a Sauiour, to change our fraile and mortall bodies, and to make them like to his glorious body: we are free Denizons of that Citty made without handes, whose builder and maker is God, and therefore let vs not spend all our daies in vanity, and waste our yeares in folly, [q] nor be excessiuely carefull, what to eate, or what to put on: but haue our conuersation without couetousnesse, and first of all seeke the Kingdome of God and his righteousnesse.

[m] Luk. 12, 32.
[n] Reu. 1, 6. 1 Pet. 2, 9.
[o] Col. 3, 1, 2.
[p] Phil. 3, 20, 21.
[q] Math. 6, 25, 33.

Verse

Verse 20. *Forasmuch as men are come to call thee, rise vp and goe with them.* These wordes, containe an ironicall concession, not a plaine approbation: a figuratiue taunting, not a simple allowing of his iourney, or a giuing of him liberty to depart. As if the Lord should haue saide: If beeing warned of mee, thou wilt take no warning, but art resolued what to doe, and standest firme in thine heart to bee gone, goe too, proceede in thy purpose, and walke in the waies of thine heart, but know, that thou makest hast to thine owne confusion, and that all thine endeuours shall turne to thy destruction. Thus wee see God reproueth him by a taunt, because hee rested not in the will of God before deliuered vnto him, and vttered in a plaine manner. Thus, when as men [r] receiue not the Lawe of the truth, that they may bee saued, God sendeth them strong delusions, that they might bee seduced and deceiued. Hereby wee learne, [f] that all reproouing of sinne, and of Sinners, by way of taunting is not vnlawfull, and vnbeseeming the profession of godlinesse. All iesting and mocking, are not forbidden to bee vsed and practised of the godly.

[r] Thes. 2, 11, 12.

[f] Al reprouing of sinne by an ironicall taunting is not vnlawfull.

This we see by the example of the Lord himselfe, *Iudges* 10, 14. *Goe and cry vnto the Gods which yee haue chosen, let them saue you in the time of your tribulation.* Thus *Moses* speaketh to the people, *Deu.* 32. *Where are their Gods, their mighty Gods in whom they trusted?* [t] *Let them rise vp and helpe you, let them be your refuge.* The like we see in *Iob*, vexed vniustly, and censured rashly by his friendes, [u] when hee saith, *Indeed because that ye are the people onely, wisedome must die with you.* So the Prophet *Esay* speaketh to the Enemies of his Church, [x] *Gather together on heapes o ye people, and ye shall bee broken in pieces, gird your selues, take counsell together, pronounce a decree, yet it shall not stand.* Thus the Prophet dealeth with *Amaziah*, [y] *Let not the Army of Israell goe with thee, for the Lord is not with Israell: if not, goe thou out, make thy selfe strong to the battell, but God shall make thee fall downe before the Enemy, for God hath power to helpe and to cast downe.* And if we would

[u] Dent. 32, 37. 38.

[u] Iob. 12, 2.

[x] Esai. 8, 9.

[y] 2 Chro. 25, 7. 8.

farther see the warrant of this practise in reproouing, we haue examples of it in Christ our Sauiour, when he sayde to *Iudas*, [z] *That thou dost, do quickly*: and when hee spake to his Disciples, (a) *Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of Sinners.* All which examples, in the old and new Testament of God, of the Prophets, of Christ, and other holy men, serue to teach vs, that all reprouing of sinne by sharpe taunts, is not vnlawfull and vnwarrantable.

[z] Iohn. 13, 27.
[a] Mat. 26. 45.

Reason 1. The Reasons iustifying this practise are, first, to make Idolaters and wicked men, to see their sinnes, and the greatnesse of them, to mooue them to repentance, and to come out of them, to bring them to bee ashamed of their offences, and so to mooue them to turne vnto God. This the Prophet *Esay* vrgeth, *Chap. 6. They drawe Golde out of the Bagge, and weigh Siluer in the Ballance, and hyre a Gold-smith to make a God of it, and they bowe downe and Worship it: they beare it vpon their shoulders, they carrie and set him in his place, so doth hee stand and cannot remoue from his place, though one cry vnto him, yet he cannot aunswere, nor deliuer him out of his tribulation:* [b] *Remember this, and be ashamed, bring it againe to mind, ô you Transgressors.* This then is one Reason why the Holy-ghost reprooueth and reproacheth in a deriding manner, to bring offenders to true wisedome, and to open their eyes which are blinded, that they see nothing.

[z] Esai. 46, 6, 7,

Secondly, an holy deriding may bee vsed to disgrace and discountenance sinne, and to set it out in his colours. For when it is magnified among the Sonnes of men, and followed with all greedinesse, the Seruants of God must vncouer, and vncase it, and lay it open, that others may eschew it.

Thus we see, the Prophet *Eliah* dealeth with the Priests of *Baal*, he scoffeth at their simplicity, hee derideth their folly, an in an holy manner triumpheth ouer their vanity, when he saith, [c] *Cry aloude, for he is a God, either hee talketh, or pursueth his enemies, or is in his iourney, or it may bee that*

[c] 1. Kinges. 18, 28.

that he sleepeth, and must be awaked. Where, hee doeth not stirre them vppe to their Idolatry, and Idolatrous worship of *Baal*, nor allow their superstitious Prayers, but mocketh at their madnesse, to disgrace their wickednesse, and to reproach their falling from the true God. Seeing therefore, by this kinde of taunting, sinners are admonished, and sinnes are disgraced: it followeth, that it is a lawfull and laudable course, sometimes to take it vp in the Church of God.

Vse. 1. The Vses are to be considered in the next place. First, this teacheth, that the Ministers of the worde, may in their teaching vse this figure when they deale with an obstinate people, and reproue obstinate offendors. True it is, the man of God should be patient[b] towards al men, suffering the euill, instructing the ignorant, and waiting for the repentance of such as are fallen, or but in daunger of falling: but when they refuse to hearken, or pull away their shoulder, and stoppe theyr eares, and make theyr hearts as an Adamant stone, it is both lawfull and requisite after a sort, to insult ouer them, not that their persons should bee scorned and contemned, but that their prophanesse should be corrected and amended.

[b] 2. Tim. 2, 25

Thus doth *Salomon* deale, *Eccle.* 11. 9. when he hath to deale with proud and insolent young men, that thinke themselues priuiledged by their age, to runne ryot with all greedinesse, and without all controulement, [c] *Reioyce ô young man in thy youth, and let thy hart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eies, but know that for al these things God wil bring thee to iudgement.*

[c] Eccl. 11, 9.

This wee see practised by the Apostle, [d] *If any Man bee ignorant, let him bee ignorant.* And the Apostle *Iohn* [e] speaketh after the same manner, *Reuel.* 22. *Hee that is vniust, let him bee vniust still: and hee that is filthy, let him bee filthy still.* Whereby we see, that the Spirite of God doth not giue leaue, neither doth encourage, or commaunde men to be filthy or vniust, but seeing them in a setled rage

[d] 1. Cor. 14, 38.

[e] Reuel. 22, 11

and wilfull course, obstinately bent and resolued to goe forward, that they will not be hindred, nor hearken vnto any wholsome Counsell, he telleth them they may proceede, but they shall smart for it in the end.

If the Ministers in the zeale of Gods spirit, tread in these steps, and follow the example of God, of Christ, of the Prophets and Apostles, they haue a faire warrant set before them, and cannot bee reprooued for this imitation. They may say to the stubborne and stiffe-necked contemners of the word, If ye will needs be ignorant, bee ignorant still, but God will finde you out in your blindnesse & ignorance. If ye haue the light, and yet will willingly and wilfully shut your eyes, goe forward, yet God will open them in the day of his visitation, that ye shall see your owne misery. If ye haue the bread of life and food of saluation brought vnto you, and yet yee will needes starue and famish, what remedy? Pine away your soules and starue them: but know, that it will be bitter in the latter end.

Vse. 2.

Secondly, seeing this scoffing at euill is lawfull, let men take heed they deserue not thus to be dealt withal. When we haue the word of God in all meekenesse and gentlenesse, with al patience and long suffering offered vnto vs, let vs rest in it, and not reiect it from vs, let vs beleeue it, & obey it, and grow euery day from faith to faith. When *Micaiah* the Prophet saw *Ahab* addicted to flatterers & false informers (two daungerous plagues to Princes) hee iudged him not woorthy to haue the truth reuealed vnto him, and therefore in derision he saith vnto him, [b] *Goe vp and prosper, and the Lord shall deliuer it into the hand of the King.* It is a grieuous thing to be scorned and derided, and we hardly brooke that indignity. If then, we would not be so roughly and tauntingly handled in the Ministery of the worde, let vs heare the voice of God, while it is called to day, least being hardned through the deceitfulnesse of sin, the Lord be compelled so to deale with vs. It is vsed for our benefit and saluation, albeit it bee bitter and sharpe.

[b] 1 King. 22, 15.

But

But many times bitter thinges bee moſt wholeſome and healthfull. And this anſweareth the obiection of carnall men, when they are admoniſhed to turne to the Lorde with all their heartes, to attend to the Miniſterie of the word, and to walke before the Lord with a perfect mind; they anſwere, If I ſhall come before a profeſſor, & make profeſſion of the word, I ſhall be mocked, euery one wil deride and flout at me, I ſhall be a laughing ſtocke to the worlde, I ſhall become a Prouerbe vnto them, and the Drunkards will ſing ſongs againſt me. But chuſe whether whether thou wilt endure reproach heere for a ſeaſon, or be mocked of the Lord for euer? It is better for thee heer to ſuffer affliction with the people of God, then to haue the Lord ſcorne thy folly for euer. Therefore, the Wiſeman teacheth g vs this Doctrine. *Pro.* 1. *Becauſe ye refuſed my Counſell, and woulde none of my correction, I will alſo laugh at your deſtruction, and mocke when your feare commeth.* And the Prophet *Dauid* declareth, that when the wicked band themſelues againſt the Lord, and againſt Chriſt, h *He that dwelleth in Heauen ſhall laugh, the Lorde ſhall haue them in deriſion.*

g Prou. 1, 25, 26.

h Pſal. 2, 3, 4.

True it is, this is ſpoken according to our capacity & vnderſtanding, not that there is any diſpoſition of laughing, or affection of ſcorning in God, but he leaueth men in their miſeries, and maketh them oftentimes a mocking ſtocke to the world. They ſhall haue no comfort from his preſence, hee ſhall reioyce in the day of their calamitie, which ſhall bee to them as bitter as death, and as hard to be borne, as hell it ſelfe.

Vſe. 3.

Laſtly, heereby a doore is not ſet open to fleering and flouting one of another, which proceedeth from the ſcum and froth of many mens wits. For, as all deriding is not vnlawfull, ſo all taunting is not lawfull. Wherefore, whatſoeuer mocking proceedeth from the gall of our hearts, from the contempt of our Brethren, from Pride, Diſdaine, Lightneſſe, Bitterneſſe, Byting, Diſgracing, & Reproaching of others, cannot ſtand with our holy profeſſion,

feſsion, but is a fruit of the fleſh, and a corruption of the old man, which muſt be pulled vp. Therefore the Apoſtle writing to the *Epheſians*, and inſtructing them to walk in loue, as Chriſt hath loued vs, ſaith i *Fornication and all vncleanneſſe, or couetouſneſſe, let them not bee once named among you as it becommeth Saintes, neither filthineſſe, neuther ſooliſh talking, neither ieſting which are things not comely, but rather giuing of thankes.* Where, he doth not ſimply forbid all mirth & ieſting, but the peeuiſh humor of many men, that delight in ieſting & gibing againſt others, who regard not what ieſts they breake vppon their Brethren, ſo they may reuenge their owne malice, and diſgorge the venom of their owne hearts. Theſe men ſeeke to builde vp their owne names by the ruine of others, and deſire to grace themſelues by the diſgrace of others. Such perſons may well be in loue with their owne wits, but all diſcreet men may eſpy the want of much wiſedome in them. This biting & bitterneſſe one toward another cannot ſtand with our calling, to the truth, and profeſsion of the faith. We haue not ſo learned Ieſus Chriſt. Wee muſt account the good name of our Brethren, as their chiefeſt Iewell. The credit and reputation of many men is as their chiefeſt Iewell. Therefore the Wiſe-man ſaith, k *A good name is to be choſen aboue great Riches, and louing fauour is aboue Siluer & Golde.* Wherefore let no man thinke to raiſe himſelfe by the fall of others, or to gaine eſtimation to himſelfe by the diſcredit and defamation of other men.

i Eph. 5. 3. 4.

k Pro. 22. 1. Eccle. 7. 4.

[*But onely what thing I ſay vnto thee, that ſhalt thou do.*] In theſe words, God before hand inſtructeth and informeth *Balaam* what ſhall be the euent and yſſue of all his deſires, namely, that howſoeuer hee coueted to curſe the people of God, and ſo to earne his wages & hyre by the practiſe of wickedneſſe; yet hee ſhould bee compelled and conſtrained againſt his will, to wiſh the flouriſhing eſtate of the Church, and to pronounce the bleſsing with his own mouth. Howſoeuer therefore he were maliciouſly bent, and carried with extreame fury and frenzy againſt the godly,

godly, yet God declareth that all his rage ſhould turne to the good of the Church, and his tongue ſhould varrie from his heart. Heereby wee learne, [l] that the mallice of the wicked, how great ſoeuer it be, is limited and reſtrained. Albeit the enemies of the Church be oftentimes ſuffered to proceede and preuaile, and to lay great afflictions on the ſeruants of God, yet all their power is ſtinted and determined, and they can proceede no further then God ſuffereth and permitteth. This truth is taught vs in ſundry Scriptures for our inſtruction. When *Laban* intended evill againſt *Iacob*, God appeared vnto him, and ſaid, [m] *Take heede that thou ſpeake not to Iacob ought ſaue good*: and *Iacob* telleth him, that except the God of his Father, the God of *Abraham*, and the feare of *Izhak* had beene with him, he would haue ſent him away empty, but God beheld his Tribulation, and the labour of his hands, and rebuked him yeſternight. When *Pharaoh* and the *Egyptians* purſued after *Iſrael* with Horſes and Chariots, and ſought their vtter deſtruction, [n] *God fought for his people, while they ſtood ſtill and held their peace.* This is it which our Sauiour ſignified when the Phariſies ſaide vnto him, [o] *Depart and go hence, for Herod will kill thee*, Then he ſaid vnto them, *Go ye and tell that Fox, Beho'd, I caſt out Deuils, and will heale ſtill, to day and to Morrow, and the third day I ſhall bee perfected: Neuertheleſſe, I muſt walke to day, and to morrow, for it cannot be that a Prophet ſhould periſh out of Ieruſalem.* So *Iſaiah* comforteth the meſſengers of *Hezekiah* againſt the blaſphemies of *Saneherib*, againſt the dangers of the city, and againſt his railing on & reproching the liuing God, [p] *So ſhal ye ſay to your maiſter, Thus ſaith the lord, be not afraid of the wordes which thou haſt heard, Beholde I wil ſend a blaſt vpon him, and he ſhal heare a noyſe, and returne to his owne land, and I wil cauſe him to fall by the ſword in his owne land, becauſe he hath raged againſt me, and his tumult is come vp into my eares, therefore I wil put my hooke in his noſtrils and my bridle in his lippes, and I wil bring him backe againe the ſame way he came.* Al theſe thinges teach vs, the truth of that doctrine which we haue in hand,

[l] *Doct.* 8. The rage of the wicked againſt the church is limited and reſtrained.

[m] Gen. 31. 24.

[n] Exod. 14, 25

[o] Luk. 13, 32, 33.

[p] 2 Kin. 19. 6 7 Eſai. 37, 26.

hand, namely, that how soeuer the vngodly rage & fret against the church of God, yet their malice & madnes is limited, and the time of the continuance thereof appointed of God.

Reason 1. The reasons to confirme our faith farther in this point are these. First, the prouidence of God ruleth al thinges in heauen & earth, the least and smallest thinges are ordained & ordered by him, nothing falleth out by chance, neither is whirled about in the wheele of Fortune. *The Birds fall not to the ground,* q *the haires fall not from our heades without the will of our heauenly Father.* Howsoeuer therefore the enemies of the Church take crafty Counsels, & make bloudy decrees against the peace and prosperity thereof, yet they can do more then God hath concluded, and then he hath his purpose determined. This the Apostles acknowledge, *Act.* 4. in their Prayer to God, r *Doubtlesse, against thine holy Son Iesus, whom thou hast annointed, both* Herod *and* Pontius Pylat, *with the* Gentiles, *and the people of* Israel *gathered themselues together, to doe whatsoeuer thine hande and thy Counsell hath determined before to be done.* They cannot satisfie their owne lusts, nor accomplish the disseignes of their owne hearts, their rage is restrained as with a bit & bridle, that it should not hurt the people of God.

q Math. 10, 30

r Acts, 4, 27.

Reason 2. Againe, maruell not that the course of wicked men is stopped by the hand of God, for the Deuils are limited, and al the power of darknesse is curbed, so as the gates of hell shall not preuaile against the Church. We see this in the History of *Iob,* s hee could not slay his seruants with the sword, burne vp his Sheepe with fire, spoile him of his Camels by robbers, destroy his children with winds, and touch his person with Boyles, before the Lord had saide vnto him, *Loe all that hee hath is in thine hand, but saue his life.* Likewise, when the Lorde Iesus dispossessed the two possessed with Deuils, which came out of the graues very fierce, so that no man might goe by that way, t The Deuils could not enter into the heard of Swine, before they had besought him to suffer them to enter into them:

s Iob. 1, 12, & 2, 6.

t Math. 8, 31.

so

ſo that we may be aſſured, that howſoeuer they be bloudy ſpirits, and greedy to hurt, yet their tyranny is bound vp, being compaſſed within the liſts and limits of the power of God, and incloſed within the circle of his iuriſdiction, that they cannot annoy ſuch as are created after the Image of God, and redeemed with the bloude of Chriſt, without the diuine permiſſion.

For the Prince of this world [u] is iudged, and caſt out, his Weapons are taken from him, and the ſpoiles deuided, his workes are diſſolued and looſed, his head is bruiſed and broken. Seeing then, euill men can do no more then God hath determined, and ſeeing the power of the Deuils themſelues is reſtrained: it followeth, that howſoeuer the perſecutours of the Church rage againſt it with great malice, yet their power is impriſoned, and their luſt reſtrained, [x] that they can goe no further then the chaine in which the Lord doth hold them, will giue them leaue.

[u] Iohn. 12, 31, and 16, 11.

[x] Iude. 6.

Vſe. 1. The Vſes of this Doctrine, miniſter great comfort and inſtruction vnto vs. Firſt, we learn from hence to acknowledge the infinite power of God, aboue all earthly power that is in fleſh and bloud. True it is, the rage of the Enemies is great, and the gates of Hell are ſet wide open againſt the Church of GOD, yet they cannot preuaile or haue the vpper hand, for God is with vs, his power is manifeſted, and their malice abridged. It hath alwaies beene an hard matter, for men to ſtay in dangers and feare, the remnants of Infidelity and dregges of diſtruſt, do reſt and remaine in the beſt men. The truth and omnipotency of God is hardly yeilded and conſented vnto, as appeareth in the example of *Moſes* and *Aaron*, *Numb.* 20. *They beleeued not* [y] *God to ſanctifie him in the preſence of the Children of Iſraell,* [z] *but ſpake vnaduiſedly with their lippes.* The likewe ſee in the ſiedge of *Samaria*, when the Lord promiſed, that to morrow that time ſhould be great plenty of Barley, & fine flower to bee ſolde, a Prince aunſwered and ſaide, [a] *Though the Lord would make windowes in the Heauen, could this thing come to paſſe?* This appeared in *Zachary*, *Luke* 1. when God

[y] Numb. 20, 12.

[z] Pſal. 106. 33.

[a] 2 King. 7. 2.

God promiſed him a Sonne in his old age, he ſaid, b *How can this thing be? And whereby ſhall I know this?* When the *Iſraelites* were purſued and ouertaken by the Hoaſt of the *Ægiptians*, and were in preſent daunger of death, c they were ſore afraide, and forgat the power of God, able to deliuer them. So the experience of our owne hearts in all dangers and difficulties, that ordinarily fall vpon vs, doth tell vs how hard it is to reſt vpon God, as, an al-ſufficient helper in time of neede. Wee diſtruſt Gods promiſes, and feare in euery euill, that hee will not or cannot ſuccour vs. Foraſmuch therefore as we are priuy to our owne corruptions, being ready to think our help & deliuerance to be vnpoſſible, let vs in all troubles builde vpon Gods power, as vppon a firme Rocke and ſure foundation, that can neuer be remoued.

b Luk. 1, 18.

c Exod. 14, 10.

Vſe. 2.

Secondly, ſeeing wicked men cannot perſecute the Church at their owne pleaſure, but haue a barre laide in their way, that they cannot execute the malice of their hearts, and their Rodde cannot alwaies claſpe and compaſſe the loines of the godly, heereby wee haue a great comfort in our troubles and ſufferinges, to conſider the ſtrong hand of God preuailing ouer them that doe inſult and triumph ouer the Church. The yeares and daies, the very houres and moments of time touching the Churches afflictions are determined of GOD, ſo that the vngodly ſhall rage but their time. This is it which God ſpeaketh to *Abraham*, d *That his ſeede ſhould be a Straunger in a Land that is not theirs, foure hundred yeares, and ſhall ſerue them.* Thus when the people of Iſrael were caried into *Babilon*, e *The daies of their captiuity are determined to be ſeuenty yeares.* Whē *Pilat* the Lieuetenant of the *Romans*, and Iudge of *Iudea*, had ſaide vnto Chriſt, f *Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?* Ieſus anſwered, *Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue.* Let vs therefore goe conſtantly forward in our vocation, to doe our duties, to ſpeake freely in the midſt of the enemies, though they do heare vs, and ſit among vs.

d Gen 15, 13.

e Ier. 25, 11, 12, & 29, 10.

f Ioh. 19, 10, 11. Luk. 22, 53.

This

This we see to haue beene the behauiour of Christ, *Ioh. 8. These things spake Iesus in the Treasury, as he taught in the Temple, and no man laide handes on him, for his houre was not yet come.* Where we see, the place, the persons, the time, seemed to fauour his enemies: yet he taught boldly, & preached openly among them. This example must bee our imitation. Though we liue among many daungers, and are inclosed with a thousand deaths, yet we must knowe that we are protected, regarded, and defended of God, wee are by his right hand made able to stand, when so many deuises of the vngodly assault vs, & so many hornes of the wicked push at vs, to ouerthrow vs. It is an admirable and marueilous thing, considering the enemies of the Church and Gospell, both open and secret, professed and close, knowne Aduersaries, and close Brethren, all mischieuous, hauing also such men and meanes to worke their malice, that any Church continueth in the Worlde, being as a little flocke among many Woolues. Wherefore, if there bee any light of the spirit of God in vs, the consideration of this, that their rage is determined, must giue courage and constancy both to vs that be teachers, and to you that be hearers, and worke in vs all assurance of helpe and assistance, to come from the highest Heauens. g Iob. 8. 10, 12

Thirdly, this Doctrine is a great terror to the wicked persecutours, and malicious enemies, to consider their estate, and to remember their condition, that they cannot doe what they list, but what God will, they cannot execute what they please, but what pleaseth God. This limitation of their rage, and abridgement of their dooings, is sufficient to daunt their hearts, and to pull them backe from fighting against God. If they could prolong their dayes, and double their strength, as they can encrease their mallice, & double their deuises, they might haue some cause to insult and triumph ouer the faithfull. But seeing they are stinted as the hireling that hath his taske shared out vnto him, it serueth notably to abate their *Vse. 3.*

their Pride, to asswage their mallice, and to confounde their deuises and enterprises against the seruants of God. They are not their owne men, they are not free, and at their owne liberty, God holdeth them in, and tieth them short, that they cannot rage and raigne at their own pleasure. *Herod* [h] and *Pontius Pylate*, the *Gentiles* and the *Iewes* could do no more then God had determined. Let all the vngodly remember this Doctrine, and consider it in their hearts, it will be a notable bridle to restraine them from all euill practises, and to stop the course of their corrupt purposes. They cannot preuaile ouer the Saints of God, albeit for a time, they haue the vpperhand. The time shal come, when they must giue an account of all their workes.

h Acts. 4, 28.

Vse. 4. Lastly, seeing the times of the enemies preuailing be set, let vs not feare the faces of men, they can but run the race that God hath set them, albeit, they rush forwarde like blinde men, and thinke themselues able to do great things, yet their power is subiect to an higher power, and their malice shall quickly haue an end. If a Prince should encourage any of his poore subiects, against the might & oppression of any of his Nobles, and say vnto him; feare not his feare, I will be thy defence and protection, I will stand betweene thee and daunger, he shall do thee no harme: would not this make him ioyfull, and banish all feare from him of being ouer-borne and ouermatched by his might? But this is our case and condition lying vnder the Crosse, afflicted of enemies, and persecuted for our profession: the Lord hath promised to beare vs out, and to be a buckler round about vs. *If then the Lord be* [i] *our light, and our saluation, whom shal we feare? If the Lord be the strength of our life, of whom shall we be affraide?* Therefore Christ Iesus, comforting & imboldning his Disciples against dangers to come, [k] *And forewarning them, that they should bee deliuered vp to the Counsels, bee scourged in the Synagogues, bee brought before Gouernours, and bee hated of all men for his names sake, exhorteth them to patience & courage, Feare thē not, for there*

[i] Psal. 27, 1.

[k] Math. 10, 25, 26, 28, 31.

is

is nothing covered, that shall not be discovered; nor hid, that shal not be knowne: feare ye not them that kill the body, and are not able to kill the soule: but rather feare him which is able to destroy both soule and bodie in hell. We are safe vnder Gods shield, they cannot cut off one houre of our life, they cannot shorten one moment of out time. But God wil cut them off when it pleaseth him, and will stop them at a sodaine, that they shall proceed no further. This is that which was laid before the Church of the *Smyrniens*, to asswage their sorrow, [1] *Feare none of those things which thou shalt suffer: beholde, it shall come to passe, that the Deuil shal cast some of you into prison, that ye may bee tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the Crowne of life.* [1] Reuel. 2, 10.

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22 *But the wrath of God was kindled because he went: and the Angell of the Lord stood in the way to he against him, as he rode vpon his Asse, and his two Seruants were with him.*

23 *And when the Asse saw the Angell of the Lord stand in the way, and his sworde drawne in his hand, the Asse turned out of the way, and went into the fielde: but Balaam smote the Asse, to turne her into the way.*

24 *Again, the Angell of the Lord stood in a path of the Vinegards, hauing a wall on the one side, and a wall on the other.*

25 *And when the Asse saw the Angell of the Lord, she thrust her selfe vnto the wall, and dasht Balaam foote against the Wall: wherefore he smote her againe.*

26 *Then the Angell of the Lord went further, and stoode in a narrow place, where was no way to turne, either to the right hand or to the left.*

27 *And when the Asse saw the Angell of the Lord, she lay downe vnder Balaam: therefore Balaam was very wroth, and smote the Asse with a staffe.*

28 *Then the Lord opened the mouth of the Asse, and she saide vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times.*

29 *And*

29 *And* Balaam *saide vnto the Asse, Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee.*

30 *And the Asse saide vnto* Balaam, *Am not I thine Asse which thou hast ridden vppon, since the first time, vnto this day? Haue I vsed at any time to do thus vnto thee? Who said, Nay.*

31 *Then the Lorde opened the eyes of* Balaam, *and hee sawe the Aungell of the Lorde standing in the way with his Swerde drawne in his hand: Then hee bowed himselfe, and fell flat vppon his face.*

32 *Then the Angell of the Lord saide vnto him, Wherefore hast thou now smitten thine Asse three times? Beholde, I came out to withstande thee, because thy way is not straight before mee.*

33 *But the Asse saw me, and turned from mee now three times, or else, if shee had not turned from me, surely I had euen now slaine thee, and saued her aliue.*

34 *Then* Balaam *saide vnto the Angell of the Lord, I haue sinned: for I wist not that thou stoodest in the way against mee; now therefore if it displease thee, I will turne home againe.*

35 *But the Angell saide vnto* Balaam, *Go with the men, but what I say vnto thee, that onely shalt thou speake. So Balaam went with the Princes of Balak.*

IN the Words going before, wee haue seene the departure of *Balaam* with the Princes: Now, we are to consider what befell him in the way, in these wordes, and what enterteinment he had at the Kinges handes, when he came to his iourneyes end, in the wordes following, to the end of the Chapter. Touching the former point, we see the Wrath of GOD breaketh out and proceedeth against him for his going. For this iourney being vndertaken with a resolute purpose to curse the people, [m] as *Moses* testifieth. *Deut.* 23. 5. hoping to preuaile with God, to haue his cõsent: we see how God setteth himselfe against

[m] Deut. 23. 5.

against him, and reproueth him two waies; first, by the Asse, and afterward by the Angel: and yet in the end sendeth him away to those is maisters that had hired him.

But heer the question may be asked, why God was angry, and wherefore his wrath was kindled against him seing he had granted him leaue before, saying, Rise vp, and go with them? If then God consented to his departing, why is he offended with his going? I answere, God did neuer simply allow & approue of his iourney, but *Balaam* through ambition & couetousnes rushing into euil, and not hearkning to the voice of God restraining him, he permitteth many thinges which he doth not approue, [n] *and granteth the petitions of men, sometimes in wrath and indignation, as when hee gaue the people flesh in the wildernes, and set ouer them a King after the maner of the Nations round about them.* So wee haue shewed before, how God ironically taunteth and derideth the importunity of this sorcerer, but neuer gaue his consent and approbation to his wicked intent, and therefore the iudgment of God attended vpon him as a Sargeant to arrest him, as he sate on his beast, and as his two seruants waited vpon him. For to the end he might be the better accepted of the King, and respected in his diuination, the cunning man goeth with his two men to attend vpon his worship. The true Prophets of God (as we read in the holy hystory) had but one man, [o] as *Gehazi*, serued *Elisha*, [p] and *Elisha* poured water on the hãds of *Eliah*, [q] so *Baruch* was the seruant of *Ieremy*, [r] and *Iosua* of *Moses*. But this false Prophet is attended with his two seruantes, whose praise and estimation was from men, and not of God.

Question.

Answere.

[n] Numb. 11. 12.

[o] 2. King 3. 11
[p] King. 5. 20. and 6. 17.
[q] Ier 32. 12.
[r] Exod. 24. 23. Numb. 11. 28. Deut. 1. 38.

Now the wrath of God appeareth against him two waies, and both miraculous & extraordinary. For first, he is conuinced by the dumbe beast that bare him, who had more wit then the wizard that rode vpon her. Therefore the Apostle teacheth vs, [s] *that because he loued the wages of vnrighteousnes, he was rebuked for his iniquity, for the dumme beast speaking with mans voice forbad the foolishnes of the Prophet.*

[s] 2. Pet. 2. 15. 16.

Secondly

Secondly, he is reproued of the Angel of God, *who was ready to smite him, and to destroy him for his iniquity.* Touching the first point, which is the hystory of the Asse, the spirit of God setteth downe three marueilous thinges to be thought vpō of vs, the quicknes of her sight, the speach of her tongue, and the discourse of reason, or the communication between her and her maister. The sharpnes of her eye is first of al noted, as strange in that beast, who saw that which *Balaam* could not see. The Asse by nature is dull and heauy, slow and sluggish by kind aboue euery beast of the field, both slow paced, and dimme sighted: therefore where as she saw the Angel, her eyes must of necessity be opened of God, and endued with force aboue the course of her nature, so that when the Angell stood armed in the way three times, with his drawne sword to smite *Balaam*, she three times auoyded the stroke by declining out of the way, and at the third time saued her maister by sinking downe vnder the burden: and yet for her good seruice was three times smitten with the staffe in his hand. And as God opened her eyes, so also he opened her mouth, which is a wonderfull miracle aboue nature, and gaue her power to speake, which is a peculiar preheminence of mankind. True it is, God hath giuen many giftes to the vnreasonable creatures, wherein also they excell man, yet to none hath he giuē the vse of speach and benefite of language, but to man onely, among al the workes of his handes. And as he gaue her the vse of the tongue to speak with mans voice, so he gaue her the benefite of reason, to speak with vnderstanding. For she discourseth as a reasonable creature, and sheweth forth the art of cōcluding from many particulars, cleering her selfe of present blame, by her by-past actions, and appealing to him as witnesse and iudge in that matter. Where she reasoneth after this maner:

If I haue done thee from the first time I came into thy possession hitherto, faithful seruice, then I am at this present faultlesse:

But I haue hitherto serued thee faithfully,

Therefore I haue not at this present mocked thee.

The aſſumption is proued and confirmed by an humane teſtimony, for ſhe appealeth to Balaam to ſpeake his conſcience what he had euer found in her. And albeit God ſtirred vp the aſſe, to be his ſchoolmiſtreſſe, and wrought a wonder to check him to his face, yet the wretch is not moued at the matter, nor ſtirred vp at the miracle to lay his hand vpon his mouth and giue glory to God, but burſteth with anger, threatneth with words, and ſtriketh her with a ſtaffe, and recompenceth euil for good. He chafeth and fretteth that the aſſe had mocked him: he conſidereth the fact of the aſſe, but marketh not his owne faulte, which was farre worſe, who had mocked with God. For the authority of God is greater ouer man, then of man ouer his beaſt, and there is a greater difference and diſproportion between the Creator and the creature, then is between creature and creature. There is greater equality between man & beaſt, between the work and the workman, between the potter and the clay, between the ſaw and him that moueth it, between the axe and him that heweth with it: then is between man whoſe breath is in his noſtrils, and the eternal God, who is euen a conſuming fire. For euery creature is finite, God is infinite, between which is no equality or proportion: ſo that the aſſe deſerued not to be ſmitten of the man, but the man deſerued to beſtriken of God, as the Angel witneſſeth.

But how could the Aſſe ſpeake? or how could a bruit beaſt, which is without reaſon, t as the Apoſtle teacheth, *diſcourſe and conclude?* Or wher learned ſhe the art of Logick, which is nothing elſe but the art of vſing reaſon, teaching to inuent argumentes, and then diſpoſe them in order with good iudgment? This ſemeth to miniſter matter to *Atheiſts* and *Libertines* to deride al religion, and to ſcoffe at the Scriptures, taking occaſion at this and other like places. For when they heare that an aſſe could ſpeake and reaſon the caſe with her maiſter, they beleeue it no more then one of *Eſopes Fables*, or a ſtrange tale out of *Ouids Metamorphoſis*, where trees, and birdes, and beaſtes

Queſtion. t lude. 10.

are made to ſpeake. I *Anſwere*, touching our ſelues that are nouriſhed in the boſome of the Church, and been inſtructed in the Goſpel of Chriſt, and trained vp in the ſchoole of the Prophets, it is ſufficient for our faith and ſtaying vp of our conſciences in the truth, to know that which *Moſes* mentioneth, verſe 28. *the Lord opened the mouth of the aſſe*, the which was as eaſy for him to doe, as to giue vs reaſon and reaſonable ſoules at the firſt. For when thou heareſt, that God opened the aſſes mouth, it is as much as if it had been ſaid, he that is almighty, powerful, and alſufficient did it, that is without want or weaknes, with whome nothing is vnpoſsible, who ſitteth in heauen and doth whatſoeuer he will aboue the courſe and order of nature. And albeit we haue not any like example in former times, nor in the generations afterward of the like worke of God, yet whence hath mankind the vſe of ſpeach and vnderſtanding, but that God gaue it in the creation. We ſee ſometimes he denyeth it to ſome men that are borne deafe and dumbe and cannot ſpeake, to the end we ſhould acknowledge ſpeech to be the gift of God, rather then of nature. Sometimes alſo the Lord hath taken away the vſe of the tongue for a time [u] as we ſee in *Zachariah*, and peraduenture alſo of his eare that he could not heare, inaſmuch as the people ſpake not to him when they came together to be preſent at the circumciſion of his ſonne, but made ſignes to him how he would haue him called. As then the Lord denieth the gift of ſpeaking, and depriueth of it where he once hath giuē it: who can limit the holy one from beſtowing ſpeach, and framing the toong of a beaſt to vtter a voice and cōmunication, as with the tongue of a man? or to giue to the creature inferiour in nature, that which is proper to the ſuperiour? For albeit God hath ſet, and ſetled an order in nature, yet him ſelfe is not euer bound vnto it. Neither is this miracle in this dumbe beaſt more marueilous, then that of *Nebucadnezzar*, [x] *he was driuen from the ſociety of men, he did dwel with beaſtes, he did eate graſſe like the Oxe and the Aſſe, his body was wet*

[u] Luk. 1 20.62

[x] Dan. 4.11. 31.33.

wet with the dew of heauen, til the haire of his head did grow as Eagles feathers, and the nailes of his fingers like birdes clawes, and to conclude he wanted all vse of reason and vnderstanding. Now the Asse did no more in this place resemble man, then this man did resemble a beast: as the Asse had reason giuen her, so had the king his vnderstanding taken from him, being striken by the hand of God with madnes, and bereft of common reason and iudgment, for it is said afterward, *that his vnderstanding was restored.* Besides, we see the deuil in the beginning vsed the tongue of the serpent to speake to our first parentes. If Satan did this in the serpent, shal not the author of nature be able to doe it in the tongue of the Asse? for as the serpēt by nature can do no more but hisse, so the asse can do no more but bray. Shal we not ascribe so much to God, as to the deuil? Could the deuil vse the serpents tongue as his instrument, and cannot God open the mouth of the Asse to teach a false and ignorant Prophet? Or if we confesse that God can worke miracles, why not this among others? If not this, then neither others. Now touching *Atheists* and *Infidels* that beleeue not the Scriptures, nor the power of God, to conuince them that are patrons of nature, but enimies of the God of nature, we see how in Pies & Popin-iayes, he hath left a kinde of resemblance of speach, and thereby sheweth forth what he is able to doe in the rest when it pleaseth him. We know by experience in all ages, and learne by relation and report of al hystories, that the deuill hath spoken in the mouth of other creatures: what impiety then is this, to yeald that to the deuils which they deny to God, and detract from the most high?

y Augustin. de Gen. ad lit. lib. 11. cap. 29.

Hitherto of the reproofe of the Asse reprehending his maister now of the reproofe of the Angel. True it is, he was vnworthy of any other teacher then his owne Asse, being a fit maister for such a scholler: for such as refuse to heare the lord speaking, are worthy to be sent to learne of bruit beastes and senseless creatures. Notwithstanding, because this proud Prophet scorned so base a teacher, and

disdained to learne wisedome in the Asses schooll, to the end he should not be exalted out of measure, nor insult with contempt ouer his beast, the Angel of God appeareth vnto him, represseth his folly, and giueth light and sight to his blinde eyes. This sheweth that his eyes were first of al closed and shut vp, whereby he was withholden from discerning the Angel. And this restraint was rather miraculous then natural. For if it had been natural, it would haue failed in the discerning of other obiectes, as wel as of this one. But his eyes being opened, then he began to behold the Angel, to cast himselfe downe before him, to confesse his owne wickednes and ignorance, and to submit him selfe wholly to his pleasure, after that the Angel had reproued his cruelty and testified the Asses innocency; who, if she had not been warier and wiser then her maister, had procured the speedy death and destruction of the Sorcerer. Lastly, *Balaam* hauing acknowledged his sinne, and confessed his ignorance, the Angel giueth him leaue to goe his iourney: so he goeth merrily with the messengers, hoping that as he had obtained liberty to resort and repaire to the *Moabites* (which before was denied vnto him) so he should in time likewise draw the Lord to giue his consent that he might curse the people. But heer the question may be asked, who, or what this Angel of God was, that had this conference and communication with *Balaam*? whether it were one of the created Angels, or not? Some suppose it was [z] *Michael the Archangel* that was appointed ruler ouer that people. Some, that it was an other of the elect Angels and inuisible spirits. Others affirme, that is was Christ Iesus (*a*) the Angel of the couenant, the prince of the Angels of God, and the head both of men and Angels. And this I rather assent (*b*) and subscribe vnto, for these causes and considerations. First, because so often as *Moses* doth make mention of the Angel of God, for the most part, or alwaies he vnderstandeth Christ the leader and conducter of his people in the wildernesse, [b] and therefore the Apostle saith, *They tempted Christ in the Wildernes, and were destroyed of Ser-*

Question.

[z] *Theodoret. in hunc locum.*
[a] *Iustin. Mart. Athanas.*

[b] What is meant by the Angell appearing to *Balaã.*
[c] 1 Cor. 10.

pents. Whosoeuer shal diligently read the bookes of *Moses*, and carefully obserue his maner of speaking, shal easily find, that when he speaketh of the Angel of God, and the Angell of the Lord, he meaneth Christ Iesus, and calleth him somtimes the Angel of the Lord, somtimes the Lord, as *Gen.* 16,7,13,& 22,20,12,16,& 31,11,13, *Exod.* 4,19. So in this place, he cals him, somtimes the Angell, somtimes the Angel of the Lord, somtimes the Lord, vnderstanding by them al, one & the same Christ. Secondly, it is saide, [c] *that Balaam fel downe and worshipped him*, which no one of the elect Angels & blessed spirits (albeit excellent & glorious creatures) would euer haue accepted, but all of thē would with one consent haue refused & reiected the same. For when *Iohn*, rauished with the glory of the Angel, fel at his feet to worship him, he forbad him & shewed the reason thereof, [d] *See thou do it not, I am thy fellow-seruant, & of thy brethrē the Prophets, & of them which keep the words of the prophesie of this booke: worship thou God.* Now the Angel of God in this place doth not forbid diuine worship to be exhibited vnto him: but if he had bin a creature, & had vsurped the honor of God, he shuld be an Angel of the deuil, not of God. Neither let any say, [e] *that he bowed himselfe vpon his face, adoring God, when he saw his Angel ready to take vengeance of him*, which doth not appear by any circumstance of the Text, but rather that he vnderstood this Angell to be the same Lord that had before apeared & spoken vnto him. Thirdly, this Angell of the Lord talketh with him as God himselfe, *Ver.* 32. saying, *I came out to withstand thee, because thy way is not strait before me:* he doth not say, his way was peruerted before the Lorde, [f] as *Peter* speaketh to *Simon* the Sorcerer, *Thy hart is not right in the sight of God, but before himselfe, thy way is not straight before me, so that he challengeth, that as peculiar to himself, which is proper to God.* Lastly, *Balaam* speaketh to him, as to that God which had before apeared vnto him, restraining him from cursing the people, and the Angel repeateth the same wordes, Verse, 35. which the Lord himselfe had vttered before, Verse 20. For the Lord *Iehouah* had saide vnto him, *Forasmuch as the men are come*

[c] Verse. 31.

[d] Reuel. 19,10 and 22,8.

[e] *Fulk. on Reuel.* 19.

[f] Acts. 8, 21.

g Verſe 20. *to call thee,* g *Riſe vp, and go with them: but onely what thing I ſay vnto thee, that ſhalt thou do:* ſo heer the Angel is brought in, ſpeaking in the ſame manner, h *Go with the men, but what I ſay vnto thee, that onely ſhalt thou ſpeake.* He ſaith not, what the Lord ſaith vnto thee, but what I ſay vnto thee. Now then, if it were the Lord that ſaide before vnto him, *What thing I ſay vnto thee, that onely ſhalt thou do*: then the ſame wordes being alſo pronounced by this Angell, making himſelfe equall with the Lord, muſt needs be accounted to bee vttered by God himſelfe. Neither let any thinke it vnfit or vnlikely, that Chriſt ſhould appeare to a Sorcerer, for wee heard before, how the Lord oftentimes appeared vnto him; and we ſee, i that when *Agar* was fled from *Abrahams* houſe, the Lord ſpake vnto her from heauen. Thus much touching the order of the Hiſtory, the interpretation of the words, and the clearing of the Obiections that ariſe out of the ſame. Now, let vs come to the Doctrines, which the ſpirite of God offereth to our conſiderations, to be marked and remembred of vs.

h Verſe 35.

i Gen. 16, 13, and 21, 17.

Verſe. 22. *But the wrath of the Lord was kindled becauſe hee went, and the Angell of the Lord ſtood in the way to be againſt him.*

Heere wee haue to weigh and ponder in our hearts, in theſe words, the care of the Lord watching ouer the godly. The *Iſraelites*, after the freſh diſcomfiture of their enimies, do think themſelues out of all danger, and imagine not, either *Balak* to be conſulting, and the *Midianites* to bee aſsiſting, or *Balaam* to bee practiſing, and all of them ioyning and confederating againſt them, they know not that a pit is digged, and a ſnare laide to intrap them. But behold, how the Angell withſtandeth, reproueth, and forbiddeth him againe to attempt any thing againſt his people. We learne heereby, k that God deliuereth thoſe that are his, from dangets vnknowne to them, and when they haue no power to deliuer themſelues. This the Prophet *Dauid* teſtifieth. *Thou didſt draw me out of the wombe, thou gaueſt me hope, euen at my Mothers breſts, I was caſt vppon thee* l *euen from the wombe, thou art my God from my Mothers belly.*

k *Doct.* 10. God deliuereth from dangers vnknown to his people.

l Pſa. 22, 9, 10

belly. He prouided for his Church, by ſelling and ſending *Ioſeph* into the land of *Egypt*, when they knew nothing of the Famine that was to come, whereby he[m] ſaued much people aliue, neither were they any way able to ſaue thẽſelues.

[m] Gen. 50, 20.

Herod the King inuented great miſchiefe againſt the *Meſſiah*, whereby alſo, *Ioſeph* and *Mary* were in danger, he diſcloſed the ſecret Counſell of his heart to none,[n] but pretended worſhip toward him: yet we ſee how God preſerued them all from the imminent dangers, which Chriſt through his tender age, and his parents thorough ignorance of his bloudy purpoſe could not preuent, by ſending them out of the reach of *Herod*, and commanding them to flye into *Egipt*. The like we ſee in thr *Acts* of the Apoſtles, *Chap.* 12. where we read of another *Herod*, that ſlew *Iames* with the ſword, and put *Peter* in priſon,[o] intending the next day to bring him foorth to execution: no doubt he kept his intent ſecret to himſelf, yet by the earneſt Prayers of the church he was deliuered frõ the imminent perrill, and the Church comforted. In the daungerous voyage and ſhipwrack mentioned in the ſame book, wherein *Paule* was, who had deſerued well of all the paſſengers, had comforted them in their diſtreſſes, and had aſſured them of ſafety: yea, they were all ſaued for his ſake,[p] yet the vnmercifull and vnthankful Souldiers conſulted to kill him, while hee ſuſpected nothing, but the Lord deliuered him out of their handes, and mooued the heart of the Centurion to ſaue him. Whereby we ſee, that the afflictions of the righteous are many, ſome known to them, and ſome vnknowne, but the Lorde in mercie is mindfull of them, and bringeth them out of them all, as he did the *Iſraelites* in this place, from the curſing & coniuring of this Sorcerer.

[n] Math. 2, 13.

[o] Acts. 12. 6.

[p] Acts. 27, 42.

The Reaſons ſeruing to confirme this doctrine are many. Firſt, conſider for this purpoſe, the Titles of God whereby hee is called, for our comfort. God is named a Father. Will a Father ſaue his Sonne onely from the perils

rils that he seeth before his eyes, or will hee suffer him to run into vnknowne daungers of fire or water, which the childe could not vnderstand, or vnderstanding, could not preuent, but the Father in his wisedome and prouidence knoweth? *If we then* [q] *that are euill, know how to geue our children, how much more shall our heauenly Father, that knoweth all things, giue good things vnto his children?* God is called a shepheard; will the Shepheard see the silly Sheepe run ignorantly into places of danger, and not with his staffe bring them backe againe? So the Lord watcheth ouer vs, [r] *Hee will make vs rest in greene Pasture, and lead vs by the still waters, so that his Mercie and kindnesse shall follow vs all the daies of our life.*

[q] Matth. 7, 11.

[r] Psal. 23, 1, 2.

Reason 2. Againe, we are garded by the Angels, so that there are more with vs, then are against vs. They are sent out to be ministring spirits, they incampe themselues about the Church for their protection. Wherefore, albeit wee bee simple and ignorant, and know not oftentimes the plots & pollices of our enemies, yet seeing we haue such mighty helpers, and such safe-keepers, we must know that we shall not faile to be deliuered. This the Prophet teacheth. *Psal. 34.* [s] *The Angell of the Lord pitcheth round about them that feare him, and deliuereth thē.* And againe, *He will giue his Angels charge ouer thee, to keepe thee in all thy wayes, they shall beare thee in their hands, that thou hurt not thy foote against a stone.*

[s] Psal 34, 7, & 91, 11, 12.

Reason 3. Thirdly, God would stirre vs vp to be thankefull, and teach vs wholy to depend vppon him in all our daungers. Now, what is able more effectually to worke this in our hearts, and to open our mouths to the praise of our God, then to haue a blessed experience of the comfortable presence of God for our deliuerance, when we neither know our owne miseries, nor finde any meanes in our selues, to rid our selues? Therefore, the Prophet promiseth, being deliuered from the mouth of the Lyon [t] *to declare the name of God vnto his Brethren, and to praise him in the midst of the congregation.* Againe, *what may teach vs better to trust in him, and to waite vpon him for our saluation, then to consider his knowledge*

[t] Psal. 22, 20, 22.

of

of our eſtate in the ignorance of our owne dangers. Thus did *Dauid* behaue himſelfe, thus he did dwell in the ſecret of the moſt high, [u] and thus did he abide in the ſhaddow of the Almighty, and being aſſured of his protection, he reſteth in him, *I wil ſay vnto the Lord, O mine hope, and my fortreſſe, he is my God, in him will I truſt, hee will deliuer me from the ſnare of the Hunter, and from the noiſome Peſtilence.* Seeing then, the Titles of God declare his nature, ſeeing he hath giuen his Angels charge ouer vs, and laſtly, ſeeing he would haue vs depend vpon him in daungers, and be thankfull for our deliuerances: we may truly conclude, that he is ready to deliuer vs out of vnknowne dangers.

[u] Pſal 91,2,3.

Vſe. I.

The Vſes follow. Firſt, this Doctrine ſhould direct vs, and inſtruct vs, to whom to go when we lye vnder the Croſſe. For if God foreſee the dangers which wee ouerſee, and keepeth vs from thoſe perils that wee know not, whether can we go for helpe, but vnto him? Shall we go to Saints or Angelles? Doubtleſſe thou art our Father: though [x] *Abraham* be ignorant of vs, and *Iſrael* know vs not, *Yet thou O Lord art our Father, & our redeemer, thy name is for euer.* Shall we truſt in Chariots or in Horſes? *An horſe [y] is a vaine thing to ſaue a man, and ſhal not deliuer any by his great ſtrength: hope in the Lord, be ſtrong, and hee ſhall comfort thine hart, and truſt in the Lord.* We cannot honor him more, then when we depend vpon him, and reſt vpon his mercy. This doth *Ezra* notably declare at the returne of the *Iewes* from captiuity, ſaying, [z] *I was aſhamed to require of the K. an army, & horſmen to help vs againſt the enemy, becauſe we had ſpake to the king, ſaying, The hand of God is vpon al thē that ſeeke him in goodnes, but his power & his wrath is againſt al them that forſake him.* He thought it fitter & far better, to commit himſelfe to the protection of God, then by crauing theſe ordinary means, to giue any occaſion, either to the weak Brethren, to doubt of Gods power, or to obſtinate enimies to blaſpheme God, & to ſay, what? is not the God whō ye ſerue able to defend you? he hath brought thē out maliciouſly to ſlay them, and was not able to bring them againe into their

[x] Eſai. 63, 16.

[y] Pſal. 33, 17, and 27, 14.

[z] Ezra. 8, 22.

their land, without our ſtrength and helpe! Wherefore, to ſtop the mouths of the Gentiles, to auoid all offences, and to ſtrengthen thoſe that were weake in the faith, (albeit it were not in it ſelfe vnlawfull to aske aide, and to craue humane helpe of the higher power, but onely in reſpect of circumſtances) he proclaimeth a Faſt, he humbleth himſelfe before God, and looketh for all helpe to come from him.

Vſe. 2. Secondly, ſeeing God deliuereth from vnknown dangers, and moſt ſecret enemies, let vs not ſtand in feare of them, but feare him, before whom all things are naked and open, who diſcloſeth the hidden things of the heart,

[a] Luke. 12,2. who hath ſaid, [a] *There is nothing couered, that ſhall not be reuealed: neither hid, that ſhall not be knowne.*

[b] Prou. 15,11 *Hel and deſtruction* [b] *are before him, how much more the harts of the ſonnes of men.* Indeede the heart of man is an hidden thing, and an vnſearchable euill: howbeit, God not onely ſearcheth the

[c] Iob. 26,6. heart and trieth the reines, (*c*) but vnderſtandeth the deepeſt things of the earth, he knoweth the ſtate of the dead and damned ſoules that are in Hell, which thinges of all other are moſt hidden from the eyes of man. Albeit therfore the vngodly conſpire againſt the Church neuer ſo cloſely, and albeit they dig neuer ſo deeply to hide their Counſels from Gods al-ſeeing ſpirit, yet hee ſhall finde them our in their ſinnes, and bring them vnto iudgment, he ſhall bring to light their priuy deuiſes, & ſcatter them in their owne imaginations in his good time. This ſerueth to put life and courage into vs, to lift vp our hands which hang downe, and ſtrengthen our weake knees. Let vs not feare them that feare not God, but feare God, & comfort our ſelues in him.

Vſe. 3. Thirdly, ſeeing God breaketh the ſnare of the Fowler that is hidden, and ſetteth his Seruants at libertie, that want the knowledge of the daunger and meanes of eſcaping: let vs ſeeke betimes to be parts of his Family, to be Cittizens of his kingdome; to be members of his bodie, and to be children of the true Church, that we may be vnder

der the protection of this mighty God, whoſe preſence is euery where, whoſe Throne is the heauen, whoſe foot-ſtoole is the earth, whoſe Dominion is infinite. If a man abounded in wealth, liued in honour, bathed himſelfe in pleaſures, yet if he be not in the number of the faithfull, he cannot take any ſound comfort in all theſe. For al outward bleſsings in an vnſanctified man are vnſauoury, [d] *To them that are defiled, and vnbeleeuing, is nothing pure, but euen their minds & conſciences are defiled.* To the pure are al things pure, but the vnfaithfull defile all thinges that they touch and handle. Their ſweet ſauours and pleaſant ſmels are ſtench. Their good meats and ſtrong drinkes are gall & Wormewood. Their delicious fare is as poiſon. Their coſtly apparrell is as a menſtruous cloath. Their beds of eaſe are ſinkes of ſin. Their life is a death. The beſt things they do are foule and filthy. So long as wee continue in this eſtate, [e] *and haue not our hearts purified by faith, we cannot pleaſe God,* [f] (*For without faith it is impoſſible to pleaſe him*) *neyther can we bee vnder the wings of his defence*. This therefore ſhall be our comfort, to be Sheep of his fold, that he may be our Shepheard to ſeek vs when we are loſt, & to bring vs home when we are gone aſtray, to feed vs in his green Paſtures, and to pull vs with his right hand out of daungers when we are falling into them. Otherwiſe, if wee content our ſelues to be in the Church, and labour not to be of the Church, we can looke for no defence or deliueraunce from him, but rather deſtruction of ſoule and bodie, and calamity vpon calamity, to fall vpon vs.

d Titus. 1, 13.

e Acts. 15, 9.
f Hebr. 11, 6.

Fourthly, this Doctrine teacheth, that ſeeing GOD bringeth vs out of vnknowne and deſperate dangers that we thinke not of: how much more can he, and wil he deliuer vs, when wee knowing them, doe call and cry vnto him for helpe, that we may eſcape them? If hee bee not farre from vs when wee do not pray vnto him, [g] but bee found of them that ſought him not, and anſwere them that asked not for him: how much more may we aſſure our ſelues, that he will preſerue vs from daungers, when

Vſe 4.

g Eſay. 65, 1, and 59, 2.

we

we craue his aide and assistaunce, seeing his hand is not shortned, that it cannot saue, neither is his eare heauy, that he cannot heare, neither is his eye dim and dark, that he cannot see and behold our miseries that are vppon vs.

This Doctrine therfore serueth greatly to comfort & incourage vs to pray vnto him in al our afflictions, and to increase a double care in vs, to poure out our Meditations before him. How many in their troubles and crosses into the which they are fallen, begin to sinke downe vnder the burden, and to cast off their confidence, which notwithstanding hath great recompence of reward? Surely, if we did wisely consider the watchful eye of Gods prouidence ouer vs, who foreseeth our dangers before they come, & preserueth frō the troubles which we through our blindnesse & ignorance cannot vnderstand, we may assure our selues of the presence of his hand when wee knowe our selues to be in trouble, and pray vnto him for deliuerance out of trouble. When a sonne hath had experience of the louing kindnesse of his Father, in pulling him out of danger, as it were out of the fire, which hee saw not to bee kindled against him: can he doubt or despaire of the care of his Father ouer him, or thinke he will leaue him, when he calleth vnto him for helpe, out of daungers that are seene and felt? Doubtlesse, he that hath an eye to foresee dangers, will haue an eare to heare in the time of danger. Let this comfort vs greatly, and cheere vppe our hearts, while we lye vnder the Crosse; let vs perswade our owne soules, that he which performeth the greater, wil alwaies be ready to accomplish the lesse: he that deliuereth from the pit that was hidden, will helpe vs to escape from that which lyeth open: and he that discouereth a secret snare laide to entrap vs, will not leaue vs, nor forsake vs when we entreat for succour in the midst of our greatest afflictions that we finde and feele to be vpon vs.

Vse. 5. Lastly, we are admonished by this fauour of God towarde vs, to giue him the praise and glory of his owne workes. True it is, when wee haue vsed all holy meanes for

for our deliuery, yet the praise is due to the Lord. How much more therefore ought we to render al thanksgiuing to God, when he hath done it without our meanes? and confesse that he hath done great thinges for vs.

Thus did the people [h] when they returned out of Babylon, as the Prophet declareth *Psal.* 126. *When the lord brought againe the captiuity of Sion, we were like them that dreame: then was our mouth filled with laughter, and our tongue with ioy, then said they among the heathen. The lord hath done great thinges for them: the lord hath done great thinges for us, whereof we reioyse.* He watcheth for vs, when we rest: he waketh for vs, when we sleep: he heareth, when we are deafe: heriseth vp for vs, when we lie downe: he is a buckler about vs, when we are assalted: he is the God of knowledge, when we are ignorant. And if euer there were people vnder the heauen that hath experiẽce of Gods watchfulnes in this kind, it is this Nation of great Brittaine. O vnthankfulnes, if we do not acknowledge it! ô wretchednes, if we do not euer remember it! ô wickednes, if we do not teach it to our posterities! For hath not God deliuered vs from the most cursed and execrable plot of desperate enimies that euer was contriued, against the King, the Queen, the Prince, and the rest of their progeny, against the Lordes, the Commons, the wole church and kindome, [i] determining sodainly to haue blowne vp the whole house of Parliament with gunpowder. Now as this was an inuention bloody, an intention barbarous and inhumane, so by what [k] meanes were we deliuered? was it by our fasting and praier? was it by humbling our selues before our God, and crying strongly in the eares of the Lord of hostes? was it by our teares and weeping for our sinnes; saying, spare thy people, ô lord, and giue not thine inheritance into reproch, that the Priestes and Iesuites should rule ouer them? Nay, we vsed none of al these, we suspected no danger, we feared no enimies, we dreamed of no deuelish deuises against the land: so that to detect and disclose the forenamed cursed conspiracy was the Lords doing onely, and

h Psal. 126, 1, 2, 3.

i Vpon the fift day of Nouẽber, An. 1605.

k See Act. 1. *Iacob. an.* 3.

and it is marueilous in our eyes. When an inuasion in the yeare 88. was intended by the ſuppoſed inuincible *Armado*, glorying in their ſtrength, munition, ſhippes, preparations, and confederates, it was indeed the Lords mercy toward vs, to croſſe and curſe their attempt, and to raiſe the windes and ſeas againſt them, howbeit, this was not without vſing of meanes, as rigging of ſhippes, arming of men, muſtering of ſoldiers, yea it was not with out ſanctifying of faſtes, calling ſolemne aſſembles, and crying vnto the Lord. If then we did ſing ſonges of thankeſgiuing for that deliuerance: how ſhould our harts be kindled and inflamed with ioyfulnes, and with what praiſes ſhould we expreſſe our thankfulnes, but euen vow vnto the Lord our ſelues our ſoules, and bodies, to offer them vp a liuing ſacrifice, holy and acceptable vnto him? For, as many haue been the practiſes of the malicious and bloody Papiſtes, yet this ſurmounteth them al: ſo many haue been the deliuerances of God, of our Princes, of our Rulers, of our Magiſtrates, of our Miniſters, of our people, but this ſurmounteth and ſurpaſſeth them al. *Let vs therefore reioyce vnto the lord* [l] *let vs ſing aloud to the rock of our ſaluation: let vs come before his face with praiſe, let vs ſing loud vnto him with Pſalmes: for the Lord is a great God, and a great King aboue al gods. He ſitteth in heauen and laugheth to ſcorne the deuiſes of the wicked. He ruleth in earth, and maketh al his enimies his footſtoole.*

[l] Pſal 95. 1.2.

Verſe 28. [*Then the Lord opened the mouth of the Aſſe.*] When *Balaam* had ſmitten his Aſſe three times that had ſaued his life: it pleaſed God to worke a wonder, to alter the courſe of nature, to giue ſpeach to the Aſſe, and to make her able to reproue her maiſter. God indeed could otherwiſe haue ſet his ſinne in order before him, but a dumbe beaſt is teacher fit enough for the falſe Prophet. We ſee heerby, [m] that God ſo often as it pleaſeth him, worketh aboue nature and ordinary meanes. Heerunto come al the miracles which God hath ſhewed from the beginning of the world. He gaue vnto *Abraham* and *Sarah*

[m] Doct. 11. God oftentimes worketh aboue nature.

rah a ſonne in their olde age, [n] *who quickneth the dead, and calleth thoſe thinges which be not as though they were.* He ſtaied the courſe of the ſunne, deuided the red ſea, fed his people with *Manna*, [o] ſtopped the mouthes of lions, quenched the violence of fire, opened the earth to ſwallow his enimies, brought water out of the hard rock. He ſent ſignes and wonders in the land of *Egypt*, vnto this day, [p] and in *Iſrael*, and among al men, and hath made him a name, as appeareth this day. *He brought his people out of the hand of Pharaoh with ſignes and with wonders, and with a ſtrong hand, with a ſtretched out arme and with great terrour.* He gaue power to [q] a virgine to conceiue and beare a ſonne, that he might ſaue his people from their ſinnes. Al theſe workes of God teach vs this truth, that he paſſeth the boundes and ordinary courſe of nature in bringing his decrees and purpoſes to paſſe, ſo often as it pleaſeth him.

[n] Rom. 4.17.

[o] Hebr 11.33 34.

[p] Ier. 32.20.

[q] Math 1.21, 23.

The reaſons remaine to be conſidered & handled, to confirme vs farther. Firſt, marke the nature of God, he is great in counſel, glorious in holines, fearful in praiſes, mighty in his workes, and in his enterpriſes. Who made the heauen? who framed the earth? and laid the foundation thereof vpon the depth? who brought light out of the darkneſſe? Is it not the Lord that doth whatſoeuer he wil, in heauen, in earth, in the deep, and in al the world? This the Prophet *Ieremy* teacheth chap. 32. *Ah, lord God, behold thou haſt made the heauen, and the earth by thy great power, and by thy ſtretched out arme,* [r] *and there is nothing hard vnto thee: he maketh the barren fruitful, he brought al thinges out of nothing, who onely doth great wonders,* [ſ] *for his mercy endureth for euer, who by his wiſedome made the heauens, and hath ſtretched out the earth vpon the waters, for his mercy endureth for euer.*

Reaſon 1.

[r] Ier. 32. 17.

[ſ] Pſal. 136.5,6

Againe, thereby he maketh his name knowne, and his power to be acknowledged in the world. This is declared by *Nehemiah* in the praier of the *Leuites* chap. 9. *Thou haſt conſidered the affliction of our fathers in Egypt, and heard their cry by the red ſea: and ſhewed tokens and wonders vpon Pharaoh, and on al his ſeruants, and on al the people of the land: for thou*

Reaſon 2.

t Neh. 9, 9, 10. *thow knoweſt that they delt proudly againſt them,* (t) *therefore thou madeſt thee a name, as appeareth this day.* Wherefore, to the end the power and preſence of God may beknowne both to the Church and to the enimies of the Church, he breaketh and interrupteth the natural order & courſe of thinges. Heerevpon it is, that *Ioſhua* calleth the children of *Iſrael,* and telleth them, that by the miracle of diuiding the waters of *Iordan,* u *they ſhould know that the liuing God was among them, and would caſt out the Canaanites before them.* Seing then, the Lord created heauen and earth of nothing x *ſo that the thinges which we ſee were not made of thinges which did appeare,* and ſeing by his wonders he maketh himſelfe knowne in the middes of the earth, we conclude that his workes are aboue the courſe of nature and al natural thinges whenſo euer he will.

u Ioſh 3, 10.

x Heb. 11, 3.

Vſe. 1. The vſe of this doctrine may be made in this maner. Firſt, it ſerueth fitly to condemne al *Atheiſts* and earthwormes, that aduance nature to throw downe the power of God. Indeed if God onely wrought by ordinary meanes and according to the ſtrength of ſecond cauſes, ſome pretence might be alleaged and ſome colour of reaſon produced to doubt of the diuine power. But ſeing God worketh not onely by nature and by meanes, but ſometimes aboue nature and without al meanes, and ſometimes againſt al meanes, the euidence of this truth is cleered, the power of God is manifeſted, and the mouthes of al infidels, and of iniquity it ſelfe is ſtopped. Our faith muſt goe beyond reaſon, if we wil profeſſe our ſelues ſchollers in the ſchoole of Chriſt. In the ſchooles of the Philoſophers reaſon goeth before aſſent, but in the ſchoole of God, firſt we haue vſe of faith, and after followeth diſcourſe of reaſon. Let vs therefore learne to magnify the Scriptures, and by the authority of them tread and trample vpon al *Atheiſme* and *Prophaneneſſe.* As many miracles as we find expreſſed and wrought by the finger of God, ſo many teſtimonies and euidences we haue againſt theſe patrones of nature, who being wholly carnal

and

and corrupt, know nothing that is spiritual. These deny the resurrection of the body, and the immortality of the soule, that so they might escape the sentēce of the eternal Iudge, by whome they shal be iudged in the last day, and shal know to their confusion that there is a God whose power is infinite, y who will not make the wicked, innocēt, *but visit the iniquity of the fathers vpon the children and vpon childrens children to the third and fourth generation, and reward euery one according to his workes.* He is able to be reuēged on al his enimies, who shal sooner pull their hearts out of their brestes, then God out of their mindes. This *Moses* setteth downe *Deut.* 32. *Beholde now, for I, I am he, and* z *there is no gods with me, I kil and giue life: I wound and I make whole: neither is there any that can deliuer out of mine hand: If I whet my glittering sword, and my hand take holde on iudgment, I wil execute vengance on mine enimies, and wil reward them that hate me, I wil make mine arrowes drunk with blood, and my sword shal eate flesh, for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enimy.* This is gods arrow against al *Atheistes*: this is a fearfull thunderbolt throwne downe upon their heads, which shal crush them in pieces, and testify their destruction, which shal come vpon them when there is none to helpe. Let such therefore betimes acknowledge a God of nature, that he may be to them a God of grace: let them confesse him to worke when he he will, by extraordinary meanes, that he may direct them in the ordinary pathes that lead to saluation and eternal life: let them reuerence him as the ruler of the world, that he may rule in their hearts by his word and spirit, and Sacraments, whereby he applieth to vs his heuenly giftes.

y Exod. 34, 7,

z Deut, 32, 39, 42,

Secondly, let vs learne by this miraculous maner of his working, to trust in him when al meanes faile vs: and tie not him to the ordinary course of second causes, (*a*) that is able to make the sunne and moone to stand still, as in the pursuit of *Iosua*: b and to bring the sunne back againe many degrees in the dial of *Ahaz*, as in the comforting of *Hezekiah*: and to turne the sunne into darknes, (*c*) as

Vse. 2.

a Iosh, 10, 12,

b 2, King, 20, 11

c Math, 27, 45.

we see in the time of the passion of Christ. Hee is able to do whatsoeuer he will, and more then he will do. It is an easie matter for euery man to say he trusteth in God, and boast of his faith, when no meanes faile him, when hee hath aboundance and store of all thinges, when he is fed to the full with his hid Treasure, that they leaue the rest of their substance for their Children: when God compasseth them about with his mercies, (*d*) *That they wash their paths in Butter, and haue the Rockes to poure them out Riuers of Oyle, as Iob speaketh, it is quickly saide and spoken that we will relye vpon God, and acknowledge his prouidence.* But if God blow vpon our meanes, they shall do vs no good: he can take vs from them, as he dealt with the [e] vnfaithfull rich man: or he can take them from vs, [f] as he dealt with his faithful seruant *Iob.* We must therefore depend vpon him in time of war, as well as of peace: in want, as well as in time of wealth: in sickenesse, as in health: when he shall make the heauen as iron, and the earth as brasse, when he shal take away the stay & staffe of bread: when he shall cause thee to walke through the valley of the shadow of death, thou must then call vpon him for thy daily bread, and say with *Iob,* [g] *Loe, though he slay me, yet will I trust in him. Commit thy waies and works vnto the Lord, and thy* [h] *thoughts shal be directed. Cast all your care* [i] *on him, for he careth for you.* Such wee are indeed, as wee are in aduersity. Such is our faith, as it is found in the day of tentation. Wherefore, let vs lift vp our eyes to him that sitteth in the heauens, and swayeth all things by his prouidence, and say with the Prophet. *Psal.* 28. *The Lord is my strength,* [k] *and my shielde, mine heart truste in him, and I was helped, therefore mine heart shall reioyce, and with my Song will I praise him. The Saluation of the righteous men shall be of the Lord, he shall be their strength in the time of trouble. For the Lord shal helpe them and deliuer them, he shall deliuer them from the wicked, and shall saue them, because they trust in him.*

d Iob. 29, 6.

e Luke 12, 1.

f Iob. 1, & 2.

g Iob 13, 15.

h Prou. 16. 3.

i 1 Pet. 5, 7.

k Psal. 28, 7, & 37, 39, 40.

Vse. 3. Thirdly, seeing his power is such, that it is not limited to ordinarie meanes, let vs not doubt of the promises, or prouidence of God, who is able to make good the words

of

of his owne mouth, how incredible or vnpossible soeuer they seeme in our eyes. Therefore, the faith of *Abraham* the Father of the faithfull is commended by the Apostle, that aboue hope, he beleeued vnder hope, that he should be the Father of many Nations, [l] and hee not weake in faith, considered not his owne body which was now dead, neither the deadnesse of *Sarahs* wombe, neyther did he doubt of God thorough vnbeleefe, but was strengthned in the Faith, and gaue glory to God, being fully assured, that he which had promised was able to do it. This is a great comfort, if at any time we see the miseries and ruines of the Church, if we behold the desolation and hauocke that is made of it, that God is able to restore the flourishing estate thereof againe. God can work aboue meanes, and without meanes; so that albeit we can see with an eye of flesh no way to worke the safetie of the Church, let vs not despaire or cast away our confidence and hope, which hath great recompence of reward. We read how GOD saued *Israell.* When there appeared no meanes of deliuerance in the eyes of men, the rockes and mountaines hemmed them in on both sides, the red Sea was before them, the hoast of the *Egyptians* marched behind them, [m] no way was left them to escape the dangers in mans iudgement. But as the Church in this world, is euer subiect to affliction, and to lye vnder the Crosse; so God doth not incontinently deliuer it out of danger, but many times continueth their troubles, and augmenteth their calamities, to exercise their faith, to try their patience, and to prooue their obedience; notwithstanding, in the end, God maketh an happy yssue, and sheweth that the gates of hell shall neuer preuaile against the Church. Therefore, when the *Israelites* began to murmure, and not so much against *Moses*, as against God, and looked more to the danger of death before them, then to the power of God aboue them, and considered more what they did want, then what they should beleeue; *Moses* saide vnto them, *Feare ye not, stand stil, and behold the saluation of the Lord,*

[l] Rom. 4, 18, 19.

[m] Exod. 14, 13 14.

which he will shew to thee this day, for the Egiptians, whom ye haue seene this day, ye shall neuer see them againe: the Lord shall fight for you, therefore hold you your peace. When there was a great
n Acts. 8, 1. persecution raised against the Church at *Ierusalem*, n so that the Sheepe of Christ were scattered abroad, and nothing but threatnings and slaughter breathed out against the
o Acts. 9, 1, 2, 3 Disciples of the Lord, o *Authority being giuen by the High-Priests to imprison al such as called on his name*: rather then the church shold be rooted out, the Lord Iesus apeared in the Heauens to *Paule*, as he was in the way, being nowe come neere to *Damascus*, called him to the knowledge of the truth, and appointed him to be a teacher of the Gospell,
p 1. Sam. 10, 11. that before he destroyed, p so that we may renew the ancient Prouerbe, *Is Saule also among the Prophets?* So when we see the dangerous times, and perrillous seasons of the Church, let vs not hang downe our heads, but rather lift vp our hearts, and cry vnto God, saying; Helpe Lorde in the time of neede, forsake not thine inheritance, which thou hast purchased, nor the Vine-yard which thy right hand hath planted. And let vs assure our selues, that when the cause thereof seemeth most desperate, and helpe appeareth to vs to be fartheſt off, then is his mercy greatest,
q 2 Cor. 12, 9, and his presence neerest, q then is his power made perfect through our weakenesse. This is that which the Prophet *Zachary* witnesseth. *Chap. 8.* speaking of the returne of the people from Captiuity vnto *Ierusalem*, and of the louing kindnesse of God to bee extended toward them. For albeit the residue that were left, were reproached, the Citty ruinated, the gates burned, and the wall broken downe,
r Zach 8, 4, 5, 6. r yet he prophecieth, *That old Men, and olde Women shall dwell in the streets of Ierusalem, and the streets of the Cittie shall be full of Boyes and Girles, playing in the streets thereof. For thus saith the Lord of hoasts, Though it seeme vnpossible in the eyes of the remnant of this people in these daies, should it therefore be vnpossible in my sight, saith the Lord of Hosts?*

Vse. 4. Lastly, as this Doctrine teacheth vs to beleeue the promises of God, so it teacheth vs not to doubt or despaire

of

of the ſaluation, and conuerſion of our Brethren, for God is able to call and conuert them to the ſauing knowledge of the Goſpell. This the Apoſtle vrgeth, intreating of the calling of the Iewes, to embrace the Faith of the *Gentiles*, [f] *And they alſo, if they abide not ſtil in vnbeleefe, ſhall bee grafted in, for God is able to graft them in againe.* Likewiſe, when the Diſciples ſaw and heard the difficulty of entering into heauen, for thoſe that truſt in their riches, that they haue need of a ſingular gift of God, to eſcape out of the ſnares and ſubtilties of Sathan, Chriſt Ieſus behelde them and ſaid vnto them, [t] *With men this is vnpoſſible, but with God all things are poſsible. He calleth at all houres of the day,* [u] *at the dawning of the day, at the third houre, at the ſixt, at the ninth, and at the eleuenth houre.* For as he is bound to no perſon, ſo he is bound to no time: he calleth whom he will, he teacheth and toucheth the heart when he will. This we ſee, in the example of the Apoſtle *Paule* (which wee ſpake of before) he was at the firſt [x] a blaſphemer, a Perſecutor, and an oppreſſor, yet he was receiued of God to mercy, to the encouragement of them which ſhal in time to come, beleeue in him vnto eternall life. So was *Mary Magdalen* a grieuous ſinner, an vncleane liuer, [y] out of whom he had caſt ſeauen Deuils, [z] *yet many ſinnes were forgiuen her, inaſmuch as ſhe loued much, and was the firſt to whome the Lord appeared after his reſurrection.* Wherefore, albeit we ſee men run on in their wickedneſſe, and ſhut their eares againſt the wholeſome admonitions of the word of God, albeit, their whole life be a continuall practiſe of ſin, and that they drinke in iniquity, as the Fiſh doth the Water, (a) *yet we muſt iudge nothing before the time, vntil the Lord come, who will lighten thinges that are hid in darkneſſe, & make the counſels of the harts manifeſt, and then ſhall euery man haue praiſe of God.* God is not tyed to ordinary cauſes, but as he fedde the people with Quailes in the Wildernes, ſo he can inwardly inſtruct the conſcience, hee can make the leaſt meanes powerfull and effectuall to ſaluation: ſo that [b] as many which are firſt ſhall bee laſt, ſo ſometimes the laſt

[f] Rom. 11, 23.
[t] Math. 19, 26.
[u] Math. 20, 1.
[x] 1 Tim. 1, 13.
[y] Marke. 16, 9.
[z] Luke. 7, 47.
[a] 1 Cor. 4, 5.
[b] Math. 19, 30.

shall bee first. Hee called *Iohn the Baptist*, as it were in the dawning of the day, [c] *whom hee sanctified from his Mothers wombe.* He called *Timothie* and *Titus*, and some others as it were at the third houre of the day, [d] *Who were brought vp in the knowledge of the Scriptures of Children, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus, and honoured the Lord with the first fruits of their life.* He called *Paule* to bee an Apostle, *Mary Magdalen* to bee a beleeuer, as it were at the sixt houre, who after their conuersion redeemed the time, and though they were inferiour to other in respect of time, yet they were equall vnto them, or before them in regard of zeale, and other graces of Gods spirit. He called the Theefe vpon the crosse, as it weare at the eleuenth houre, to bee partaker of his kingdome, to whom Christ said, [e] *This day shalt thou be with me in Paradice.* Let vs not therefore enter into iudgement against our Brethren, let vs commit them to God, [f] *Seeing it is not for vs to know the times and seasons which the Father hath put in his owne power.* Let vs pray for their conuersion to God, that he would giue them repentance to know him, and to come out of the snares of the Deuill, of whom they are holden captiues. In the meane time, vntill this wonderfull worke of grace be wrought in them, [g] *Who art thou that condemnest another mans seruant? Hee standeth or falleth to his owne Maister, yea, he shall be established, for God is able to make him stand.*

[c] Luke. 1, 15.

[d] 2 Tim. 3, 15, and 1, 5.

[e] Luke. 23, 42 43.

[f] Acts. 1, 7.

[g] Rom. 14, 4.

Verse 31. [*Then the Lord opened the eyes of Balaam, and he saw the Angell of the Lord standing in the way with his Sworde drawne.*] The Lord that before opened the mouth of the Asse, now openeth the eyes of *Balaam*, who is heere called, the Lord, and the Angell of the Lord. Not that his eyes were shut or closed before, or that he was blind, but his sences were holden, that he saw not the Angel of God who appeared in a visible and bodily shape, otherwise he could not be seene of the Asse. And the Lorde Iesus did often appeare in the Old Testament in a bodily shape, to teach the Church, [h] that when the fulnesse of time shold

[h] Galat. 1 4, 4.

come

come, he would take vpon him the nature of man, made of a woman, and made vnder the Law. Thus he appeared to *Abraham*, accompanied with two of his Angels. *Geneſis. 18.* For we do not read that God the Father euer took vpon him the ſhape of man, or God the Holyghoſt: to ſnew that the ſecond perſon in Trinity onely, ſhould be incarnate, and neither the Father, nor the Holy-ghoſt. The ſences of this Sorcerer wete ſo aſtonied, that before his eyes were opened, he diſcerned not the Angell ſtanding by him with a drawne ſworde ready to ſtrike him: now he perceiueth the preſence of the Angell. We learne from hence, i that we can haue no vſe of the ſences further then God inableth and bleſſeth. True it is, nothing can be more naturall, and nothing ſeemeth more in our owne power, then for the eye to ſee, the eare to heare, the heart to vnderſtand, the hand to handle, the foote to walke; yet all our ſences, geſtures, and motions of the body, are ordered at the will and pleaſure of God. Wee cannot open our eyes to ſee, further then hee will: and when they are open, we ſhal diſcerne no more then blind men that grope in the darke, without his direction. Heerunto commeth the example of the *Sodomites*, *Gen.* 19. who preſſing vpon *Lot* with threatning wordes, and vncleane thoughtes, and running with rage to breake open his doores, k *The Angels ſmote them all, both ſmall and great, with blindneſſe.* They could haue ſtrucken them with ſodaine death, but they are reſerued to a greater iudgement: and this worke of God is the greater, in that their eyes are open, and they are not vtterly depriued of ſight, and yet they ſee or diſcerne nothing at all. Thus they ſtand amazed, going vp and downe, and yet not knowing whither they went. That which was one, ſeemed double: the thing neere at hand ſeemed farre off: that on the right hand ſeemed to be on the left: that before them, ſeemed to be behind them. Thus they ſee the doore, and ſeeke to breake it vp, but knoweth not where it ſtandeth, or which way to find it. The like we ſee afterward. *Chap.* 21 wher

i *Doct.* 12. We haue no vſe of the ſences nor of the meanes before vs, except God open our eies.

k Gen. 19, 11 and 21, 19.

when *Hagar* the Bond-women with her *Ishmael* were cast out of *Abrahams* house, and wandered in the Wildernesse of *Beersheba*, God opened her eyes, and then shee saw a Well of water. Heerunto also come the Prayers of *Elisha*, both touching his Seruants, and the *Aramites*. For when the King of *Aram* sent Horsses and Chariots, and a mighty hoast to take the Prophet (who had discouered his secret counsels) and his seruant beholding the Army, cryed out, [1] *Alas Maister, how shal we do?* Hee answeared, *Feare not, for they that be with vs, art moe then they that be with them: and he prayed, saying, Lord I beseech thee open his eies, that he may see, and the Lord opened the eyes of the Seruant, and he looked, and behold the Mountaine was ful of Horses and Charriots of fire round about Elisha.* Againe, when the *Aramites* came about him, and thought themselues sure of him, he prayed vnto the Lorde, and saide: *Smite this people I pray thee with blindnesse: and he smote them with blindnesse, according to the word of Elisha: And Elisha saide vnto them, This is not the way, neither is this the Citty, follow me, and I wil lead you to the man whome ye seeke. But he led them to Samaria. And when they were come to Samaria, Elisha saide, Lorde open their eyes that they may see. And the Lord opened their eyes, and they saw: and beholde, they were in the middest of Samaria.* He did not pray vnto God, to kill and destroy them, that they might fall into the pit which they had digged for his life; neither did hee pray to God to take away wholly the vse of their sight, and put out their eyes. They saw their way, they saw the Prophet, they saw the Townes and Cities as they tooke their iourney, but they discerned not the way, they knew not the Citties, they perceined not the Prophet who he was. So then, howsoeuer we haue eyes to see, and eares to heare, and want neither wisedome nor Counsell, yet wee can see, heare, marke, and perceiue no more then God will haue vs: our sight is confused, as at the building of *Babel*, their language was confounded.

[1] 2 Kinges. 6, 17, 18, 19.

Reason 1. The Reasons are: First, because nothing can prosper, or be blessed vnto vs without his speciall guidance and directi-

direction. We cannot performe & accomplish any thing, except the Lords blessing concurre with the same. This the Prophet *Dauid* teacheth. *Psal.* 127. *Except the Lorde* [m] *builde the house, they labour in vaine that build it: except the Lord keepe the Citty, the keeper watcheth in vaine.* Whereby we see, that all the labour and industry of men, in gouerning a Family, or in vpholding a Common-wealth, shall proue vaine and vnprofitable, vnlesse God guide them, & giue good successe vnto them.

[m] Psal. 127, 1.

True it is, the prouidence of God ruleth ouer all, and nothing is vnpossible to him to bring to passe, hee is able to chaunge Nature, and to alter the course of Naturall thinges. For shall any thing be hard to him, who worketh myracles and wonders at his owne pleasure? And we must not neglect the meanes, but vse them to his glory, and our comfort: and yet no meanes can doe vs any good any farther then they receiue strength and vertue from him.

Secondly, if wee consider who made all thinges, and gaue them vnto man, we shall not greatly meruaile that God hath the soueraignty and dominion ouer all that we haue. For who [n] made the eye of man? who fashioned the eare? who created the hart? who gaue to men wisedome and vnderstanding? Is it not God who maketh all things in all men? If then he made the eye, how can wee doubt but hee hath power and authority to open and to shut, to lighten, and to darken, to giue sight, or to strike with blindnesse? If hee planted the eare, and fashioned the hart, it is certaine he can bore the eare, and open the heart, or he can harden the heart, and make the eare heauy. For as he knoweth what is in the heart, hee hath the ordering and disposing of it at his pleasure. Seeing then, that nothing can be blessed without Gods direction, and seeing all things are his by the right of creation, it is certaine we haue no vse of our senses, and of the meanes before vs, except it be giuen vs from aboue from him, that is the Creator and gouernour of all thinges.

Reason 2.

[n] Psal. 94, 9, 10.

This

Vſe. 1. This Doctrine offereth to our conſiderations, verie good Vſes. Firſt, ſeeing wee can neither ſee, nor heare, nor vſe the meanes open before vs, exeept God open our eyes, let vs pray to God to giue vs in the right vſe of our ſences, as he hath giuen the ſences themſelues. Let vs vſe all the meanes that God hath put into our hands, alwayes with Prayer to God, to bleſſe them to vs, and our comfort. Eſpecially, when we come to heare his word, let vs craue of him to ° open our hearts, as hee did the heart of *Lydia*, that ſhe attended vnto the things which *Paul* ſpake: ſo he that hath eares to heare, ſhall heare. For by nature wee haue vncircumciſed hearts and eares: and through our corruption, wee are as cloſed veſſels vnfit to receiue the wholſome liquor, and pure waters of the worde of God, which is oftentimes preached to the condemnation of thoſe that heare it. Therefore, the Lord ſpeaketh by the Prophet, ᵖ *Ye ſhal hear indeed, but ye ſhall not vnderſtand, ye ſhal plainly ſee, and not perceiue; make the heart of this people fat, make their eares heauy, and ſhut their eies, leaſt they ſee with their eyes, heare with their eares, and vnderſtand with their hearts, & conuert, and he heale them, euen vntill their Cities bee without Inhabitants, their houſes without poſſeſſors, their fieldes without Tillers of them.* He doth not alway take away his word, for the ſinnes of men, but cauſeth it to bee preached to their condemnation, that will not obey it, nor expreſſe the power of it in their conuerſations. And ſurely, if we would knowe the cauſe of the ignorance and contempt of the word, of the want of profiting and regarding the preaching of the Goſpell, which is the high ordinance of God in his heauenly wiſedome, ſanctified for the ſaluation of his elect: we ſhall finde this to be the chiefeſt, we reſt & truſt in our ſelues, we thinke it ſufficient to bring our naturall eyes, and carnall eares with vs, whereas we ſhould earneſtly deſire of God, the true vſe, & comfortable fruite of them, otherwiſe wee may ſee and heare to our further condemnation. This we ſee in the ſame ſort practiſed by the Prophet *Eliſha*, when he was compaſſed with his ene-

° Acts. 16. 14.

ᵖ Eſai. 6, 9, 10, 11.

mies,

mies, q he prayeth God to open the eyes of his seruant, to see the helpe that God hath sent him: he prayed likewise to GOD touching his enemies, first to strike them with blindnesse that they might run into danger, then to open their eyes to see themselues in daunger. Let vs also continually giue him thankes so often as we find his hand to be with vs, and feele him with his gifts, to bestow vpon vs the vse of his giftes, whether naturall, or spirituall, to blesse our sences, to direct our iudgements, to sanctifie our vnderstandings, to soften our hearts, and to circumcise our eares. Now, if we must be faine to begge of God the proper functions, and right vses of our outward sences (which we haue by nature) as if we had them not, and render praise vnto God for them: how much more are we to aske of God a pure and cleane hart, an humble & contrite spirit, the gift of repentance, and the grace of regeneration, which we haue not by nature, but are contrarie to nature. For the Apostle teacheth truly, r that the wisedome of the flesh is enmity against God, because it is not subiect to the Law of God, neither indeed can bee. And againe, s *The naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can hee know them, because they are spiritually discerned.* It is God that must reueale vnto vs by his spirit t *the misteries of his kingdom, which none of the Princes of this world haue knowne: the spirit searcheth al things, euen the deepe things of God.* This we see noted vnto vs in the communication and conference of Christ with the two Disciples that went to *Emmaus*, he drew neer to them to heare their reasoning together, of the things that happened at *Ierusalem*, touching the passion of Christ, but u *their eyes were holde that they could not know him.* His body indeed was not inuisible, the change was not in him, but in their eyes which after a sort were dim'd & holden back, that they should not discerne him for a season, and afterward their eyes were opened, that they knew him, x as likewise *Mary Magdalen*, albeit she were neither blinde nor deafe, yet discerned him, neither by seeing, nor hearing

q 2 Kinges 6. 17, 18, 19.

r Rom. 8, 7.

s 1 Cor. 2, 14.

t 1 Cor. 2, 6, 7, 8.

u Luke 24, 16 31.

x Iohn 20, 15.

ring of him. Wherefore, we haue not an abſolute power ouer our ſences, it is God that giueth the eye, that muſt open it: much leſſe haue wee power ouer our vnderſtanding, will, iudgement, memory, and affections: and leaſt of all concerning heauenly things, in which we are wholly blinde, as we haue already declared: ſo that it behoueth all of vs to acknowledge all theſe to be in the power and diſpoſition of God, either to diminiſh or reſtraine them, or vtterly to bereaue vs of them, and take them away from vs at his pleaſure, that is the giuer, and conſequently we are alwayes to entreat him to giue vs grace & power, that we may carefully vſe them as we ought to the glory of his name, the profit of our Brethren, & the comfort of our ſoules and bodies.

Vſe. 2. Secondly, ſeeing we haue no vſe of our ſences & ſight further then God will, who oftentimes ſhutteth and cloſeth them vp, thereby withholding them euen from diſcerning of particular obiects: let vs take heed how wee abuſe them to our owne hurt that haue receiued them, & to the diſhonor of God that gaue them, from whom euery good giuing, & euery perfect gift proceedeth. If we ſee not but at the pleaſure of God, who is able to ſtrike vs with blindnes and miſts, that we ſhal grope in darknes, & ſeek ſome to lead vs by the hand, or if we haue our eies open, we ſhall diſcerne and diſtinguiſh nothing, but haue the outward & inward ſences dazled, vntill he take away the ſcales from our eies that couer thē. The Apoſtle *Peter* complaineth in his time of corrupt men led with ſenſuality, [v] *hauing eies ful of adultry, and that cannot ceaſe to ſinne.* We muſt beware how wee turne our ſight to a contrary end, then for which God hath lent it vnto vs, but rather with *Iob*, [z] *We ſhould make a couenant with our eyes, that they wander not after folly:* and pray with the Prophet *Dauid*, *Pſal.* 119. [a] *Turn away mine eyes from regarding vanity, and that they be not carried away after couetous affections.* If we haue eares by nature, yet heare at the pleaſure of God, how ſhall we then giue ouer our eares, and hearing to harken to hatefull ſlaun-

[v] 2 Pet. 2, 14.

[z] Iob. 31, 1.

[a] Pſal. 119. 37

slaunders, leud surmises, euil backbitinges, flying tales, false accusations, and hurtful reproches, raised and forged to the hurt of our bretheren? He is able to try and touch vs (*b*) with dumnesse, as he did *Zachary*, with lamenesse; as he did *Iacob*; with blindnesse, as he did *Elymas*; with crookednes and deformity, as the woman in the Gospel; with foolishues, as he did *Achitophel*; with want of reason and vnderstanding, as he did *Nebuchadnezzar*; to teach vs to take heed to our selues and our senses, least we abuse them to our destruction.

b Luk. 1. 22, Gen. 32, 31. Act. 13. 11. Luk. 13, 11,

Vse. 3. Lastly, seing God can blinde the eyes, and binde vp the senses when it pleaseth him, let us goe forward and walke boldely in the duties of our calling, let vs not feare any enimies, seeing the Lord hath so many waies to help his chosen people, to succour them, and to saue them harmeless. Let vs commit and commend our selues to his prouidence, who albeit he suffer vs to fall into many dangers, yet he can smite his enimies with many and suddaine iudgmentes. He can visit them oftentimes and in sundry maners. Euery thing serueth to his will, and therefore if we serue God, let vs be assured he wil make it serue to our benefit. They shal not stirre a foot, or moue any member, or lift vp an hand, but at his becke and appointment. *Ieroboam* stretched out his hand from the altar to lay holde on the Prophet, (*c*) *but immediatly it dried vp, and he could not pull it in againe vnto him.* *Ananias* and *Sapphira* his wife, were amõg the Apostles and seemed to be in perfect health and farre from death: yet sudainly they fell downe, and were caried out. *Olde Eli*, whose sonnes walked not in the steps of their father, sate vpon a seate by the way side, waiting for the successe of the battel fought against the *Philistims*. A man would haue thought, he sate safely and surely at his owne pleasure, and no doubt he iudged no lesse himselfe of himselfe; but when he heard that the Arke was taken, (*d*) *suddainly he fell from his seate backward and his necke was broken.* When *Vzziah* King of *Iudah* presumed to burne incense vpon the altar of incense, and lift vp his

c 1. King. 13, 4.

d 1. Sam. 4, 18,

his heart to his owne destruction, while he waxed wroth against the Priestes of the Lord, and had the incense in his hand to burne it, [e] *sudainly the leprosy arose in his forehead, and he was compelled to depart out of the Temple.* We are able to do nothing of our selues, as of our selues, [f] *seing that in him we liue, and moue, and haue our being.* Let vs in al our sufferinges comfort our selues heerin, that the Lord holdeth the wicked in his owne hand, and turneth their wisedome into foolishnes. *Absalom* rebelled against his father and was assisted by *Achitophel Dauids* companion and cheife counseller (for the counsel which he counselled in those daies was like as one had asked counsel at the oracle of God) *Dauid* praied vnto God to turne his counsell into foolishnes, [g] *God heard his praier and confounded the deep wisedome of this great Polititian, so that he set his house in order and hanged him selfe.* He catcheth the wise in their owne craftinesse, *for* [h] *the wisedome of this world is foolishnes with God: the Lord knoweth that the thoughts of the wise be vaine: If any therefore seem to be wise in this world, let him be a fool that he may be wise. All humane wisedome in the vnregenerate is oftentimes turned into extreme folly. Iezabel* an olde malicious enimy against the Church, hated *Eliah* vnto the death, but sending him this word by a messenger, [i] *The gods do so to me and more also, If I make not thy life like one of theirs (whome thou hast slaine) by to morow this time.* Heerby he had fit occasion and opportunity to fly away and to shift for himselfe, receiuing warning, and learning wisedome by his enimy. *Herod*, a subtil foxe and with al a bloody lion, and wise in his generation, might haue sent one of his courtiers with the wise men for his greater assurance, (k) *yet he sendeth them alone, and appointeth not one to goe with them.* Thus the lord striketh his enimies with the spirit of giddinesse, and turneth all their deuises into sottishnes: he circumuenteth the wise in their owne pollicies, and the counsel of the wicked is made foolish: [l] *They meet with darknesse in the day time, and grope at noone day as in the night: but he saueth the poore from the sword, frō their mouth, and from the hand of the violent*

[e] 2. Chron. 26. 19.

[f] Act. 17. 28.

[g] 2. Sam. 15, 31.

[h] 1. Cor. 3. 19. 20.

[i] 1. King. 19. 2. 3.

[k] Math. 2. 8.

[l] Iob. 5. 12. 13, 14, 15.

violent man, so that the poore hath his hope, but iniquity shal stoppe her mouth. Indeed they seek waies and imagine meanes to destroy the godly, but they cannot find them out: they are endued with wisedome, iudgment, and counsell, they are very subtil and deceitfull, but that which hapned to the eyes of the *Sodomites* falleth vpon their mindes, [m] *they are striken with blindnesse and madnesse, and are smitten with astonying of heart, so that they grope in the darke and stagger like a drunken man, and cannot bring to passe the plottes which they haue imagined and contriued.*

m Deut 28,28 29.

Ver. 34. [*Then Balaam said to the Angel of the Lord, I haue sinned.*] Heer is offered to our considerations the corrupt conscience of an euil man. So soon as the Lord charged him with his sinne, by and by his heart smote him, and he confessed his offence. Heer was no true sanctification of the conscience, which in deed did checke and condemne him for his disobedience and couetousnes, but did not bridle and suppresse the inclination of his heart vnto euil, neither could testify that his transgression was pardoned. We learne in this example, [n] that euil men are oftentimes compelled to confesse their owne sinnes. God wanteth not many waies and sundry meanes to draw from men a confession of their owne iniquities. This we see in *Pharaoh*, when the hand of God was heauy vpon him, and his plagues pressed sore against him, he called for *Moses* and *Aaron*, and saide vnto them, [o] *I haue now sinned, the Lord is righteous, but I and my people are wicked.* Albeit he could not beleeue to obtaine remission, yet he confessed his sinnes to his condemnation. The like we see in *Saul*, who persecuted *Dauid*, and sinned against his owne conscience; yet when he saw that *Dauid* had saued his life when some willed and cryed to kill him, he said, [p] *Thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill: I haue sinned, come againe my sonne Dauid, for I wil do thee no more harme, because my soule was precious in thine eyes: Beholde, I haue done foolishly, and haue erred exceedingly.* So then, howsoeuer the vngodly delight in sinne, and regard

n Doctr. 13. Euil men are often constrained to confesse their owne sinnes.

o Exod. 9. 27.

p 1. Sam. 24. 18. & 26. 21.

gard not to prouoke God to wrath, yet their owne mouthes are made witnesses against themselues, and they publish their owne shame as with the blast of a trumpet.

Reason 1. The reasons are these: First, the wrath of God is gone out against them, and their owne consciences summon them vnto iudgment, to answeare for their sinnes, before the high iudge of heauen and earth; so that the more they seeke to couer and smother them in the ashes of their owne corruptions, that the flame of them breake not out, the more do the sparkes fly out and are scattered abroad, to the shame and confusion of their owne faces. This is it which the Prophet noteth in the people of *Israel*, whome God of his mercy had chosen to be his Church aboue other nations, q *when the wrath of God came euen vpon them, and slew the strongest of them, and smote downe the chosen men of Israel, then they returned to him and sought him earely, then they remembred that God was their strength, and the most high God their redeemer: but they flattered him with their lippes, and dissembled with him with their tongue, for their heart was not vpright with him, neither were they faithful in his couenant.* Where we see, that howsoeuer hypocrisy were in their secret soules, and deep dissimulation in their secret partes, yet a counterfaite repentance is in their mouthes, and their owne hearts had taught their tongues to lie against God.

q Psal. 78. 31. 34. 35. 36.

Reason 2. Secondly, they would be like the children of God in their afflictions, whome they regard not to follow, in their conuersations. They hate them with a deadly hatred, and cannot abide them in their life, so long as themselues liue in peace and sleep in security: but when the hand of God is heauy vpon them, then they would follow their example, and would giue a world that they were like vnto them, r *that they might die the death of the righteous*: yet is their confession, because it procedeth not from a feeling of the filthines of sinne, but ariseth from a feare of punishment; and therefore, it is without conuersion to God, without hope of mercy, without prayer for pardon, without hatred of sinne, and without purpose to amend.

r Numb. 23. 10.

The

The vses of this doctrine are these. First, seeing the most vngodly men are sometimes brought to confesse their sinnes, this ouerthroweth the doctrine of the Church of Rome, which teacheth that confession is a part of true repentance, which is a turning of the heart, and a right reformation of the life. For they make three partes of repentance, cõtrition of the heart, confession of the tongue, satisfaction of the worke. But these are not to be holden of vs as essentiall parts of a right repentance, inasmuch as they may agree to the Reprobate and vnregenerate, [f] and are all of them found in *Iudas* that betrayed his Maister. For when he saw that Christ was condemned, he sorrowed and was striken with griefe for the Treacherie he had committed: againe, hee confessed his sinne before the highpriests in betraying Innocent blood. Lastly, he made satisfaction and restitution of the mony which he had receiued. Besides, if we marke their owne Doctrine, [t] who teach that Contrition is an act of a mans free will proceeding from it, not an act of the holy-Ghost: and, that satisfaction may bee performed by another, one satisfying for another, as well as for himselfe, wee may truely and soundly conclude from their false and vnsound Doctrine, that the Reprobate may haue sorrow of heart; yea, make confession and satisfaction, and consequently, their confession is no true member of repentance. This therefore cannot be the true Religion which faileth and faultereth in the chiefe pointes and foundations thereof. The like we might say of the faith of the *Romaine* Church, which a Reprobate may attaine. For they define it [m] to be a gift of God, and a certaine light of the mind, whereby a man giueth a sure and certaine assent to those thinges that are reuealed in the word of God. And therefore our Englisn *Rhemists* write, [x] that wee may know and feele whether we be in the state of grace. So *Bellarmine* in his first Book of *Iustification* auoucheth, that whereas wee are taught in the Creed to beleeue the forgiuenesse of sinnes, [y] *The meaning of that Article is not, I beleeue or trust that my sins are forgiuen*

Vse. 1.

[f] Math. 27. 34

[t] *Catech. Rom. pag. 437. Tho. Aqui. lib. 4. dist. 2. quest. 1. art. 1.*

[u] *Ieh. Chapeauil. summ. Catech. Rom.*

[x] *Rhe. Testa. vpon 2. Cor. 13*

[y] *Bellar. de Iustif. lib. 1. ca. 9. Sensus illius articuli non est, credo aut confido mihi remissa esse peccata, sed credo & confiteor in Ecclesia Catholica esse domum remissio peccatorum, &c.*

giuen me, but I beleeue and confeſſe that the gift of forgiuing of ſins is found in the Catholicke Church, which is receiued by Baptiſme, and other Sacraments. Al this is but an Hiſtorical and general faith, which the deuill himſelfe hath, [z] who beleeueth & trembleth (as the Apoſtle teacheth) and therefore alſo the Reprobates, whoſe mindes are ſo farre enlightned to know the truth. This is to beleeue, as the Church beleeueth, albeit they know nothing how the Church beleeueth. If then the Reprobate may bee made pertakers of the faith & repentance of the church of *Rome*, [a] which are the two chiefe parts of Religion, it confuteth thoſe Politicians (wiſe in their owne eyes) who neither ſhame, nor feare to maintaine that the *Romiſh* Religion differeth not in ſubſtance from the doctrine of the reformed Churches, & conſequently that they may be vnited and reconciled. If they can make a fellowſhip between righteouſneſſe & vnrighteouſnes, a cõmunion between light & darknes, & concord between Chriſt & *Belial*, then they may make an harmony and hotchpotch betweene theſe two, ſo contrary the one to the other. But they ſhall as ſoone bring the North and South pole together, and cauſe heauen and earth to ioyne in one, as theſe two; the one grounded vpon the infallible rocke of the Scriptures onely, the other builded vpon the Traditions of their Fathers.

[z] Iam. 2, 19. Heb. 6, 5. Luke. 8, 13.

[a] Acts. 20, 20 21.

Vſe. 2. Secondly, ſeeing the vngodly and vnregenerate confeſſe their ſinnes oftentimes, and yet remaine in impenitencie of heart, we muſt learne that they are further from the Kingdome of heauen that deny their ſinne, that hide it, that excuſe and iuſtifie it, the reprobate ſhall riſe vp in iudgement, and condemne this generation. It is one ſtep toward the kingdome of heauen, to tremble at the iudgements of God, to feare to commit ſinne, to ſorrow and weepe for it when a man hath committed it, to humble himſelfe, and acknowledge his particular ſinnes before men, and to pray to God in his diſtreſſes; yet the reprobate may go thus farre in his profeſsion, and afterward fal away. This we ſee in *Ahab*, when *Eliah* had reproued him

him for his bloudy oppression and Idolatry, and had denounced the wrath of God to fall vppon him and his posterity, [b] *He rent his cloaths, put on Sackcloth vpon him, fasted, and went softly in token of mourning.* Thus he humbled himselfe for some sinnes which he had committed, yet not for all his sinnes, neither did he aske pardon for them. So the *Israelites* murmuring against God, and desiring flesh for their lusts in the wildernesse, [c] had their Prayers graunted. If then the vngodly may go thus farre in Religion, then they are heerby condemned, that iustifie themselues in their iniquities, and cannot be brought to a free confession of them, [d] but hide them as *Adam*, or excuse them as *Saule*, or deny them as *Achan*, or defend them as *Caine*. Therefore, if we would find pardon at the hands of God, we must confesse vnto him as *Dauid* did, weepe for them as *Peter* did. If we vncouer them, he will couer them; if we condeme our selues, he will iustifie vs. Therefore the wiseman saith, [e] *He that hideth his sinnes shall not prosper, but he that confesseth and forsaketh them shal haue mercy.*

[b] 1 Kinges. 21 29.

[c] Numb. 18, 18.

[d] Gen. 3, 21.

[e] Prou. 28, 13

Vse. 3.

Lastly, seeing the vngodly are often constrained to breake out into open confession of their sinnes, wee see heereby that sinne endeth not as it beginneth. Albeit, the foole maketh a mocke of sinne, yet when the soule is tormented, and the conscience oppressed with desperation, and can finde no ease, then a man ceaseth not to vtter his secret filthinesse, to the shaming of himselfe, and to the astonishment of the hearers. Let vs not looke for *Pharaoh*, or *Saule*, or *Iudas* to come out of hell to warn vs. These things are written for our learning, wee haue *Moses* and the Prophets, let vs harken to them. When as terrours take hold vpon the soule, we cannot couer sinne any longer. Howsoeuer therefore, sinne to the carnall man [f] be sweet vnto the tast, and Satan baiteth his hook with profit on the one side, and with pleasure on the other, yet afterward it shall proue more bitter then gall and wormewoode, it shall wound the conscience, as with a deadly Dart, and pierce the soule through with many sorrowes.

[f] Prou. 14, 9.

For albeit it begin in ſport, it ſhall end in horror and deſpaire. This we ſee in the example of *Caine*, g *My puniſhment is greater then I can beare.* So *Iudas*, when he ſaw Chriſt condemned, felt an hell in his conſcience. The mony was pleaſant, and the gaine was ſweet vnto him, but it was as a two edged ſword, that woundeth incurably, and as the teeth of a Lyon that biteth mortally. It ſeemed vnreaſonable to *Gehazi*, that *Naaman* the *Syrian* ſhould depart with ſo great a benefit by ſo little a conſideration, h *And therefore followeth after him for a bribe and a reward, but with the reward he gained the Leproſie that did cleaue vnto him and to his ſeed.* This is the deepe ſubtilty of Satan, before ſinne bee committed he hideth the deformity of it from the eyes of men, he maketh as if it were no ſinne, or a little and veniall ſinne, or a little puniſhment due vnto it, or that there ſhall be time enough heereafter to repent of it, hee becommeth a Preacher of Gods mercie and pardon, he telleth the Sinner that God is gracious and mercifull. Thus he couereth the greatneſſe of ſinne, and hideth the greeuouſneſſe of the puniſhment, and concealeth the wrath of God that is drawne vpon vs. But when hee hath once preuailed, and enſnared the poore ſoule that hath ſwallowed the bait, he openeth the eyes which before he had darkned, he rouzeth vp the conſcience, which before he had ſeduced, he ſtriketh the heart which before hee had hardned, he vncouereth the fire of Gods indignation and iealouſie which before he had ſmothered. Then hee maketh ſinne appeare as vile and vgly as he can, then he layeth it open in his colours, then he will make a ſmall ſinne appeare the greateſt: then he ſetteth forth the Iuſtice of God due to the leaſt ſinne, and all to bring the perſon that hath ſinned, to deſperation. Wherefore, let vs flye from ſinne, as from the byting of a Serpent, that wee bee not ſtung therewith to eternall death, i *Knowing that the wages of ſinne is death.*

g Gen. 4, 19.

h 2. Kinges. 5, 23, 27.

i Rom. 6, 23.

36 *And when Balak heard that Balaam came, he went out to meet him vnto a Citty of Moab, which is in the Border of Arnon, euen in the vtmoſt coaſt.*

37 *Then Balak ſaide vnto Balaam, Did not I ſend for thee to call thee? Wherefore cameſt thou not vnto me? Am I not able indeed to promote thee vnto honor?*

38 *And Balaam made anſwere vnto Balak: Loe I am come vnto thee: and can I now ſay any thing at all? The worde that God putteth in my mouth, that ſhal I ſpeake.*

39 *So Balaam went with Balak, and they came vnto the Citty of* Huzoth.

40 *Then Balak offered Bullockes and Sheepe, and ſent thereof to Balaam, and to the Princes that were with him.*

41 *And on the Morrow, Balak tooke Balaam, and brought him vp into the high places of Baal, that thence he might ſee the vtmoſt part of the people.*

IN theſe words, being the ſhutting vp of this Chapter, is contained the laſt branch of *Balaams* going to curſſe the people. We heard before, of the wrath of God againſt this Wizard, who would not be ſtopped from his deſired iourney, and therefore the Lord opened the mouth of the dumbe beaſt to reproue her Maiſter, and afterwarde the Angell of God, further to diſcouer the hollowneſſe and Hypocriſie of his heart. Heere wee are to conſider the meeting and comming together of the King and the falſe Prophet, together with the entertainment hee findeth at *Balaks* hands. Heerin we are to obſerue two things; firſt, their talke and communication; ſecondly, the actions of them both. In the firſt part, containing the ſpeech that paſſed betweene them, we are to marke, that the King to honour him the more, ſo ſoone as hee is aduertiſed of his approach neere to the Borders of his kingdome, he goeth out to meet him. For no doubt hee ſent the Princes and Meſſengers of the *Moabites* backe, to goe before to giue ſome notice, and bring ioyfull tydings of his comming to

their Lord. Therefore the King, hearing the message, & conceiuing (no doubt) in his mind, the vtter ouerthrow of the *Israelites*, stayed not vntill he came within his dominion, but met him in the bounds and limits thereof, and brought him home with him to goe about his businesse. When they are met, note in their talke, first the question moued by *Balak*, then the answere of *Balaam*. In the question wee see, that albeit he had basely deiected himselfe, and crept lowly into the fauour of the false Prophet, honouring him to his owne dishonor, going out, to bring him in, and after a sort casting his Crowne and dignitie vnder his feet, yet on the other side he glorieth in his own power, and boasteth of his high dignity, as if hee had all the riches and honour in his owne hand. *Balaam* doth not deny the fauour of the King, placing him with his Princes, rewarding him with his Presents, honouring him with his owne presence, and sending for him from farre, but maketh a short answere vnto him truely, albeit vnwillingly, that albeit he were come at the Kinges desire, and brought by his deserts, yet it was not in his owne power what to do, he could go no farther then the Rules and Principles of his Art would suffer him, he had called vp the God of the *Hebrewes* to forsake them, and hee must of necessity speake that which the same God should put in his mouth. As if he should say, I cannot speake what I will, but shall be constrained to speake that only which he willeth me.

After the communication of these parties, followeth a description of their actions, when the King had brought him into the Citty, he spareth no coast and charges, hee feasteth him with his Princes, as if they were his companions, and laboureth by all meanes to giue him contentment in his abode: hauing now refreshed himselfe after his iourny, and hauing had experience of the Kings good estimation of him, hee is employed in the businesse for which he was sent for, and carried vp to the high place of *Baal*, where no doubt was a solemne Temple consecrated

and

and dedicated to that Idoll, and from thence hee beholdeth the whole hoast of *Israell*. Thus much of the order of the words: now let vs come to the Doctrines arising out of the same.

Verse 36. *When Balak heard that Balaam came, he went out to meet him.* The chiefe point offered to our considerations in this diuision is, to marke the honour done to *Balaam* by the King. Himselfe goeth out to meet him, as if he had been some great Prince or Potentate, he bringeth him honourably into the Citty, he setteth him among his Princes, and maketh him inherit the seate of glory: hee killeth Bullockes and Sheepe to prepare a royall feast for him. From this example we learne, [k] that Idolaters and Infidels were wont greatly to honour their Priestes and Prophets. Howsoeuer they were destitute of the knowledge of the true God, and serued the creature instead of the Creator, which *is* blessed for euer, *Amen*: yet they accounted it a speciall duty to honor the Priests of their Groues and Altars, & perswaded themselues they should neuer receiue any blessing at the hands of their Gods, vnlesse they honoured those that were esteemed as the Seruants of their Gods, and greatly in their fauour. This is taught vs in many places of the word of God. Heereunto commeth that which *Moses* witnesseth, touching the *Egyptians*, during the dearth and famine that was in *Egipt*, when the King had receiued all the Money, bought al the Cattle, and purchased all the Land of the people to supply their necessity, and to saue their liues: [l] *Yet hee woulde not buy their Priests lands, but sustained them for their office sake, He remoued the people vnto the Cities from one side of* Egypt, *euen to the other, onely the Land of the Priests bought he not, for the Priests had an ordinary of Pharaoh, and they did eate the ordinary which Pharaoh gaue them, wherefore they sold not their ground.* This also further appeareth in the [m] Booke of *Exodus*, & is confirmed in the Propheſies of *Daniel*: where wee see, when *Moses* and *Aaron* wrought myracles, *Pharaoh* sent for his Sorcerers that came into the Kings presence. So when

[k] *Doct.* 14. Idolaters and Infidels were wont greatly to honor their Prophets and Priests.

[l] Gen. 47, 22.

[m] Exod. 7, 11, 22.

when *Nebucadnezzar* had dreamed a dreame, wherewith his ſpirit was troubled, and his ſleepe diſquieted, [n] hee commanded to call the Inchanters, the Aſtrologians, the Sooth-ſayers, and the *Chaldeans* who were about him, and neere vnto him, and in credit with him. The like we read in the firſt Book of *Samuel*, [o] when the Arke of the Lord was in the Country of the *Philiſtims*, they called their Prieſts, and conſulted with their Sooth-ſayers what they ſhould do with it, and without their counſell and aduiſe, without their direction and commandement, the Princes would do nothing. So when *Ahab* purpoſed [p] to go to battaile againſt *Ramoth Gilead*, he gathered the Prophets of his Idoll-groues, whom he vſed familiarly, who were in credit and authority with him; inſomuch that one dareth ſmite *Micaiah* in the Kings preſence. From all theſe examples we may ſafely, and ſufficiently conclude, [q] that the Idolaters and vnbeleeuers were wont vſually to aduance, and highly to eſteeme of their Sorcerers & Sooth-ſayers, of their Prieſts and Prophets, that ordinarily attended vppon their ſuperſtition and Idolatry, [r] placing them in degree of honor, next vnto their Kings.

[n] Dan. 2, 2, & 4,3,4,& 5,7

[o] 1 Sam. 6, 1, 2.

[p] 1 Kinges. 22 4, 6, 24.

[q] *Halicar. de antiq. Roma. lib. 2. Plut. in vit. Num.*

[r] *Iuſtin. hiſt. lib. 20.*

Reaſon 1.

The Reaſons follow in order; Firſt, naturally all men are extreamly giuen to ſuperſtition, and euen dote in corrupting the worſhip of God, beeing deſtitute of the true knowledge of the true God, and the right manner of his ſeruice, who will bee worſhipped according to his owne will and word, not after the inuentions and deuiſes of the wiſeſt men. Chriſt Ieſus teacheth in the Goſpell, [s] that the worlde will alwayes magnifie and make much of his owne, *If ye were of the world, the world would loue his own.* And the ſame Apoſtle ſaith elſe where, [t] *They are of this worlde, therefore ſpeak they of this world, and this world heareth them.* If then, men naturally turne the glory of the incorruptible God into the ſimilitude of corruptible creatures, and ſo chaunge the truth of God into a lye, no maruaile if they be greatly beloued and befriended, which further their Idolatry, and helpe forward that worſhip of God, which they

[s] Iohn. 15, 19

[t] 1. Iohn. 4,5.

they haue framed and faſhioned to themſelues.

Secondly, the falſe Prophets haue alwayes beene honoured as Fathers in the worlde, and therefore it cannot ſeeme vnto vs ſtrange, that they be highly eſteemed. For as the true teachers are indeed ſpirituall Fathers, and ſpirituall Nurſes of the Church, as the Apoſtle declareth, [u] *Though ye haue ten thouſand inſtructors in Chriſt, yet haue ye not many Fathers, for in Chriſt Ieſus I haue begotten you through the Goſpell:* So likewiſe Idolaters did reſpect and reuerence their Teachers, as their Fathers, giuing them all honour, and accounting them worthy of all eſtimation. This we ſee in the Booke of *Iudges*, [x] in the corrupt and ruinous times of the Church, *When there was no King in Iſrael*, and the *Leuites* (confined to their Cities by the ordinance of God) wandered now vp and downe from place to place, for want of maintenance and imployment, and gladde as Iourney-men to bee hyred for meate and drinke, for ten ſhekels of Siluer, and a ſute of apparrell yearely. For *Michah* entertained one of them, and ſaide to him. *Dwell with me, and be vnto me a Father, and a Prieſt: now I knowe that the Lord will be good vnto me, ſeeing I haue a Leuit to my Prieſt.* So in the Chapter following, when the *Danites* were come vnto the houſe of *Michah*, they allured the young-man the *Leuite* to go with them, ſaying; *Come with vs to be our father and Prieſt.* Thus we ſee, both in reſpect of the natural inclination of men to ſuperſtition, and becauſe the prieſts that worſhipped falſe Gods, or the true God falſely, were of the Idolaters holden and regarded as Fathers, we muſt acknowledge this as a certaine and euident truth, that Idolatrous Prieſts, and falſe Prophets, haue been greatly eſteemed of by the Idolaters.

Reaſon 2.

[u] 1. Cor. 4. 15.

[x] Iudges. 17, 10, 11, and 18 19.

The Vſes are in the laſt place to bee conſidered of vs. Firſt, we learne from hence, that all men haue ſome light and ſight of Religion and of God, by Nature, though not ſo much as may bring them to ſaluation, yet ſo much as may ſuffice, and ſo farre as ſerueth to make them without excuſe. For why did they honour, reuerence, and obey their

Vſe. 1.

their Idolatrous Priests, but because they were conuersant [y] about their holy thinges, and had their calling to further and finish the worship of their Gods. This therefore serueth to stop the mouthes of all *Atheists*, that say in their hearts, defend with their tongues, and maintaine with all their wits, that there is no God, speaking of him contemptuously, vsing reproachfull wordes against him, sauouring of prophaneness and contempt. These are as mad Dogges which flye in their Maisters face, that keepeth them, and feedeth them: so they do blaspheme the most high that made them, that ministreth all things vnto them, in whom they liue and breath, and to whome they shall one day giue an account, when all flesh shall apeare before him. Would not he be iudged among men a most vngodly and vngracious child, that should slander & curse, reproue & reproch his parents with cõtumelious words? And if he should deny his Father that he knoweth him, or onely doubt of it, would not such a one bee thought vnworthy to liue vppon the earth? How much more are they to be abhord and detested, that blaspheme the name of God, which is blessed and holy throughout all generations? Which say vnto God, [z] *Depart from vs, for we desire not the knowledge of thy wayes: who is the almighty, that we should serue him, and what profit should wee haue, if wee should pray vnto him.*

[y] Acts. 14, 13

[z] Iob, 21, 24, 25.

Vse. 2. Secondly, seeing Idolaters did honour greatly, and maintaine bountifully their Idolatrous Priests; see heereby how forward and zealous men are in their will-worship, and let vs take notice of our owne dulnesse & backwardnesse in the true worship of the eternal God, in comparison of these poore blind Idolaters. Wee see thit euidently in the *Israelites*, when they determined in the absence of *Moses* to set vp the golden Calfe, (*a*) they pulled off their earings, they bestowed their Gold, they spared no cost, to the end they might haue a seruice of God after their owne fancie: and when it was made, they rose early in the morning to worshippe it, and expressed their delight

[a] Exod. 32, 3, 6.

delight in it by leaping and dancing before it. We ſee it alſo in the old Idolaters, they were ſo zealous and ſuperſtitious, that they were content to part with things moſt deere and precious, they offered their ſonnes and daughters vnto deuils, & ſhed innocent blood, euen the blood of their Sonnes, and of their Daughters whom they offered to the Idolles of *Canaan*. This alſo appeareth by our new Idolaters, by their Pilgrimages, Vowes, garniſhing, gilding, and cloathing of Images. Let vs therefore bee zealous in the true worſhip of God, and learne of theſe blinde men to be aſhamed of our coldneſſe and carleſnes, of our backwardneſſe & vnwillingnes in the beſt things. When the mother of *Michah* wold make a molten Image, ſhe dedicated eleuen hundred ſhekels to the Lorde, to make thereof a grauen Image or Idoll. Whereby we ſee, in this voluntary worſhip and will-ſeruice (being agreeable to the corrupt nature of man) how forward and feruent, how ready and willing they were to follow and further their Idolatry. But how many bee there that liue in the boſome of the Church, and profeſſe the true religion, proſpering vnder the ſhadow of it, & taſting how bountifull the Lord is, that to maintaine the truth, repine and grieue to giue one halfe-peny? Albeit, they waſt their yeares in vanity, and thinke nothing too much to beſtow on Pride, Drunkenneſſe, Riotouſneſſe, Whoredom, and all exceſſe, to the diſhonouring of God, to the impairing of thyir eſtates, and to the deſtruction of their ſoules and bodies: yet when they ſhould beſtow & contribute any thing, for the maintaining of a learned Miniſtery to inſtruct them and their families in the word, which is able to ſaue their ſoules, how do they pinch and repine at it, as if they were like to be vndone? or if a Collection or contribution be to bee made for the poore, to releeue them in their neceſſities, one penny giuen this way doth more greeue them, and make them grudge at it, then a pound conſumed in badder and baſer vſes. What a ſhame is this, for thoſe whom the Lord hath bleſſed with aboundance,

b Pſal. 106, 37

c Iudg. 17, 32.

that

that they ſhould ſpend all on their backes and bellies, on Hawkes or Hounds, or Whores, and nothing at al to the glory of God, to the comfort of their ſoules, and to the help of their Brethren: nothing on the Church of God, and vpon their Brethren in Chriſt, dearely bought with the blood of Chriſt, as of a Lambe vnſpotted and vndefiled. Therefore our Sauiour teacheth, [d] *That the kingdom of Heauen is like a Treaſure hid in the field, which when a Man hath found, he hideth it, and for ioy thereof departeth, and ſelleth all that he hath, to buy the field.* To this purpoſe *Salomon* ſpeaketh, [e] *Buy the truth, but ſell it not, likewiſe wiſedome, inſtruction, and vnderſtanding.*

[d] Math. 13. 44 45, 46.

[e] Prou. 23. 23

Vſe. 3.

Laſtly, ſeeing the Heathen were wont to eſteem highly, and prouide liberally for their Prophets and Soothſayers, how much more ought the faithfull and painefull Miniſters of God, that labour in the word and Doctrine to be maintained? For ſeeing they plant [f] in the Lordes Vineyard, why ſhould they not eate the fruit, and gather the profits thereof? Seeing they goe a warfare, and fight the battels of God, why ſhould they not take their preſſe-money, and receiue their pay? Seeing they feed the flock of God committed vnto them, whereof the holy-Ghoſt hath made them ouer-ſeers, why ſhould they not eate of the Milke thereof? Seeing they bee Nurſes to Nurſe the ſonnes and daughters of God, with the two breſts of the old & new Teſtament, why ſhould they not receiue their wages? If they ſow ſpirituall things, why ſhould they not reape carnall thinges? Seeing they Miniſter about holie things, why ſhould they not eat of the things of the temple? And ſeeing they wait at the Altar, why ſhould they not be partakers with the Altar? If they be the Lords labourers, why ſhould they not haue the reward and recompence of their worke? For the Lord hath ordained, that they which preach the Goſpell ſhoulde liue of the Goſpell. All the Heathen people throughout the world, are bountiful, and open their hands wide to their Prieſts and Prophets. *Iezabel* ſo prouided for the Prieſts of *Baal*,

[f] 1 Cor. 9, 7, 13, 14.

and

and the other Prophets of the Groues, [g] that ſhee kept 400. at her own table. The Papiſts haue thought nothing too much, nothing to deare to be beſtowed vppon their Prieſts and Ieſuites, and vpon their fooliſh ſuperſtition. And as they do liberally maintaine, ſo they do greatly honour, and highly aduance them, they account them as the Fathers and Pillers of the Church. This ſhould ſtirre vs vp, hauing a ſounder Religion, and making a better profeſſion, [h] to haue the Teachers thereof in ſingular loue, for the workes ſake that is in their hands, [i] & to account their feet beautifull, that bring gladde tydings of good things, who are as ſpirituall Fathers of our ſoules, and as *Ioaſh* ſaid to *Eliſha*, the Chariots of *Iſrael*, and the horſſemen thereof. For when *Eliſha* fell ſicke of his ſickneſſe whereof he dyed, the King came downe vnto him to viſit him, and wept vpon his face, ſaying; [k] *O my Father, my Father, the Chariot of Iſraell, and the Horſſe-men of the ſame.* This ſerueth to condemne our contempt toward the meſſengers and Miniſters of God, that riſe early and late to ſpeake vnto vs in the name of the Lord, who inſteede of honour are diſgraced: inſtead of countenance, are contemned: inſtead of maintainance, are euery way defrauded, partly by prophane Atheiſts, partly by diſſembling Hypocrites, and partly by cunning Papiſts. Hence it is, that the Church is oppreſſed, & groneth vnder the burden of ſundry corrupt cuſtomes, and iuiurious preſcriptions, to the decay of Religion and hinderance of the true worſhip of God.

If theſe men had onely [l] *Cut off the lap of our Garments, it were reaſon they ſhoulde haue ſome remorſe for it: and it were well with them if their heartes woulde ſmite them for it.* But they haue ſerued vs as the *Ammonites* ſerued the Meſſengers of DAVID, whome hee ſent to comfort the King, [m] who ſhaued off halfe their Beardes, and cut off their Garments in the middle. Of whome we may ſay as PAVLE ſaid ſomtimes of the Iewes, [n] *Thou that abhorreſt Idolles, committeſt thou Sacriledge?* That is, thou

g 1 Kinges. 18 19.

h 1 Theſ. 5, 12, 13.

i Rom. 10, 15

k 2 Kinges. 13 14.

l 1 Sam. 24, 5 6.

m 2 Sam. 10. 4.

n Rom. 2, 22.

thou hateſt the falſe Gods, and yet thou ſpoyleſt the true God, which ſeemeth to bee much worſe then the worſhipping of Images, and the giuing of our ſelues to the ſinne of Idolatry? Thus we o *offer to the Lord, the lame and the ſicke, the torne and the blind, which if it were offered vnto thy Prince, would he accept it at thy hands, and bee content with thee? yet we thinke him deepely indebted vnto vs.* Thus do we ſpoile the Lord of hoaſts p *in his Tithes and Offerings, yet the Idolaters will not ſpoile their Goddes, as we haue ſpoiled, and do ſpoile the true God.* Thus oftentimes, it fareth better in this Worlde with thoſe which propheſie errors, and ſpeake flattering things, which dawbe with vntempered Morter, & preach of Wine, and of ſtrong drink, then with ſuch as are found faithfull witneſſes of the truth, denouncing the Iudgements of God, and dealing faithfully with his people. Whilſt the true Prophets of God q *are hid in Caues, and fed with Bread and Water to ſuſtaine their feeble ſoules & faint liues: foure hundred Prophets of the Groues are fed to the full, and fare deliciouſly euery day at Iezabels Table.* Whiles *Michaiah* is clapt vp in the Priſon houſe, r *And fed with the Bread of affliction, and with the Water of affliction, at the commandement of the king:* His own Prophets walked at liberty, wer richly prouided for, taſted of the beſt and did eat the portion of the Kings meat. Whilſt *Ieremy* the true Prophet of the Lord is put in the Court ſ of the priſon, & hath giuen him daily a morſell of Bread out of the Bakers ſtreet, and is caſt into the Dungeon, where was no water but myre, where he ſtuck faſt: the falſe Prophets inſult ouer him, & liue in all pleaſure and abundance. Whilſt *Daniell* and his companions t feed vpon Pulſe, and haue water giuen them to drink, the Prieſts of *Bel* with their wiues and children, made merry with the meat allotted to the Idoll. But howſoeuer, this hath euer bin the lot and portion of the Prophets & Apoſtles, and of other Seruants of God, and the recompence of their labours, who ſpend their vitall ſpirites, and waſt their ſtrength, to ſpeake to an vnthankfull people: let vs (notwithſtanding the diſgraces and indignities offered vnto

o Mal. 1, 8, 9 13, 14.

p Mal. 3, 8.

q 1 Kinges. 18, 13, 19.

r 1 Kinges. 22 27.

ſ Ier. 37, 21, and 38, 6.

t Dan. 1, 12.

vnto vs) go forward in our callings, looking for our wages and reward at the hands of God, in whose seruice we are imployed, and who hath promised, [n] *That they which are wise shall shine as the brightnesse of the Firmament, and they that turne many to righteousnesse shall shine as the Starres for euer and euer.* Thus the Apostle exhorteth the Elders to feede the flocke of God, which dependeth vpon them, assuring themselues, [x] *That when the chiefe Shepheard shall appeare, they shall receiue an incorruptible crowne of glory.*

[n] Dan. 12.

[x] 1 Pet. 5, 3, 4.

Verse 39. [*So Balaam went with Balak: He tooke Balaam, and brought him vppe into the high places of Baal, that thence hee might see the vtmost part of the people.*] After the communication, followeth a description of their actions, they prepare for their coniuration, they offer Sacrifices, and going into the Chappell of *Baal*, they take a view of the vtmost part of the people of God. God hath set himselfe against *Balaam*, hee had forbidden him to curse his people, the sword was drawne out against him for his disobedience, and hee promised to submit himselfe vnto the good pleasure of God. All this was knowne also to *Balak* that set him on worke, and payeth him his wages, yet see heere how they proceed and go forward in their wicked course, and cannot bee stopped and hindred from it. From hence we learne, [y] that howsoeuer the vngodly be checked and reproued of God, yet they continue in their vngodlinesse: Howsoeuer they be crossed and contradicted, they holde on their course in sinne which they haue begun. This appeareth in the example of *Caine*, albeit he [z] were admonished and reprooued of God for his wrath and malice against his Brother, yet hee runneth forward, and neuer ceaseth till he had killed him. This is seene likewise euidently in the example of the old world, when the Lord saw that the wickednesse of man was great in the earth, and all the inmaginations of the thoughts of his heart, were onely euill continually, he stirred vp *Noah* a Preacher of Righteousnesse, and gaue them an hundred and twenty yeares to repent: yet they sinned still, corrup-

[y] *Doct.* 15. The wicked reproued, doe continue in sin

[z] Gen. 4, 6, 8. and 6, 5.

corrupting their wayes, and defiling the earth with their cruelty; they did eate and drinke and gaue themselues to all excesse, till the flood came, and swept them all away.

[a] Exod. 6, 34. Heereunto commeth the practise of *Pharaoh*, (*a*) what could the Lord haue done vnto him that he did not? He sent *Moses* and *Aaron* to speake vnto him, hee brought sundry plagues vpon him, he corrected him by diuers and sharpe afflictions, yet hee waxed obstinate, and hardned his heart more and more, to his owne destruction. This is that which the Apostle *Paule* teacheth. 2. *Tim.* 3. *This know that in the last daies, shall come perillous times,* [b] *for men shall be louers of their owne selues, couetous; boasters, proud, cursed speakers, disobedient to parents, vnthankeful, vnholy, &c.* So that it appeareth to bee an euident truth, that the wicked are so obstinate and hardned in their euill, that by no meanes they can be brought from it, (*c*) *And if thou shouldst bray a Foole in a Mortar among wheat, brayed with a Pestle, yet wil not his foolishnesse depart from him.*

[b] 2 Tim. 3, 1 2, 3.

[c] Prou. 27, 22

Reason. 1. The Reasons to strengthen and confirme this truth to our consciences, are to be considered. First, sinne is as the Gangrene or Canker, it fretteth and eateth further and further, the hand infecteth the arme, and the foote the legge, vnlesse the part that is infected be cut off at the beginning, [d] as the Apostle teacheth, *Stay prophane and vaine bablings, for they shall encrease vnto more vngodlinesse: and their word shall fret as a canker, of which sort are Hymeneus and Philetus.* So the Apostle *Iames* resembleth and compareth sin to child-bearing for the fruitfulnesse of it, [e] *When lust hath conceiued, it bringeth forth sin, and sinne when it is finished, bringeth forth death.* Like wise, it is [f] *as leauen, which leaueneth the whole lumpe, and therefore no maruaile, if it proceede by little and little from one degree to another.*

[d] 2 Tim. 2, 16, 17.

[e] Iam. 1, 15. Psal. 7, 14.

[f] 1 Cor. 5, 6.

Reason 2. Secondly, euill men are giuen ouer of God into a Reprobate sence by his iudgement, so that it is no maruaile if they become vile and abhominable. This *Paule* declareth *Rom.* 1. *God gaue them ouer* [g] *vnto vile affections, to worke filthinesse against Nature, and so to receiue in themselues such recompence*

[g] Rom. 1, 26 2930.

compence of their error, as was meet, being full of all vnrighteouſneſſe, fornication, wickednesse, couetouſneſſe, maliciouſneſſe, full of enuy, of murther, of debate, of deceite, taking all thinges in the euil part, whiſperers, &c. This is likewiſe noted of the ſons of *Eli*, who, albeit they were reproued of their Father, that they cauſed the Lords people to treſpaſſe, h *Yet they continued in their ſinne, and obeyed not his voice, becauſe the Lord would ſlay them.* And the Apoſtle writing to the *Theſſalonians*, maketh mention of the vnbeleeuing *Iewes*, who killed the Lord, murthered the Prophets, perſecuted the Apoſtles, withſtood the truth, and forbad them to preach vnto the *Gentiles*, that they might bee ſaued, i *To fulfill their ſinnes alwayes, for the wrath of God is come on them to the vtmoſt.* Seeing therefore, ſuch as caſt away the warnings of God, are themſelues caſt off and giuen ouer of God to fil vppe the meaſure of their ſinnes, and ſeeing ſinne is of it ſelfe fruitfull, branching and budding as a Tree, fretting as a canker, ſowring as a leauen, growing as a childe, multiplying as the fiſh in the waters: we are not to mrruaile, if men once beginning to ſinne, cannot be ſtayed and ſtopped from whatſoeuer they haue imagined to do.

h 1 Sam. 2, 24, 25.

i 1 Theſ. 2, 16.

Now, let vs apply this Doctrine to our Vſes. Firſt, ſeeing the vngodly proceed and perſeuere in ſinne, aſſuredly great ſhall be their iudgement, and as they increaſe in ſin, ſo ſhall they increaſe their puniſhment, and hoard it vp as a treaſure againſt the day of wrath. This the Apoſtle ſetteth downe as an euident truth. *Deſpiſeſt thou the Riches of his bountifulneſſe and patience, and long ſufferaunce, not knowing that the bountifulneſſe of God leadeth thee to repentance? But thou* k *after thine hardneſſe and heart that cannot repent, heapeſt vp as a Treaſure vnto thy ſelfe wrath, againſt the day of wrath, and of the declaration of the iuſt iudgement of God, who will reward euerie man according to his workes.* This ought to be a terror to all the vngodly, to conſider that as their hearts are hardned, and their conſciences ſeared, ſo the plagues and punniſhments of God attend vppon them, and alwayes grow according to the degrees of their ſins. This the Lord threat-

Vſe. 1.

k Rom. 2, 4, 5, 6.

neth [k] in the Law, *Leuit.* 26. *If ye walke ſtubbornely againſt me, and will not obey me, I wil then bring ſeauen times mo plagues vpon you, according to your ſinnes: yet if by theſe ye will not bee reformed by me, but walke ſtubbornly againſt mee, then will I alſo walke ſtubburnly againſt you, and I will ſmite ye yet ſeauen times for your ſinnes.* Thus we ſee the equall proportion between our ſinnes, and Gods puniſhments.

k Leuit 26, 21, 23, 24.

Vſe 2. Secondly, ſeeing euill men reprooued do continue in their ſinnes, ſee how dangerous it is once to make ſhipwracke of faith and a good conſcience, and to wound our ſoules by falling into ſinne. The further a diſeaſe runneth, and the longer it continueth, the more vncurable it is. The further a fire ſpreadeth, the more it conſumeth. The more ſinne groweth to an head, the more the ſpirite of God is quenched, and the worke of grace is diminiſhed, the aſſurance of comfort is weakned and leſſened. Let vs therefore alwayes keepe a diligent watch ouer our owne ſoules, let vs ſeeke to cut off all occaſions of euill, & endeuour to ſtop the firſt beginnings. If a diſeaſe be taken in the beginning before it ſpread and ſeize vpon the vitall parts, it is eaſily cured. A fire when it is firſt kindled, is quickly quenched. The Spring of the yeare is the beſt & fitteſt ſeaſon to purge out euill humors, and to apply medicines to the naturall body. When a Ship hath an hole that it beginneth to leake, it is ſoone ſtopped. So if wee will labour to purge out the old leauen betimes, before it gather ſtrength, we ſhall with more eaſe, and leſſe difficulty bee able to withſtand the force thereof: whereas, the more ſinne is practiſed, the more the hart is hardned, [l] according to that ſaying of the Prophet, *Ier.* 13. *Can the Blacke-more chaunge his skinne, or the Leopard his ſpots? Then may ye alſo do good which are accuſtomed to do euill.* Therefore the Lorde, ſeeing that *Caine* had offended, and that his countenaunce was deiected, (which were the fore-runners of murthers) ſtirred him vp to looke to theſe things, [m] *If thou do well, ſhalt thou not be accepted? And if thou doeſt not wel, ſin lyeth at the doore.* This is that vſe which the [n] pro-

l Ier. 13, 23.

m Gen. 4, 7.

n Eſai. 5, 11, 18.

pher

phet pointeth out. *Eſai. 5. Woe vnto them that draw iniquity with cords of vanity, and ſinnes as with Cart-ropes. Woe vnto them that riſe vppe early to follow drunkenneſſe, and to them that continue vntill night, til the wine do enflame them.* Where he teacheth the wofull and miſerable condition of all thoſe that run from euill to worſe, as it were, adding drunkenneſſe vnto thirſt, and warneth vs to take heed leaſt at any time there be in any of vs an euill heart, and vnfaithfull to depart away from the liuing God.

Vſe. 3. Laſtly, ſeeing the vngodly, being reproued of God, & checked of their owne conſcience, continue in their euil, we muſt know that on the otherſide it belongeth to the faithful, according to the truth of the world reuealed vnto them to grow in grace more and more, & to make euery day ſome ſtep toward the kingdom of heauē. So many as are truly grafted into Chriſt, as it were into a Vine, muſt draw iuice from him continually, and bring foorth fruite plentifully, o according as he teacheth. *Ioh. 15. Euery branch that beareth not fruite in me, hee taketh away, and euery one that beareth fruite, he purgeth it, that it may bring foorth more fruite.* It is the commendation of the Church of *Thyatira*, p *That their workes were more at the laſt, then at the firſt.* Let vs begin to beleeue in Chriſt, and to expreſſe the power of godlineſſe; neither let vs bee terrified and diſmayed from a conſtant reſolution to forſake ſinne, and imbrace righteouſneſſe, with the hardneſſe and difficulty, with the lets and ſtumbling-blocks that lye in our way, with the troubles and tentations that abide for vs, all theſe are harde in the beginning. A ſetled courſe, and a continuall practiſe of faith and repentance, ſhall make the matter eaſy, and the way plaine before vs. An Apprentice, that firſt beginneth to learne his trade and occupation, is much troubled at the ſtrangeneſſe of it, hee findeth in himſelfe great vnfitneſſe and vntowardneſſe, he ſaith he ſhal neuer attaine vnto it, he ſhall neuer go through with it, and the reaſon is, becauſe he hath not vſed it: but when once he is entred into that courſe, hee taketh delight in it, and

o Iohn. 15, 2.

p Reue. 2, 19

wondereth at his owne folly and ſimplicity. A Scholler that firſt beginneth to read, to write, or to learne any liberall Art, is diſcouraged through the hardneſſe of it, & if he might bee put to his choiſe, had rather giue ouer, then hold out, but vſe and cuſtome makes it eaſie, & then he learneth with great pleaſure, and little paine: for that which a man doth often, he doth eaſily. So is it with all Nouices and young Schollers in the Schoole of Chriſt, when firſt they begin to bee Trees of righteouſneſſe, ſet in the Garden of God, they meete with many hindrances and pull-backes, they wraſtle with many tentations, and incounter with ſundry enemies: but when they haue once practiſed the duties of the firſt and ſecond Table, and entred into the race of Religion, they runne ſwiftly, they obey God willingly, and follow their calling cheerfully. For now they practiſe all holy duties often, and therefore do them eaſily and willingly, not grudgingly and vntowardly.

[r] Prou. 14, 6.

This *Salomon* [r] teacheth, *Prou.* 14. *A Scorner ſeeketh wiſedome and findeth it not; but knowledge is eaſie to him that will vnderſtand.* And hence it is that Chriſt our Sauiour exhorteth vs. *Come vnto me al ye that are weary and heauy laden,* [ſ] Math. 11, 28 29. *and I will eaſe you:* [ſ] *for my yoke is eaſie, and my burden light.* So the Apoſtle *Iohn* teſtifieth. *This is the loue of God that ye keepe his commandements, & his commandements are not* [t] *burdenous: for al that is borne of God, ouercommeth this world, & that is that victory that hath ouercome this world, euen our faith.* They haue their tranſgreſſions of the law pardoned, they haue chriſts obedience in fulfilling the Law imputed, repentance from dead workes is wrought and effected in them. All things ſaith Chriſt are [u] *poſſible to him that beleeueth:* according to the [x] ſaying of *Paule. I am able to do al things through the helpe of Chriſt which ſtrengtheneth me.* Let vs do his wil (as the Angels) cheerfully, readily, willingly. For as God loueth a cheerefull giuer, ſo he loueth a cheerefull ſeruant. Let it be meate and drinke vnto vs to doe the will of our heauenly Father, and finiſh his worke appointed vnto vs.

[t] 1 Iohn. 5, 3, 4.

[u] Math 17, 20
[x] Phil. 4, 14.

CHAP.

CHAP. 23.

1 AND Balaam ſaide vnto Balak, Build me heere ſeauen Altars, and prepare me heere ſeauen Bullockes, and ſeuen Rammes.

2 And Balak did as Balaam ſaide, and Balak and Balaam offered on euery Altar a Bullocke and a Ram.

3 Then Balaam ſaide vnto Balak, Stand by the burnt offering, and I wil go, if ſo be that the Lord wil come and meete mee: and whatſoeuer he ſheweth me, I ſhal tel thee: So he went forth alone.

4 And GOD met Balaam, and he ſaid vnto him, I haue prepared ſeauen Altars, and haue offred vpon euery Altar a Bullocke and a Ram.

5 And the Lord put an anſwere in Balaams mouth, and ſaide; Go againe to Balak, and ſay on this wiſe:

6 So when he returned vnto him, Loe hee ſtood by his burnt-offering, he and al the Princes of Moab.

7 Then he vttered his parable and ſaid, Balak the King of Moab hath brought mee from Aram, out of the Mountaines of the Eaſt, ſaying; Come curſe Iacob for my ſake, come and deteſt Iſraell.

8 How ſhal I curſe, where God hath not curſed? Or how ſhal I deteſt, where the Lord hath not deteſted?

9 For from the top of the Rockes I did ſee him, and from the hils I did behold him: loe, the people ſhal dwel by themſelues, and ſhall not be reckoned among the Nations.

10 Who can tel the duſt of Iacob, and the number of the fourth

part of Israell? let me die the death of the righteous, and let my last end be like his.

11 *Then Balak saide vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and beholde thou hast blessed them altogether.*

12 *And he answered and said, Must I not take heed to speak that, which the Lord hath put in my mouth?*

IN the former Chapter, wee haue heard the busie preparing and prouiding of an enchanter and sooth-sayer, to weaken & bewitch the people. Now, in this Chapter, and the Chapter following, wee see his Diuinations deliuered, and his Sorceries explained vnto vs. For *Balaam* beeing gotten and hyred with the wages of vnrighteousnesse, he laboureth and sweateth by all meanes to wast and weaken the hoast of Israell, but effecteth nothing against them, verifying the saying of the Wiseman, (a) *There is no counsel, nor wisedome against God, who scattereth the purposes and policies of the wicked.*

a Prou. 21, 30

In this Chapter, obserue b two principal points (to wit) two diuelish attempts to destroy the Israelites with Magicall enchantments. Touching the first endeuour and practise, we are to consider, both the facts and actions, and then the yssue and euents thereof. The first action is, that *Balaam* (as the Maister-workeman in this businesse) commandeth preparations to bee made for his Diuinations, he must haue seauen Altars builded, seauen Sacrifices prepared, seauen Bullockes, and seauen Rams offered, seeking to please and appease God thereby, and to draw him to fauour the *Moabites*, and to forsake the Israelites, for he knew he could do nothing for the one, and against the other, vntill he had procured the God of the Israelites to depart from them.

b The diuision of this chapter.

c Of odde numbers, and of the number of seuen.

But heere it is to be obserued, c that he dealeth wholy by

by odde numbers, willing all to be done by ſeauens. The number of ſeauen was alwayes accounted an holy & ſacred number, and religiouſly obſerued euen from the creation, whereof the Gentiles marked ſundry examples in Nature, and in the worſhip of God. Beſides, a certaine diuine force was immagined to be in the odde number, & therefore the Sorcerers and Enchanters did for the moſt part deale with theſe vneuen numbers. This we ſee in the Poet *Virgil*, (d) *Eccl.* 8. d *Virg. Eclo.* 8.

I twiſt for thee euen firſt of all, theſe threds in number three,
In colour three fold differing, and thrice about theſe Altars
I draw thy liuely counterfaite: God ioyes in number odde.

The like appeareth in e another Poet, deſcribing the practiſes of certaine witches, as *Medea*, *Circe*, and others, he bringeth one in, ſpeaking thus; e *Ouid. Meta. lib. 7. & 14. Ter ſe cõuertit. ter ſumptis, &c.*

The Starres alonely faire and bright, did in the Welkin ſhine,
To which ſhe lifting vp her hands, did thrice her ſelfe incline:
And thrice with water of the Brooke her haire beſprinkled ſhe,
And gaſping thrice ſhe opt her mouth, and bowed downe her knee.

And afterward,

Loe thrice with Brimſtome, thrice with fire, and thrice with water pure,
She purged Aeſons *aged corſe, that ſlept and ſlumbred ſure.*

The Altars being made as *Balaam* commanded, the King and this Soothſayer offer thereupon to God. For nature taught, that there is no acceſſe to God without a Sacrifice: as God from the beginning of the fall of man trained vp his people in the rudiments of the Law, and enioyned them this carnall ſeruice, and theſe carnall ceremonies which now are ceaſed, inaſmuch as wee haue the f *conſummation and perfection of all in the al-ſufficient Sacrifice of Chriſt once offered vpon the Croſſe, who ſitteth for euer at the right hand of God, and with that one offering he hath conſecrated for euer them that are ſanctified.* Now, they offer theſe kind of beaſts rather then any other, becauſe they had heard that the God of Iſraell commanded them to offer Bullockes and Rams f Heb. 10, 12, 14.

Rams vnto him, ſo that they would giue him his own deſire, and pleaſe him with the ſeruice he ſeemed to be delighted in. But God regardeth [g] *not Sacrifices that are offered with a corrupt heart.* Again, they offer ſeauen Bullocks and ſeauen Rams vpon the ſeauen Alters, becauſe as this number was thought to be holy, ſo it was ſuppoſed to be of ſecret vertue, ſeeing God ſanctified & ſeperated from the beginning, the ſeauenth day, and nature hath left examples of ſundry ſeauens in the Heauen, as the *Pleiades*, the Planets, and many other. Laſtly, he commandeth the King to ſtand by the Sacrifices and Burnt-offerings verie deuoutly, and whiles they were burning, he withdraweth himſelfe, and ſeeketh a ſecret place to work his feats, [h] as the Witch of *Endor* did, and as Sorcerers do; to the end, that by this ſeperation of himſelfe, he might raiſe a ſuperſtitious opinion in *Balak* of his doings, and the better being ſolitary, to put in vſe his ceremonies.

g Pſal. 50, 9.

h 1 Sam. 28, 13.

The euents enſuing after theſe actions before handled, are double: Firſt, in God; and afterward in *Balaam*. God appeared to this prophane man, as he hath done to diuers of his enemies, for his Childrens ſake, not for their owne ſakes, [i] as alſo *Eliſha* ſaide to *Iehoram*, *As the Lord liueth, in whoſe ſight I ſtand, if I had not regarded the preſence of Iehoſophat, I would not haue looked toward thee, nor ſeen thee this day.* Now as all Hypocrites pleaſe themſelues in their outward Ceremonies, ſo *Balaam* telleth God what Sacrifices hee had offered vnto him, that he had ſpared no coſt nor charges. And as hee thought hee had done well, ſo he looked to haue beene reſpected; he telleth of his good deedes, he boaſteth of his workes, hee numbreth vp his burnt-offerings, he hopeth by theſe allurements that GOD would change his minde. Hee thought him to be as one of the Gods of the Gentiles, which were Deuils, and not Gods, and they that ſought vnto them, ſought vnto Deuils, not to God. But whereas hee gloryeth in the workes of his owne hands, and putteth confidence in his worſhip performed to God, he receiueth no anſwere heereof, onely

i 2 Kinges. 3. 14.

the

the Lord willeth him to returne backe to the King his Maiſter, that ſet him on worke, and ſpeak vnto him what ſhould be put in his mouth.

Touching *Balaam*, he goeth, he obeyeth, [k] he vttereth a Prophecie before the King and his Nobles, ſpeaking after the manner of the true Prophets, not mooued by the ſpirit of the Deuill, but inſpired by the ſpirit of God, and declaring truely what he had receiued of God. The Prophecie and parable of *Balaam* is firſt vttered, then the effect of it is ſet downe and declared. The prophecie hath three points to bee conſidered: Firſt, the entrance; Secondly, the ſubſtaunce and matter it ſelfe; Thirdly, the concluſion. Touching the entrance into the Prophecie, it is taken from the preſent worke now in action, and detecteth the folly and dotage of *Balak*, who had ſent from farre to fetch a Sorcerer, and doubted not of the force of his Diuinations, ſeeing he was cunning in the Eaſt manners. Thus were Idolaters giuen ouer, by the iuſt iudgement of God, to beleeue lyes. The ſubſtance of this Propheticall ſpeech followeth, firſt propounded, and afterward proued and confirmed. For he ſheweth, that Iſraell is bleſſed of God, and therefore not to be curſed. Iſraell is protected of God, as with a ſhield, and therefore it lyeth not in his power, or in the power of any man to make them a curſed people, to be had in execration, and deteſtation. This ſentence is vttered by way of an interrogation and asking a queſtion, for the greater force, and giuing power vnto it, for the better aſſuraunce of the truth of it, and to put it out of doubt, *How ſhall I curſe, where God hath not curſed? Or how ſhall I deteſt, where God hath not deteſted?* Now, he prooueth that they could not be curſed of God, nor hurt by the enchantments of the Deuill, nor annoyed by the deuiſes of men; firſt, by his owne Teſtimony in the preſent ſeeing of them, and the comely order obſerued among them, *From the toppe of the Rockes I did ſee them*: as if he ſhould ſay, the verie ſight of this people, & of their gouernment, daunteth my heart, and daſheth my purpoſe,

k The firſt prophecie of Balaam.

purpoſe, ſo that I am called backe from conceiuing a thought of curſing them, both by the Authority of God, and by the preſence of them which I beholde. Secondly, by the pureneſſe and holineſſe of the people, they walked with God, they dwelled in his preſence, they obſerued his Lawes, they ſubmitted themſelues to his ordering & gouernment, they embraced his Religion, they ſeperated themſelues from the Gentiles, they abſtained from their ſuperſtitions, they would haue no fellowſhip with them, they differed from them in their Lawes, in their Religion, in their life, in their Sacrifices, in their Sacraments, and other Ceremonies.

The concluſion and ſhutting vppe of this prophecie is double, and containeth two pointes: Firſt, in reſpect of *Iſrael*; Secondly, in reſpect of *Balaam* himſelfe: Touching *Iſrael*, he pronounceth the bleſsing of God towardes them, that they ſhould encreaſe [1] as the duſt of the earth, *and as the ſand on the Sea-ſhore, which is innumerable, according to the promiſe made to Abraham.* And to moue the heart of *Balak* and of all the *Moabites* the more, he vttereth it by way of asking the Queſtion, and doubling it, hee encreaſeth Gods mercie toward them, and ſaith, he could not number the fourth part of Iſraell. Touching himſelfe, he teſtifieth that the bleſſedneſſe of this people was great in reſpect of this preſent life, but greater in regarde of the life to come, and therefore wiſheth that in death he might be like them, that after death, hee might be partaker of the ſame happineſſe with them. But wiſhers and woulders, were neuer good Chriſtians. For this is a peeuiſh & peruerſe kind of wiſhing, not to performe that which belongeth to the bleſſedneſſe of eternall life, and yet to wiſh and deſire it to come vpon him.

[1] Gen. 12, 2 Heb. 11, 12.

The effect of this vnlooked for Prophecy, is ſet downe by a Queſtion, & an Anſwere. The Queſtion of the King expoſtulateth the matter with him, why hee bleſſed the Iſraelites, as one forgetting himſelfe, and vnmindfull of his buſineſſe, whereas he was hyred to curſe them, being

his

his enemies. The answere of *Balaam* casteth the fault vpon God, and excuseth himselfe. For the same God, that opened his mouth, constrained him to vtter this blessing against his will. As if he should say, I haue vsed all my skil, and practised my Art to the vttermost, but no Sorcerie will preuaile against them: why then dooſt thou checke and controule me, for that which I can by no meanes remedy and redresse? But the Question may be asked, whither his charmes and coniurations could haue hurt the Church, if they had bin pronounced against them? I answere, the curses of the wicked cannot hurt or hinder the godly, as *Balaam* in euery Prophecy acknowledgeth. And *Salomon* teacheth, [m] *That the curse which is causelesse, shal not come.* Wherefore then did not God suffer him to run his race, and to followe his owne immagination? Why did God appeare vnto him, and not suffer his curses to be denounced? Surely, becauſe heereby the name of GOD is more glorified, the Sorcerer confounded, and all the expectation of the enemies dashed, in that the curses are not pronounced, and their desires and endeuours disanulled.

Question.

Answere.

[m] Prou. 26, 2

Verse 1. *Builde me heere seauen Altars, and prepare mee seauen Bullockes, and seauen Rammes.* They begin their work with great pompe, and shew of zeale and Religion, as the maner of the Heathen euer was, when they went [n] about any enterprize. He buildeth not one Altar alone, but seauen: he contenteth not himselfe with one Bullocke, and one Ram, but prepareth seauen: so that on euerie Altar he offereth two burnt-offerings to appease the Lorde toward them. He nameth the name of the Lord, and goeth apart from the society of men, as it were to haue conference with the liuing God, whereas his drift and purpose was nothing, but to practise his Sorcery. Thus we see the Gentiles obserued the manner of Sacrificing, receiued by Tradition from their Fathers, yet not purely and vncorruptly, both becauſe they had not respect to the *Messiah* promised, and supposed the outward worke of sacrificing

[n] *Virg eclog. 3. A Ioue principium.*

cing to bee ſo precious and meritorious, that for it their ſinnes ſhould be forgiuen, and becauſe they mingled & corrupted the worſhip of God, with their owne inuentions. For the o Sacrifices inſtituted of God are defiled and depraued, partly by the opinion of merrit, partly by the addition of new-fangled worſhip. Heereby we learne, p that all Religion pretendeth order and zeale, although it be remoued from truth. Howſoeuer all falſe religion proceed from the ſpirit of diſorder and confuſion, that is, the deuill: yet it maketh ſome ſhew of holineſſe, and putteth on a ſhadow of the true Religion. This appeareth in the high places that *Salomon* built for his Outlandiſh women, q *Where they burnt Incenſe, and offered oblation to ſtrange Gods.* It is noted touching the Prieſts of *Baal*, they prepared a Bullocke, and called vppon the name of *Baal*, from Morning to noone, *They cried loude, and cut themſelues, as their manner was, with kniues and launces, vntill the bloud guſhed out vpon them.* Loe, what zeale and forwardneſſe heere was. The like appeareth in *Zidekiah*, one of the former generation, r he made hornes of Iron in reſemblance and imitation of the true Prophets, who taught by ſuch ſignes, and ſaide, *With theſe ſhalt the puſh the Aramites, vntill thou haſt conſumed them.*

The ſame is offered vnto vs in the Propheſies of *Ieremy*, where deſcribing the zeale of Idolaters, hee ſaith, s *They ſet their abhominations in the houſe of God to defile it, they built the high places of Baal, and cauſed their Sonnes and Daughters to paſſe through the fire to Molech.* So when *Hananiah* brake the yoke of *Ieremy*, he ſaide, t *Thus ſaith the Lorde, Euen ſo will I breake the yoake of* Nebuchadnezzer *King of Babell, from the necke of all Nations, within the ſpace of two yeares.* All theſe thinges teach vs the truth of that Doctrine, which now wee haue in hande; Namely, that all Religion, euen that which is moſt corrupt and abhominable, maketh ſhew of zeale, and pretendeth great godlineſſe.

The Reaſons are to bee conſidered: Firſt, becauſe Sathan can turne and transforme himſelfe into a reſemblance

o Deut. 4, 2.

p *Doct.* 1. All religion pretends order and Zeale.

q 1 Kinges. 11 7, 8, and 18, 26, 28.

r 2 Kinges. 22 11.

s Ier. 32, 34, 35.

t Ier. 28, 10, 11.

blance of the glorious Angelles that dwell in the Heauenly light, albeit hee dwell in vtter darkeneſſe, yet hee neuer appeareth in his owne likeneſſe, he ſhadoweth his lyes with the name of God, and couereth his tentations with the vizard of holineſſe.

This Reaſon the Apoſtle vſeth. 2. *Cor.* 11. 13, 14, 15. *Such falſe Apoſtles, are deceitfull Worke-men, and transforme themſelues into the Apoſtles of Chriſt: and no maruaile, for Satan himſelfe is transformed into an Angel of light, therefore it is no great thing, though his Miniſters transforme themſelues, as though they were the Miniſters of Righteouſneſſe, whoſe end ſhall bee according to their workes.* If then, Sathan hide his Hornes, and diſſemble the hollowneſſe of his dealings, ſo that his baites and ſnares are not perceiued, and the poyſon of them is not ſeene no maruaile if his inſtruments that are led by his ſpirit, follow their Maiſter in their hypocriſie. For as the ſpirit is that leadeth them, ſo are they that are led.

Secondly, it ſatisfyeth ignorant and fooliſh men, from further ſearching and enquiring into the hidden Miſteries of corrupt Religion. If it ſhould bee propounded in the name of the Deuill, and the rottenneſſe thereof appeare in his likeneſſe, euery one would defie it, and ſpit at it, and Satan well knoweth, he ſhould gaine nothing to his kingdome. But when he taketh vp the name of God, pretendeth the zeale of God, and ſometimes alledgeth the Scriptures of God, hee carrieth many blind-folde to perdition, and leadeth away captiue ſimple ſoules laden with ſinnes, and led with diuers luſtes, for they neuer make further enquiry, nor diue to the depth of Sathans wilyneſſe. This appeareth in the Idolatry of the tenne Tribes, erected by *Ierobaom*, who ſaide to the people, [u] *It is too much for you to go vp to Ieruſalem: behold (ô Iſraell) thy Gods which brought thee out of the land of Egipt: and this thing turned to ſinne, for the people went (becauſe of the one) euen to Dan.* The ignorant multitude ran headlong after this counterfait worſhip, coloured with ſhew of reaſon, & followed

Reaſon 2.

[u] 1 Kinges. 12. 28. Iudges 17, 13.

lowed those Idols, that they might goe with ease to the deuill. Wherefore, seeing Satan is transformed into an Angell of light, & rude people are quickly satisfied from seeking farther, we see this truth confirmed vnto vs, that all false and Idolatrous Religion, pretendeth great colour and countenance of Gods glory, and putteth on the vizzard of true holinesse.

Vse. 1. Let vs make vse of this Doctrine, and see what may be learned from hence, for our edification. First, acknowledge from hence, that all zeale, and appearance of zeale is not good. *Balak* and *Balaam* heere pretend the worship of God, and who would thinke they intended any mischiefe? Yet they were in the gall of bitternesse, and in the bond of iniquity. Therefore the Apostle saith of the Iewes, y *I beare them record, that they haue the zeale of God, but not according to knowledge, for they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnes of God.* So the Church of *Rome* besotted with superstition, & hauing drunke deeply of the cup of abhominations, makes an outward shew of great zeale, by their multitude of ceremonies, partly borrowed from the Iewes, and partly patched from the *Gentiles*, by their Pilgrimages to Saints, by the counterfait strictnesse of their disordered Orders, by their solemne Vowes of pouerty, chastity, and obedience, by the pretended straightnesse of their whipping Iesuites, and Iesuited Disciples, imitating heerein, the Priests of z *Baal*, and resembling the Hæretiques, which of whipping themselues, are called *Flagellantes*. But notwithstanding all these shewes of holynesse, they are farre from true zeale, hauing a voluntary Religion, like vnto those whom the Apostle *Paule* reproueth, a *Why are ye burdened with Traditions, as touch not, tast not, handle not, which all perish with the vsing, and are after the Doctrines and Commandements of men: which things haue indeed a shew of wisedome in voluntarie Religion, and humblenesse of minde, and in not sparing the bodye, which are things of no value, sith they pertaine to the filling of the flesh.*

y Rom. 10, 2. 3.

z *August. de hæresib.*

a Col. 2, 21. 22, 23.

flesh. In these words the Apostle doth liuely describe what the Romaine Religion is, and portrayeth it out as a Table before our eyes: It hath goodly shewes, which indeede seeme to haue some exquisite & excellent thing in them, but the inward and spiritual worship is neglected among them, the name of God is dishonoured, the Sabaoth is prophaned, the Scriptures are abused, the Doctrine of Faith and Repentance is buried, and many open sins are maintained among them. If that bee the true Religion which giueth all glory to God, the Popish Religion cannot be so, which giueth all glory to themselues, and robbeth God of the honor due to his name, by their Doctrine of merits, and by their workes of supererogation, which indeed is more then superarogation. If it be the true Religion that magnifyeth the Scriptures, resteth in the perfection of them, submitteth all persons and causes vnto them, and acknowledgeth them the sole and supreame iudge of all Questions and Controuersies of Religion, then that must be a false Religion, which patcheth other writings and Traditions vnto them, which in matters of Doctrine flyeth from them, which preferreth the Authority of the Church before them, and denieth to be wholy ordered by them. If that be the true Religion, which aduanceth the sufferings of Christ, and resteth in his perfect oblation [b] once performed vppon the Crosse, which acknowledgeth Christ to be the onely Sauiour and Redeemer of his people, and teacheth to rely vppon him alone for our Iustification: then that must be confessed to be a counterfait religion, which setteth vp a Mocke-Christ, and honoureth insteede of him, the cursed Idoll of the Masse, whereby the remembrance of his death is shamefully eluded, and the people of God, are miserably deluded. Learne therefore, that all zeale is not true zeale, & to hate all euill, albeit it haue the appearance of good, & come masked vnder the vizard and habit of holines. For counterfaite piety, is double impiety.

[b] Heb. 10, 10, 12.

Secondly, seeing Idolatry and false worship, carry the shew

Vse. 2.

ſhew of order and true Religion, let vs not be carried away and ſeduced with euery vaine blaſt of falſe doctrine, but ſtand conſtant, ſetled, and vnmoueable as they that are builded, not on the weake ſand, but vppon the firme rocke that cannot be remoued. This the [c] Apoſtle teacheth. *Heb.* 13. *Be not carried about with diuers and ſtrange Doctrines, for it is a good thing that the heart be ſtabliſhed with grace, & not with meats which haue not profited them that haue beene occupied in them.* This vſe is vrged by the Apoſtle *Paule.* 2. *Tim.* 3 *This know, that in the laſt dayes ſhall come perrilous ſeaſons, for men ſhal be louers of their owne ſelues, &c. hauing a ſhew of godlineſſe, but haue denied the power thereof,* [d] *turne away therefore from ſuch.* We ſee how eaſily the greateſt part, are carried away with ſhadowes without ſubſtance, & ſhewes without inward truth. They haue itching eares after new teachers, and forſake the ancient teachers, that haue fedde them with the milke of the word, & gained them to the faith of Chriſt. Wherefore, it ſtandeth vs vppon, to take heed we be not ſeduced & deceiued with falſe Prophets, and to make a triall of their Doctrine by the truth of the Scriptures, [e] according to the counſell of Chiſt our Sauiour. *Beware of falſe Prophets, which come vnto you in Sheepes cloathing, but inwardly they are rauening Wolues: by their fruits ye ſhall know them, not by their glozing words which they ſhall vtter, but by the Doctrine which they ſhal deliuer.*

[c] Heb. 13, 9.

[d] 2 Tim. 3, 5.

[e] Math. 7, 15, 16,

Vſe. 3.

Laſtly, ſeeing all kinds of religion inuented in the groſeſt and corrupteſt maner, haue an outward ſhew and appearance of truth and holineſſe, it is our duties to learne to diſcerne the ſpirits, and to be able to iudge of the Doctrine, whether it be of God or not. Chriſt commaundeth his Diſciples to beware and take heede [f] of the leauen of the Phariſies and Saduces, that is, of their Doctrine: but in another place he chargeth them to heare the Phariſies, and obey their Doctrine, ſitting in *Moſes* chaire, becauſe they were apointed for the time to be the teachers of the Church. Now then, if they muſt heare and do what they ſay, and yet auoide their mixtures and corruptions of

[f] Math. 16, 6, and 23, 23.

ſound

ſound Doctrine, it is required neceſſarily of the people, to diſcerne betweene the law of God and the leauen of the Phariſies, beeing charged to cleaue to the truth, and to forſake error. This is that vſe which the Apoſtle *Iohn* vrgeth. *Ch. 4. dearly beloued, beleeue not euery ſpirit, but try the ſpirits whither they be of God: for many falſe Prophets are gone out into this world.* And in the ſecond Epiſtle, he ſpeaketh to the ſame purpoſe, [h] *Many deceiuers are entred into this worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh: looke to your ſelues, that we looſe not the thinges which we haue done, but that we may receiue a full reward.* Heereunto likewiſe commeth the exhortation of *Eliah* to all the people that were ſeduced by falſe Prophets, [i] *How long halt ye between two opinions? If the Lord be God follow him: but if Baal be he, then go after him.* And the Apoſtle *Paule* chargeth the *Theſſalonians* (k) *to trie all things, and to hold faſt that which is good.* This condemneth the Church of *Rome* of Sacriledge, that take from the people the key of knowledge, and nuzzle them in ignorance, as the Mother of deuotion, accounting it ſufficient, that they beleeue as the Church beleeueth, and credite in all things their Paſtours and Teachers, and forbid them all tryall of the doctrine deliuered vnto them. But the Scriptures require of them [l] the ſpirite of diſcerning, and all iudgement, that they may allow thoſe thinges that are beſt, and that they may be without offence, vntil the day of Chriſt, to take heed that they walke circumſpectly & wiſely, that they may vnderſtand what the will of the Lord is, and beware that they bee not ſeduced. And it is no excuſe to the people being miſled and miſguided, to ſay, thus haue I beene taught and inſtructed: [m] *For when the blind lead the blind, they both fal into the pit of deſtruction,* ſo that if they embrace not faith vnto ſaluation, but withdrawe themſelues vnto perdition, they that follow falſe Teachers are ſure to periſh, as well as they that lead them the way, or rather out of the way: and if the [n] Watchman ſee the ſword drawne, and iudgement comming, & blow not the Trumpet: albeit the blood of the people ſhall be

g 1 Iohn. 4, 1.

h 2 Iohn. 7, 8.

i Kings. 18, 21

k 1 Theſ. 5, 21.

l Rom. 12, 2. Phil. 1, 10. Eph. 5, 15, 17

m Mat. 15, 14.

n Ezek. 33, 8.

required at his handes, yet they shall also be taken away in their sinnes.

Verse 5. [*The Lod put an aunswere in Balaams mouth.*] Heere is set downe the Authour of his Propheſies. Hee ſought a curſing, but God put in his mouth a bleſſing, ſo that the ſpirit of Prophecie is ſometimes giuen to wicked men, as appeareth in *Saule*, and ſundry others. Wherfore, it is ſaid; God put his word in his mouth, not in his hart. He hath God plentifully in his mouth, but his heart was farre from, ſo that he ſpeaketh not farre otherwiſe, then his Aſſe ſpake before, becauſe God compelled him againſt his will, to vtter that, which hee put in his mouth. Heereby wee learne, o that Gods truth is oftentimes enforced and drawne out of thoſe that know it not, nor beleeue it. Prophane men of an euill ſpirit, are conſtrained & compelled to giue teſtimony and witneſſe to the truth of God, the Lord as it were, wringeth & wreſteth it out of the mouths of thoſe that be ignorant of him, as we ſee how *Balaam* in this and the Chapter following, vttereth excellent and heauenly things (albeit againſt his will) of God, of the enemies of God, of the Church proſpering and flouriſhing through his fauour: yet he was lewde in life, and prophane in heart, louing neither God, nor his truth. This we ſee in the Sorcerers in Egypt, when they ſaw and felt the Plague of Lice, but could not with their enchantments bring forth the like, they confeſſed p *This is the finger of God.* This appeareth farther in the Hiſtory of *Gideon*, when one of his enemies had told a dreame to his neighbour which he had dreamed, his fellow anſwered and ſaide, q *This is nothing elſe ſaue the ſword of Gideon the ſon of Ioaſh, a man of Iſrael, for into his hand hath God deliuered Midian and all the hoaſt.* This likewiſe wee ſee in the *Centurion* and ſouldiers that were with him watching Ieſus, r when they ſawe the renting of the vaile, the trembling of the earth, the opening of the graues, the cleauing of the ſtones, and ariſing of the dead bodies, they feared greatly, ſaying; *Truely this was the ſonne of God.* Heereunto commeth

o *Doct.* 2. Euill men are often conſtrained to giue teſtimony to the truth.

p Exod. 8, 19.

q Iudg. 7, 14.

r Math. 27, 54

meth the confeſſion of *Caiaphas*, an enemy to Chriſt, and to the Doctrine of ſaluation which he perſecuted; for he vttered a Propheſie of the death and paſsion of Chriſt, [r] *That it was expedient for vs that one man ſhould die for the people, and that the whole Nation periſh not: this ſpake he, not of himſelfe, but being High-Prieſt that ſame yeare, hee propheſied that Ieſus ſhould die for that Nation, and not for that Nation onely, but that he ſhould gather together in one the Children of God, which were ſcattered.* It was an extraordinary motion of God, that guided his tongue to Propheſie of Chriſt. So he ſpake afterward in them that cryed out at his arraignement, [t] *His bloud be vpon vs, and vpon our children*: which was plentifully performed in his time and ſeaſon.

[r] Iohn. 11, 49 50, 51, 52.

The like we may obſerue in *Pylate*, when he was admoniſhed by the Iewes to amend this Title of Chriſt ſet on his croſſe, *Ieſus of Nazareth, the King of the Iewes*: *Pylate* anſwered, [u] *What I haue written, I haue written*: wherein at vnawares, he is made after a ſort, a Preacher of the kingdom of Chriſt, who gouerned his tongue, as heere he did the tongue of *Balaam*. Thus we ſee by theſe Teſtimonies, how God maketh the vngodly, witneſſes of his word, and maketh them publiſhers and protlaimers of his truth, vſing the inſtrument of their tongue, without touching or teaching his heart with their grace.

[t] Math. 27, 25

[u] Iohn. 19, 22.

The Reaſons remaine to be conſidered: Firſt, to leaue the wicked without excuſe, when they heare the truth. For God neuer leaueth himſelf without witneſſes, no not among the Infidels: as the Apoſtle declareth, *Actes. 14. In times paſt he ſuffered all the Gentiles to walk in their own waies: neuerthelesſe, he left not himſelfe* [x] *without witneſſe, in that he did good, and gaue them raine from heauen, and fruitfull ſeaſons, filling our hearts with foode and gladneſſe.* Nowe, if the powring downe ſhowers of raine, ſending the fruitfulneſſe of the earth, feeding all creatures with bodily foode, bee the Lords witneſſes and teſtimonies of his power, how much more is the word of God, which is the ſauour of life vnto life, to al that beleeue? For ſeeing God opened the mouth

Reaſon 1.

[x] Acts. 14, 16, 17.

of *Caiaphas* (as we shewed before) to vtter a prophesy concerning Christ, the obstinate incredulity of the Iewes, was conuinced, when both the cause and vertue of his death was vttered by their owne High-priest, albeit hee spake it in another meaning.

Reason 2.

Secondly he speaketh often in wicked men, to increase their iudgement, and bring vpon them the greater damnation. If God had not reuealed his truth vnto them, [y] their punnishment should be the lesse. This wee see set downe. *That Seruant that knew his Maisters will, and prepared not himselfe, neither did according to his will, shall bee beaten with many stripes: but hee that knew it not, and yet did commit things worthy of stripes, shal be beaten with few stripes: for vnto whom much is giuen, of him shall be more required, and to whome men much commit, the more of him shal they aske.* This appeareth *Mat.* 7. by the wordes of Christ to his Disciples, [z] *Many wil say to mee in that day, Lorde, Lorde, haue we not by thy name propheſied? And by thy name cast out Deuils? And by thy name done many great workes? And then wil I profesſe to them, I neuer knew you, depart from mee, ye that worke iniquity.* Thus Christ vpbraideth the Cities, wherein most of his great workes were done, because they repented not, [a] and telleth them it shall bee easier for *Tyre* and *Sidon*, for *Sodome* and *Gomorrah* at the day of Iudgement, then for them.

[y] Luk. 12, 47 48.

[z] Math. 7, 23. Luke. 13, 25, 26.

[a] Math. 11, 22

Reason: 3.

Thirdly, to strengthen and confirme his children in the truth reuealed vnto them. Great is their wauering and weakenesse. When God maketh knowne his word vnto them, and sealeth it vnto them by his signes and Sacraments, they are full of doubting, and their faith is mingled with Infidelity, [b] as we see in the example of *Gideon*. God appeared vnto him at the threshing-floore, commanded him to go in his might to saue Israell, promised him the victory, and strengthned him by the signes that he asked, [c] *yet he remained feareful and faint-hearted, after these so many meanes vsed to giue him courage and confirmation.* Hence it is, that God raised vp one in the hoast of his enemies, and guided his tongue to be a Preacher and publisher of his

[b] Iudg. 7, 14.

[c] Iudg. 7, 10.

his truth, telling this dreame of his to his fellowe, that loe a Cake of Barley bread tumbled from aboue into the hoaſt of *Midian*, and came vnto a Tent and ſmote it that it fell, and ouerturned it, that the Tent fell down: which is expounded and interpreted to be the ſworde of *Gideon*. Whereby we ſee, that God opened the mouth, and directed the tongue of this Idolater, for the ſtrengthning of *Gideon*, and the furthering of him in his worke. Seeing therefore, God will haue the wicked conuinced, their righteous iudgements increaſed, and his owne people ſtrengthned: no maruaile if he ſometimes open his truth to the vngodly, and ſo iudge them out of their owne mouths, as he did the euill ſeruant.

Now, let vs make Vſe of this Doctrine. Firſt, ſeeing God wringeth out from the very Aduerſaries a confeſsion of his truth, beholde heerein the greatneſſe of his power and name, cauſing his enemies to profeſſe and acknowledge it. We ſee how they reſiſt and rebell againſt God. We ſee how they abide not to ſubmit their neckes to his obedience, but caſt away the cordes of Diſcipline from them: yet he ouer-ruleth thē, ordereth their tongs, and diſpoſeth the words of their mouth to his owne glory. This is it which the Prophet declareth. *Pſal. 8. O Lord our Lord, how excellent is thy name in all the worlde, which haſt ſet thy glory aboue the heauens,* [d] *out of the mouths of Babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtil the enemy and the auenger.* This appeareth in the example of *Saule*, and of the meſſengers that he ſent to take *Dauid*, [e] *For the ſpirit of God fell vppon them, and they propheſied, therefore it was a Prouerb, Is Saul alſo among the Prophets?* This verifieth the ſaying of the Wiſeman, [f] *The preparations of the heart are in man, but the anſwere of the tongue is from the Lord*, that is; howſoeuer a man many times muſtereth an whole Army of thoughts in his mind, as it were in battell array, and concludeth with himſelfe, both what and how to ſpeake: yet man is ruled by a ſuperiour power, and ſhall ſpeake as God guideth his mouth, not as

Vſe. 1.

[d] Pſal. 8, 1, 2.

[e] 1 Sam. 10, 11 and 19, 24.

[f] Prou. 16, 1

himselfe purposeth and determineth. Seeing therefore, God frameth vnfit Instruments to his owne purpose, and maketh them serue for the aduancement of his own glorie, we must conclude againe with the Prophet, *O Lord, our Lord, how excellent is thy name in all the world.*

Vse. 2. Secondly, seeing God constraineth euill men to vtter his word, it is not hard with God to retaine and reserue a people to himselfe in all ages, albeit there bee neuer so many enemies, and albeit the Church be not alwayes visible to the eye, and kept in outward beauty. He is not tied to any Nation, people, or place. Let vs neuer feare the decay or destruction of the Church: he that did gaine it to himselfe, will maintaine it against all the practises and pollicies of euill men, so that the gates of hel shal not preuaile against it. This is it which Christ teacheth. *Mat.* 3. *Bring forth fruite* g *worthy amendment of life, and thinke not to say with your selues, wee haue Abraham to our Father, for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.* Hee can draw the strong and flinty hearts of the Aduersaries to bee his church, albeit all the Iewes were scattered and destroyed. God is not bound to continue his Church among them, and the priuiledges which in mercy he vouchsafed vnto them: if he remoue his standard, and take away his Candlestick, and breake off the succession they boasted off, he can call a people to himselfe whensoeuer he pleaseth. As then we are not to feare the falling away of the Church, so we are not to presume of our selues, because wee haue present Testimonies of Gods fauour, and visible markes of the Church amongst vs, but labour to finde out our owne sinnes, and turne vnto the Lorde, assuring our selues, that euery Tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

g Math. 3, 8, 9.

Vse. 3. Lastly, seeing prophane persons be enforced to speak the truth of God, let vs know that it is our part, who are enlightned with more knowledge and endued with better graces, in a more willing and cheerefull sort then they

do

do, to testifie the praises of God for conscience sake, with care and comfort, not grudgingly, nor vnwillingly, nor enforced vnto it. This the Prophet *Malachi* setteth down. *From the rising vp of the Sun, vnto the going downe of the same, my name is great among the Gentiles, and in euery place Incense shall be offered* [h] *vnto my name, and a pure offering: for my name is great among the Heathen saith the Lord of hostes.* Where hee sheweth, that the Gentiles knew the excellency of his name, and were not ignorant of his greatnesse, and therefore if we be the true children of God, our righteousnesse and obedience must exceed the righteousnesse and obedience of others. For what a shame is it, that straungers from the couenant should acknowledge him, and those of his family, and as it were his Houshold seruants come behind them. Let vs be like the Angels that bee in heauen, [i] who obey him readily, willingly, cheerefully, perfectly. If we obey him grudgingly, and by constraint, the Reprobates; yea, the deuils doe him as good seruice, as we do. They performe his secret will against their will. Let vs accomplish his will reuealed in his word with the full desire of our hearts, otherwise wee shall neuer finde true comfort to our selues in that we do. If wee would haue God to accept and rewarde our seruice performed vnto him, we must not do it by constraint as *Balaam* did, [k] nor to halfes as *Saul* did, nor to merit, as the Pharisies did, but in conscience of our duty, as Children to their Fathers, that we may receiue the inheritance of Sonnes.

h Mal. 1, 11.

i Math. 6, 10.

k 1 Sam 15, 21, 22, 23.

Verse. 9. *Loe, the people dwell by themselues, and shall not be reckoned among the Nations.* Now, wee come to the Prophecie it selfe, wherein he confesseth the blessed estate of the Church, so that nothing can make them miserable, or seperate them from the fauour of God. This we shal haue fitter occasion to shew afterward. Heere let vs consider the reason whereon he groundeth the happinesse of the Church. In the description of the Church, hee saith they are a people cleauing to God alone, beleeuing in him, & seuered from other Nations in Religion and lawes. From hence

hence wee learne, [l] that the Church of God is an holye people, called and gathered by the word to heare & obey God, seperated from the prophane of the world in life & conuersation. This we see euidently, when the posterity of *Caine* began to multiply and repleniſh the earth by many generations, who were the malignant Church, [m] the true church (encreasing later) began to diuide themselues from them, to restore the purity of Gods worship, and to meet apart by themselues for the publick seruice of God; which the scripture meaneth, when it saith, *Then men began to call vpon the name of the Lord.* The like we see afterwarde in *Abraham*, whom the Lord called beyond the flood from seruing other Gods, [n] to serue him purely apart from the superstitions of his forefathers. This was figured in the vow of the *Nazarites*, the intention whereof is expressed in the description of the Ceremony of it, [k] *To be seperated to the Lord.*

Thus *Moses* describeth the common condition of all that people, to be seperated to the Lorde, as God himselfe giueth them to vnderstand, [p] *I am the Lorde your God, which haue seperated you from other people: therefore shall ye bee holy vnto me, for I the Lord am holy, and I haue seperated you from other people that ye should be mine.* This is it which Christ our Sauiour saith to his Disciples, [q] *That they are not of the world, but he hath chosen them out of the worlde.* Heereunto commeth the exhortation of *Peter*, preaching repentance and amendment of life, to those that had crucified the Lord of glorie, [r] *With many other words he besought and exhorted them, saying; Saue your selues from this frowarde generation.*

Heereunto commeth the practise of the Apostle Saint *Paule*, *Acts* 19, 9. when the Aduersaries were conuinced, and their hearts hardened, they disobeying, and speaking euill of the way of GOD, before the multitude, he [s] *Departed from them, and seperated the Disciples, and disputed daily in the Schoole of one* Tyrannus. So then, wee vnderstand by these Testimonies and consents

[l] *Doct.* 3. The church selected from the rest of the world.

[m] Gen. 4, 26.

[n] Gen. 12, 1, 2. Iosh. 24, 2, 3. and 23, 7, 8

[o] Numb. 6, 2,

[p] Levit. 20, 24, 26.

[q] Iohn. 15, 19

[r] Acts. 2, 40, 41,

[s] Acts. 19, 9.

ſents of the Scripture, that the Church is a ſelected company, called from the reſt of the world, to ſerue the Lord in ſpirit, and in truth.

The Reaſons heereof are theſe. Firſt, there is an oppoſition betweene God and the world. The gouernor thereof is Satan, [t] *Who is the Prince of this world, and hath ſet vppe his throne in it: it perſecuted Chriſt and ſlew him.* Neither do the children of God finde [u] *any better entertainment, then Chriſt did, as it hateth him, ſo it hateth them.* Againe, *The amity of this world* [x] *is enmity with God: the wiſedome of this world, is fooliſhneſſe with God.* And Chriſt teſtifieth, *That the workes* [y] *thereof are euill.* Seeing then, it is euill in reſpect of the gouernour, which is Satan; euill in reſpect of Chriſt, whom it hated and perſecuted; euil in reſpect of the ſpirit of truth, whom it neither ſeeth, nor knoweth, nor receiueth; euill in reſpect of the children of God, whome it abhorreth; euill in reſpect of the friendſhip thereof, which is enmity; euill in reſpect of the wiſedome thereof, which is folly; & laſtly, euill in reſpect of the workes thereof, which are impiety; howſoeuer, the beauty of it be glorious, and the ſhew gorgeous & gliſtering; yet the Church is come out of it, and is cleane contrary vnto it. For if the friendſhip of the world, be the enmity of God, then the friends of the world, are the enemies of God. And as there is an agreement betweene the deuill, and the world, ſo is there an vnion betweene God, and his Church. And as God & the world are oppoſed, ſo are the Church and the worlde contrary one to another: ſo that whilſt wee are partes of this world, wee cannot be members of his Church, and when we are called out of the world, we are gathered into the boſome of the Church.

Reaſon. 1.

[t] Eph. 2, 2, and 6, 12.

[u] Iohn. 14, 17 30.

[x] 2 Cor. 4, 4. Iam. 4, 4.

[y] Iohn. 7 7.

Secondly, God hath choſen the church to himſelfe, before the foundation of the world, to be adopted through Ieſus Chriſt, according to the good pleaſure of his will to the [z] *praiſe of the glory of his grace, wherewith he hath made vs freely accepted in his beloued*, as the Apoſtle teacheth, writing to the *Epheſians*. Thus the churchis builded vppon the

Reaſon 2.

[z] Eph. 1, 5, 6. 1 Pet 1, 2.

the vnmoueable rocke that cannot be shaken. The foundation [z] *of God remaineth sure, and hath this seale, the Lorde knoweth who are his.* Wherefore, whether we consider the opposition betweene God and the world, or the free election of the Church, according to the fore-knowledge of God the father, vnto the sanctification of the spirite; in both these respects wee may truely gather the Nature of the church, that it is gathered out of the rest of the world, to bee a peculiar people vnto God, zealous of good workes, hating vngodlinesse, and all euill lusts.

[z] Tim. 2, 19.

Vse. 1. Now, let vs see what Vses wee may rightly conclude out of this Doctrine thus confirmed. First, we learne frō hence, that the opinion of those is condemned, that bring in vniuersall grace, vniuersall election of euery one, vniuersall redemption of euery one, and vniuersall vocation of euery one, to the sauing knowledge of the Gospel. For whereas the Church is as it were the Parke of God, impaled in from other wast land, or rather the Paradice of God, wherein the wilde Beasts of the Forrest may not enter; this Doctrine pulleth vp the pale, and taketh away the enclosure, laying it in common, and ioyning it to the rest of the wildernesse. The people of God are the (*a*) *little flocke in respect of the rest of the world.* We see from the beginning of the world, there was a difference and distinction betweene [b] the Sonnes of God, and the Sonnes of men, betweene the Iewes and the Gentiles, betweene the circumcised, and the vncircumcised, betweene the people of God, and those that were no people of his, beeing out of the couenant. To some God giueth faith, [c] to other he giueth not faith, *For all haue not faith.* Therefore Christ our Sauiour saith, [d] *Many are called, but fewe are chosen:* and he chargeth his Disciples, when he sent them out to preach, *Not to go into the way of the Gentiles, neither to enter into the Citty of the Samaritanes:* and hee sheweth, that it is not giuen to [e] *euery one, to know the Misteries of the kingdome of God.* So the Apostles in spreading abroad the gladde tydings of saluation, and working the conuersion of the nations

[a] Luke. 12, 32

[b] Gen. 6, 1.

[c] Thes. 3, 1.

[d] Math. 20, 16, and 10, 5.

[e] Math. 13, 11

tions, to whom they were sent to preach the Gospell, [f] *Are commanded to remaine certaine yeares in some Cities, because the Lord had much people in those places: and when they were entering into other Cities, the spirit suffered them not to publish among them the way of salvation.*

f Acts 18, 10. and 16, 7.

Secondly, seeing the Church is a chosen company frō the rest of the world, we must looke for a full and perfect seperation of the elect from the Reprobate, of the sheep from the Goats, of the vessels of mercy, from the vessels of wrath, when the Lord Iesus shall breake the Heauens, and come to iudge the quick and the dead. Indeed heere is some seperation made by the fan of his worde, by the power of the Keyes, and by the fire or furnace of affliction, yet still the chaffe is mingled with the Wheate, the Tares with the Corne, bad fish with the good, the Hypocrites with the faithfull and true beleeuers. But when Christ shall come with thousands of his Angels, and the heauens be dissolued, [g] *The Bookes shal be opened, and thinges hidden in darknes, shal be disclosed.* Heer a beginning is made, but then shall be an absolute perfection, and consummation of this seperation. This is opened vnto vs by the Euangelist, [h] *When the sonne of man commeth in his glory, and al the holy Angels with him, then shal he sit vpon the Throne of his glorie, and before him shall be gathered all Nations, and he shall seperate them one from another, as a Shepheard seperateth the Sheepe from the Goats, And he shal set the Sheepe on his right hande, and the Goats on the left.* Seeing this seperation shall come, what manner of men ought we to be in all holinesse of life and conuersation? Let vs search and try our owne wayes, and turn to the Lord with all our harts, that when Christ shal appeare at the great day of the harueſt and solemn season of separation, we may be found good Corne, and not be blowne away by the voice of his mouth, when hee shall blow the chaffe into vnquenchable fire, where shall bee weeping and gnashing of teeth. But if we bee not heere seperated from the sinnes and corruptions of the wicked, when God seperateth the soule and body, we shall be seperated

Vse. 2.

g Reuel. 20, 12.

h Math. 25, 31, 32, 33.

parated from the comfortable presence of God, we shall remaine with the Deuil and his Angels for euer, neuer to be seperated and sundered from them.

Vse. 3. Thirdly, seeing the people of God are seperated from the world by the calling of God, this giueth good assurance & comfort vnto thē, that God wil heare their prayers, and respect them in their miseries. For seeing they [i] are his chiefe treasure (albeit all the earth be his) seeing they are a kingdom of Priests, and an holy Nation, he will not see them want and stand in need of any thing which hee knoweth to serue fot his owne glory and their good. This is that vse which *Salomon* remembreth in his Prayer at the dedication of the Temple, [k] *Let thine eyes bee open vnto the Prayer of thy seruant, and vnto the Prayer of thy people Israell, to hearken vnto them, in all that they call for vnto thee: for thou didst separate them to thee, from among all the people of the earth for an inheritance, as thou saidst by the hand of Moses thy seruant, when thou broughtst our Fathers out of Egipt, O Lord God*: whereby we see, that the consideration of the deere account and estimation that God hath of his Church, separating it to himselfe, and calling it out of the world, ought to mooue vs with boldnes to draw neere to the throne of grace, and to comfort vs with assurance to bee heard in our necessities. For what can God deny vnto vs, that hath giuen vs himselfe? Or what can wee want that know the loue of God toward vs, before we were? wherefore, whensoeuer we are brought into any affliction, and stand in neede of helpe, let vs be mindfull of the mercies of God toward vs, & assure our selues, that he which hath seperated and sanctified vs from our mothers wombe, will perfect his own worke that he hath begun, and finish it vnto the day of Iesus Christ.

Vse. 4. Lastly, seeing the church of God is a people called to holinesse, from other left in their sins, we must know that is our duty to flye from al vngodlines & worldly lusts, & to haue no fellowship with the vngodly, [l] *Nor the vnfruitful works of darknes*. This indeed is [m] *pure religion, & vndefiled,*

i Exod. 19, 5, 6

k Kinges. 8, 52 53.

l Tit. 2, 12.

to

to keep our ſelues vnſpotted to the world. This the Apoſtle Paul vrgeth. *Be not vnequally yoked with the Infidels: for what fellowſhip hath righteouſneſſe* [n] *with vnrighteouſneſſe? Or what communion hath light with darkneſſe? Wherefore, come out frō among them, and ſeperate your ſelues, ſaith the Lord, and touch none vncleane thing, and I will receiue you, and I wil be a father vnto you, & ye ſhal be my Sons & daughters, ſaith the Lord almightie. We know that a litle leauen leaueneth the whole lump. One rotten ſheep infecteth a whole flocke. One leaper ſpreadeth the diſeaſe further to the hurt of ſundry other.* Now, there is no leauen [o] *like to the leauen of ſinne: no infection comparable to the infection of ſinne, no leproſie ſo deadly and dangerous as the contagion of ſinne, which bringeth daunger and deſtruction to ſoule and bodie.* Therefore, we muſt not ioyne our ſelues wth the vngodly, ſeeing we are an holy people to the Lord our God, he hath choſen vs to be a precions people vnto himſelfe aboue other people that are vppon the earth. We are [p] *a choſen generation, a Royall Prieſt-hood, an holy Nation, a people ſet at libertie, that we ſhould ſhew foorth the Vertues of him that hath called vs out of darkeneſſe into his marualous light.* Seeing we are waſhed from the corruptions of the fleſh, let vs not defile our ſelues againe: ſeeing we are called out of the worlde, let vs not returne into the world: and ſeeing wee are freeed from the thraldome of ſinne, let vs not ſell our ſelues againe to our owne luſtes, which fight againſt the ſoule. Wee cannot come neere an infectious diſeaſe without danger of infection. We cannot touch pitch, without danger to be defiled with it.

The Apoſtle ſaith, [q] *Bee not deceiued, Euill wordes corrupt good manners.* The Wiſe-man teacheth, *That hee which walketh with the Wiſe, ſhall bee the wiſer,* [r] *but a companion of Fooles ſhall bee the worſer. Ionathan* by the friendſhippe and familiarity which he had with *Dauid*, changed his life to better. *Salomon*, by the ſociety and coniunction [ſ] with his Idolatrous Wiues, fell into Idolatry. And *Roboboam* his Sonne, by walking with his young Counſellers, and following their aduiſe, became worſe.

[n] 2 Cor. 6, 14, 15, 16, 17, 18.

[o] 1 Cor. 5, 6.

[p] 1 Pet 2, 9.

[q] 1 Cor. 15, 33

[r] Prou. 13, 20

[ſ] 1 King. 11, 4

If

If then we would auoid euill, wee muſt beware of all occaſions. No occaſion more dangerous then euil company. Euery man therefore muſt take heede to himſelfe, and beware how he ioyne himſelfe in acquaintance with all men indifferently. Many, that haue beene of a ſtayed courſe, and an approued life, haue ruined themſelues, by making no choiſe of their company, and haue loſt their honour, and honeſty, a Iewell whith being once loſt, can neuer be repaired, and reſtored. This wee ſee by wofull experience confirmed vnto vs in the examples of manie young men and Maidens, who hating euill, and making conſcience of ſinne in themſelues, haue fearefully fallen, and made ſhipwracke of all godlineſſe and goodnes, thorough the ſeducement of others.

Verſe 10. *Who can tel the duſt of Iacob, and the number of the fourth part of Iſrael.* Heere beginneth the concluſion of this firſt propheſie, ſetting downe the infinite multitude of the faithful, compared by an hyperbolical or exceſsiue ſpeech to the duſt of the earth, which cannot be numbred. This he ſpeaketh, being as it were rauiſhed and aſtonied at the great number of them, according as the Lord had promiſed long before ro *Abraham. Looke vp now vnto heauen, and tel the ſtarres, if thou bee able to number them: and he ſaide vnto him, So ſhal thy ſeed be.* Thus then, this falſe Prophet is made a Preacher and publiſher of the glory of the Church, and of the largeneſſe of the boundes thereof. Heereby wee learne, [u] that God hath a great and infinite people that belong vnto him. Albeit the good corne be ſcarce ſeene when it is mingled with the chaffe, yet when it is ſeuered and brought together, it maketh a great heap. The number of the elect and choſen people of God, which he hath redeemed, and will in the end glorifie, is a great people. This appeareth vnto vs in many places of the worde. The Prophet propheſieng of the kingdome of Chriſt, [x] *Telleth vs that his Dominion ſhalbe from ſea to ſea, and from the riuer vnto the ends of the land: that all kings ſhal worſhip him, and all Nations ſhal ſerue him, bleſſe him, and be bleſſed in him.* Chriſt teacheth

[t] Gen. 15, 5.

[u] *Doct.* 4. The church abounds with many children

[x] Pſal. 72, 8, 11 17, 19.

cheth vs, *That* y *many ſhal come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, Iſaac, and Iacob in the kingdome of Heauen.* He ſaith, *that when the labourers were fewe to put their ſickle in the ripe Corne, yet God had a great and plentiful harueſt to be gathered into his Barne.*

y Math. 8, 11. and 9, 37, and 26, 28.

Likewiſe, at the Inſtitution of his laſt Supper he ſaith, *This is my blood of the New-Teſtament, that is ſhed for many for the remiſſion of ſinnes.* This the Apoſtle ſheweth to the *Hebrewes,* z *It became him, for whom are al theſe things, ſeeing that he brought many children vnto glory, that he ſhould conſecrate the Prince of their ſaluation through afflictions.* The Oracle of God anſweareth euidently at one time, when *Elias* thought he had beene alone, that he had reſerued to himſelfe (a) *ſeauen thouſand that neuer bowed their knee to Baal.* This truth was reuealed to *Iohn. Reuel. 7. I heard the number of them which were ſealed, and there were ſealed* b *an hundred and foure and forty thouſand of the tribes of the children of Iſrael. After theſe things I beheld, and loe a great multitude which no man could number, of al Nations, and kinreds, and people, and tongues, ſtoode before the Throne, and before the Lambe, cloathed with long white Robes, and Palmes in their hands.* All theſe Texts and Teſtimonies of Scripture ſerue to teach vs this truth, that the Church is ſtored with many beleeuers, and is as a fruitefull Mother, that aboundeth with many children.

z Heb. 2, 10.

a 1 King. 19, 18

b Reuel. 7 4, 9.

The Reaſons are plaine and euident. For firſt, it is a matter of faith, and an Article of our Creede to beleeue the Church to be Catholique. And it is Catholique in three reſpects; In reſpect of time, of place, and of perſon. Of time, c becauſe it hath beene in all ages and times ſince the firſt promiſe, made to our firſt parents in Paradice, & ſhall continue vnto the end of the worlde. Of place, (d) becauſe it is gathered from all parts of the earth, whereas before the dayes of Chriſt our Sauiour, it was included within the Territories of *Iudea*, now it is diſperſed farre and neere in the time of the New Teſtament. Of perſons, e becauſe it ſtandeth of all eſtates and degrees of men, high and low, rich and poore, male and female, Iew and Gentile,

Reaſon. 1.

c Heb 13, 8. Reuel. 13, 8.

d Acts 10, 34 35.

e Gal. 3, 28.

Gentile, learned and vnlearned, whereas before God called and singled out the seede of *Abraham* to bee his people. If then the Church be thus large, and spreadeth it selfe to all times, to all places, and to all persons, if it be so generall and vniuersall, it must necessarily followe, that many are the parts and members of it.

Reason. 2. Secondly, we do not maruel that there are many members of the Church made pertakers of the righteousnesse of Christ, seeing by one mans disobedience, many are made sinners. For wee are guilty of the sinne and transgression of *Adam*, and we sinned in his sinne. When he sinned, we sinned, and are made guilty thereof in the sight of God, because albeit we were then vnborne, and without a being, yet we are his seed and posterity, and were all in his loynes. Through this guiltinesse it is come to passe, that we are conceiued in Originall sinne, [f] hauing all the powers of the soule, and parts of the body corrupted, and the spawne of all sinne is infused into vs, and we are thereby made the children of wrath, as wel as others, the enemies of God, the heyres of hell and condemnation. If then the power of *Adams* fall were so great, as to infect and corrupt all his posterity, then much more shal the righteousnesse of Christ be imputed to many, and be able to make them partakers of euerlasting life. As *Adam* by naturall propagation hath spred his fault, and guiltinesse of his fall, to the destruction of many: so Christs obedience hath by grace ouer-flowed to many, [g] who was appointed for the rising againe of many in *Israel*. This the Apostle teacheth, [h] and thus he reasoneth. *As by one mans disobedience, many were made sinners, so by that obedience of that one, shall many also be made righteous.* Wherefore, seeing the Church is euery way Catholique in respect of the largenesse, & seeing the obedience of Christ is not lesse auaileable then the disobedience of *Adam*: wee feare not to auouch, that the Church hath many children, as a tree with many branches, as a body with many members, as a fountaine with many streames, and as an Army of many soul-

[f] Ephe. 2, 3.

[g] Luke. 2, 34

[h] Rom. 5, 14, 15, 18, 19. 1 Cor. 12, 12.

diers,

diers making vp one Campe.

But before wee come to the Vſes of this Doctrine, it ſhall not be amiſſe to anſwere a queſtion, and to remoue an Obiection that may be raiſed from hence. For, this may ſeeme to bee contrary to other places of Scripture, i where it teacheth, that few ſhall be ſaued, that few are choſen, that a remnant ſhall be ſaued, that the flocke of Chriſt is a little flocke, that the way is narrowe, and the gate ſtraight that leadeth to life, and few enter into it. If then they be few, how are they many? If a ſmall company, how are they moe then can be numbred? To be few, and yet to be many; to bee a remnant, and yet moe then can be reckoned, ſeeme not to agree together. I anſwere, the Church may be truely ſaid to haue many children, and few members, in diuers reſpects. For it is conſidered two wayes: Firſt, ſimply; Secondly, by compariſon. Firſt, in reſpect of themſelues, and the ſeuerall parts thereof: Secondly, in reſpect of the vnbeleeuers. If they be compared with the world of Infidels and Hypocrites, with Reprobates and Caſtawayes, k *With the veſſels of wrath that ſhal be conſumed, they be a very few, & as a little handfull, like a ſpark in reſpect of a great fire, or like a drop of water in reſpect of a great ſtreame: for the number of the damned is farre greater.* But if they be conſidered in themſelues, not compared with others, l *The multitude of them that are ordained to eternall life, & ſhal be ſaued, is very great, and exceeding many, yea, ſo many, as no man is able to comprehend the number of them.* To expreſſe this difference by ſome ſimilitudes and examples: we ſee in a common collection and gathering, albeit euery man can giue but a little, yet when it commeth together, the totall ſumme amounteth to a great matter. When a captaine is to leuie forces, and to muſter his ſouldiers, if hee ſhould take but ten out of a Pariſh thorough this kingdome, when they come together, and meet in one place, they make a great Army and a campe-royall: yet if they be compared with the multitude of men, women & children, that are left behind, they are as nothing, they are as

Obiection.

i Math. 7, 14, and 20, 16, Luke 12, 32, Elai. 1, 9.

Anſwere.

k Lu. 13, 23, 24

l Hebr. 12, 1.

an handfull, and are ſcarce miſſed. So is it with the true Church of God, they are both few, and yet many: they are few in reſpect of thoſe that ſhal be condemned, which multiply vpon the earth, and couer the face thereof, and yet they are many in number, in reſpect of the particular parts, as ſhall appeare in the end of the world, and when they ſhalbe gathered into one place from all places of the world.

Vſe. 1. Hauing anſwered this obiection, and cleered the Doctrine before deliuered, let vs come to the Vſes ariſing from hence. Firſt, we learne from hence the great power of the word of God: Albeit the miniſtery thereof bee of the world eſteemed [m] fooliſhneſſe, yet to them that are iuſtified, to them that are ſanctified, to them that are effectually called, it is the wiſedome of God, and the power of God. The Church is called our mother, [n] the word of God is committed to the keeping of the Church, being the piller of truth; ſo that by preaching of the word, the Church bringeth forth children to God. The worde is the ſeed [o] of regeneration, [p] it is milke for children, [q] it is ſtrong meate for men of riper yeares, whoſe ſences are expert and exerciſed in the diſcerning of thinges that differ. If then it worke ſuch a glorious effect, wee may conclude, that it is liuely and mighty in operation, entering through to the diuiding of the ſoule and ſpirite, the ioynts and marrow, and is a diſcerner of the thoughts & intents of the heart. Seeing therefore, the encreaſe of the church is by the effectuall preaching of the Goſpel, whereby the members of Chriſt are vnited into his body, and the Sheepe of Chriſt are gathered into his fold, [r] *We muſt acknowledge the power and force of the word to be exceeding great whereby it is brought to paſſe.*

Vſe. 2. Secondly, heereby we haue matter of great reioycing and praiſing God, to ſee the proſperity and flouriſhing eſtate of the Church, encreaſing and growing to ſo many millions or multitudes, and to conſider how glorious the name of Chriſt ſhall be, when all ſhall concurre and meet

[m] 1 Cor. 1,24.
[n] 1 Tim. 3,15
[o] 1 Pet. 1,23.
[p] 1. Cor. 3, 2.
[q] Heb. 5, 14.
[r] Heb. 4, 12.

meete together to praiſe him. The honour of an earthly Prince [f] *ſtandeth in the multitude of his Subiectes*: then howe glorious and excellent ſhall the name of Chriſt be, when ſo many thouſands, and thouſand thouſandes, that none can number for the infinite multitude, ſhall aſſemble together to ſing the praiſes of God, ſaying; [t] *Saluation commeth of our God that ſitteth vpon the throne, and of the Lambe: Praiſe, and glory, and wiſedome, and thankes, and honor be vnto our God for euermore*, Amen. *Sing praiſes to God,* [u] *ſing praiſes, ſing praiſes vnto our King, ſing praiſes: for God is the King of all the earth.* What can Miniſter more ioy vnto vs, then to behold the beauty of *Sion*, when one member is added vnto the Church. We ſee how men reioice, when their houſe is encreaſed, when they haue children giuen vnto them, [x] *Being the inheritance of the Lord, and the fruite of the womb being his reward.* How much more ſhould we reioyce and be glad, when we ſee the Church which is the houſe of God to multiply and flouriſh, [y] *That he maketh a barren woman to dwel with a family, and a ioyful Mother of many children.* It is noted by Chriſt our Sauiour, [z] that the Angels reioyce at the repentance of men, when he ſaith, *I ſay vnto you, that ioy ſhall be in heauen for one ſinner that conuerteth more then for ninety and nine iuſt men which neede none amendment of life*: howe much more then ought wee to comfort our ſelues when the faithful are encreaſed, when the waies of the Lord are known vpon earth, & his ſauing health among all Nations? The Euangeliſt *Luke* teſtifieth (*a*) *That whē the Apoſtles and Brethren heard that God had graunted repentance vnto life to the Gentiles, they praiſed and glorified God.* And this is that vſe which the Apoſtle *Paule* teacheth. *Gal.* 4. It is written, (*b*) *Reioyce thou barren that beareſt no children: breake forth and cry thou that trauaileſt not: for the deſolate hath many moe children, then ſhe which hath an husband.* So then, the encreaſe of the Church (when one member is added vnto it) is the ioy of the ſeuerall parts: and the multiplying of many members is matter of great reioycing to the whole body, and cauſe of ſtirring of vs vp to the praiſe of God, who quickeneth

f Prou. 14, 28

t Reuel. 7, 9, 10, 12.

u Pſal. 47, 6, 7

x Pſal. 127, 3.

y Pſal. 113, 9.

z Luke. 15, 7.

a Acts, 11, 18.

b Gal. 4, 27.

them that are dead, and maketh them to bee founde that were loſt. In the naturall body found deformed, or defectiue, if ſight were giuen to the blinde, or hearing to the deafe, or ſpeech to the dumbe, [e] if life or limbe were reſtored where it was wanting, what great comfort would this bring, what great reioycing would it worke? So in the miſticall body of Chriſt, when any part, or when many parts are added, as Ornaments of the body, and helping to accompliſh the number of the elect, let vs breake forth into ioy of heart, and reioyce, that we haue part and fellowſhip in this company.

[e] Acts. 3, 7, 8. Luk. 1, 64

Vſe. 3. Thirdly, ſeeing the Church of God hath many children, let vs not meaſure the Church by our owne outward ſences. When Idolatry and open wickedneſſe, when ſuperſtition and cruell perſecutions ouer-ſpread all, as an vniuerſall darkneſſe couering the earth, let vs not ſuffer our ſelues to be deceiued, nor iudge raſhly of Gods people. We thinke the Church oftentimes like to perriſh, and to be rooted out of the earth: but the foundation of GOD alwayes remaineth ſure, and hath this ſeale, the Lorde knoweth who are his. Therefore the Apoſtle teacheth, [d] *That the Lord hath not caſt away his people.* When *Elias* ſawe the Prophets of God killed, & the Altars digged downe, God ſaid vnto him, *I haue reſerued vnto my ſelfe ſeauen thouſand men, which haue not bowed their knee to Baal*: Euen ſo the at this preſent time there is a remnant according to the election of grace. Wherefore, let vs not iudge raſhly of priuate perſons, whether they be in the number of the elect, or not: much leſſe of whole Nations and kingdoms. We ſay commonly, hee runneth farre, that neuer returneth. *Paule* was a [e] perſecutor of the Church, but Chriſt appearing vnto him, made him a Preacher of the Goſpel. *Manaſſeh* was [f] an Idolater, a ſorcerer, and ſhedder of much Innocent bloud, when hee ſate in his Throne and kingdome, but he remembred God afterward in the daies of his affliction. *Mary Magdalen*, who ledde a wicked life [g] out of whom Chriſt caſt ſeauen deuils, had her ſins forgi-

[d] Rom. 11, 1, 2, 3, 4, 5.

[e] 1 Tim. 1, 13.

[f] 2 Chro. 33, 12

[g] Mark. 16, 9.

forgiuen, and loued him much of whom she had receiued so great mercy. The Theefe, [h] that all his life had runne astray, and hunted after the goods of other men, was vpon the crosse conuerted to the faith, he abhorred his former life, confessed his sinnes, craued pardon, blamed his fellow, and longed after the kingdome of God. This the Apostle auoucheth concerning the *Corinthians*, [i] when he had taught, *That neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, nor Buggerers, nor Theeues, nor Couetous, nor Drunkards, nor Raylers, nor Extortioners, shall inherite the kingdome of God*: he addeth, *Such were some of you, but yee are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.* So then, [k] *Wee must iudge nothing before the time, vntill the Lord come, who shal lighten things that are hid in darkenesse, and make the counsels of the heart manifest, and then shal euery man haue praise of God.* And let vs not bee daunted and dismayed at the great number of the wicked, of Atheists, Libertines, Epicures, Idolaters, Hypocrites, Scorners, Blasphemers; seeing there is an vniuersality of the elect and faithful, though few appeare to our sences, as did to the eyes of *Eliah*, who in heart and soule ioyne with vs, of whose Prayers wee are partakers.

h Luk. 23, 40

i 1. Cor. 6, 9, 10, 11.

k 1 Cor. 4, 5.

Vse. 4.

Lastly, seeing there are many elected to life and saluation, let vs all vse all meanes to draw others to Faith in Christ, and repentance frō dead works. Let vs exhort one another (*l*) *while it is called to day, least any be hardned through the deceitfulnesse of sinne.* Let vs prouoke to good workes, [m] *And so much the more seeing the day of the Lord draweth neer.* For what knowest thou (ô man) whether thou shalt win thy Brother? The husbandman [n] planteth and watereth, he tilleth and soweth, and when he hath done, hee committeth the successe to God, looking with patience for earely and latter rayne. So must all the Ministers of God (which are his labourers) preach in season, and out of season, diuide the word of truth aright, and take all occasions to win soules to God. And this is that vse which the Lord himselfe teacheth and prescribeth. *Acts* 18. *Feare not,*

l Heb. 1, 13.

m Heb. 10, 25

n 1 Cor. 3, 7.

o Act.18,9,10

but speake and hold not thy peace: o *For I am with thee, and no man shall lay handes on thee, for I haue much people in this Cuty.* Where we see, that howsoeuer *Paule* found much oppositon against him at *Corinth*, some resisting, & others blaspheming, and himselfe ready to depart, yet the Lord appeareth vnto him, and encourageth him to continue his labours, with promise of a plentifull harueſt, and a Rich recompence of reward, that he should not labour in vain, but be the Minister of life vnto many. This is the greatest comfort to the Ministers of God, to turne many to righteousnesse. This shall bee our Crowne and glory in the great day of account, when the cheefe Shepheard of the Sheepe shall appeare. Therefore, the Apostle chargeth the man of God to be of a patient spirit, gentle towarde all men, p suffering the euil, instructing them with meekneſſe that are contrary minded, prooving if God at any time will giue them repentance, that they may acknowledge the truth, and come to amendment out of the snare of the deuill, of whom they are taken prisoners, to do his will. To conclude, let vs remember the saying of the Apostle *Iames*, (q) *Brethren, if any of you haue erred from the truth, and some man haue conuerted him, Let him know that hee which hath conuerted the sinner from going astray out of his way, shal saue a soule from death, and shall hide a multitude of sinnes.* Where the Apostle teacheth, that so many of vs as haue receiued any gifts at the hand of God, it is our duty, not onely to vse them to our owne comfort, but to labour diligently to profit others, that so we may gaine glory and win soules to God, by furthering the saluation of our brethren. It followeth in the Text.

p 2 Tim. 2,24, 25.

q Iam. 5,19.20

[*Let me die the death of the righteous.*] In these words is contained the second part of the conclusion of this first Prophesie, which is, *Balaams* demaunde and desire, that after the end of this temporall & mortall life, he may rest with the Saints, & obtaine the blessed estate reserued for them. This had beene a good and godly Prayer, if it had not proceeded from an euill heart, and beene stained with a wicked

wicked life. This desire of his was not constant, and followed vnto the end, but as the sodaine flashing of a lightning quickely vanishing, or as a fire kindled in greene wood, soon going out againe, or as a deceitfull Bow, that starteth backe with great violence. Heereby we learne, [r] that the wicked haue oftentimes many good motions of the spirit, desire the happinesse of the Saints, and in the midst of their malice wish their owne condition like the condition of Gods children. *Pharaoh*, albeit reserued to destruction, yet had this sight and light in him, when in the remembrance and feeling of his plagues, [s] hee cryed out, *I haue now sinned, the Lord is righteous, but I and my people are wicked.* The Sorcerers of Egypt, Ministers of the kings lust, had this light; when God confounded their wisedome, and they confessed before the King and his Princes, [t] *This is the finger of God.* This appeareth in the *Iewes*, *Iohn 6.* they wished to come to happinesse, and in the very midst of their rage, there was an inward sighing of the spirit, [u] *That they might eate the bread of life.* They had rebelled against Christ, yet in a certaine remorse of conscience they wished to bee partakers of eternall life. This was found in the Messengers sent to apprehend Christ, and to bring him before the Court and Commission that was ready to sit vpon him, [x] when they returned emptie, they said to the Pharisies, *Neuer man spake like this man.* This is that true light that lighteth all men [y] that come into the worlde, and that sparke of grace which is kindled in the heart of euery one: & there is no man so farre giuen ouer vnto wickednesse of life, but sometimes he hath this touch of Conscience, and remorse of heart, and griefe for sinne.

[r] *Doct. 5.* The wicked haue oftentimes some good motions howbeit not lasting.

[s] Exod. 9, 27.

[t] Exod 8, 19.

[u] Iohn. 6, 34

[x] Iohn. 7, 46

[y] Iohn. 1, 9.

The Reasons heereof are not hard to be rendred. For first, the light of their owne conscience doth shine in their hearts, to make them without excuse. This is the victory and triumph that vertue hath ouer all vice, and godlinesse ouer wickednesse, that where it is most hated and abhorred, there it is sometimes desired, and oftentimes acknoledged. Albeit the wicked haue filled vp the measure of their

Reason. 1.

their sinnes, hardning their hearts like the Adamant, and making their face like flint, yet the force of grace so pierceth their lusts that they are constrained to say, the way of vertue is better. Consider the impure and dissolute adulterer, that giueth his strength and wealth to Harlots, yet sometimes he confesseth the chast body to be better. There was neuer so vile and blasphemous a swearer, [y] but sometimes hee trembleth at the Maiesty of God, and at the remembrance of iudgement, as *Felix* did. The proud and ambitious man, that swelleth vntill he bee readie to burst, and exalteth himselfe to heauen, sometimes is cast downe in a feeling of his mortality, and remembreth that he is but dust and ashes. The beastly Drunkard, that wasteth and washeth away his wealth, and his wits, confesseth sometimes his owne folly, and praiseth the gift of abstinence and temperancy. And this is that which the Euangelist declareth of Christ, the eternall word of the Father, [z] *In it was life, and that life was the light of men, and that light shineth in darkenesse, and the darkenesse comprehended it not.* Where he sheweth, that albeit the mind of man be darkned, and the will corrupted, yet still there is cleerenesse enough to make him without excuse.

y Actes 24, 25

z Iohn 1, 4, 5.

Reason 2.

Secondly, the good motions of the wicked are not long and lasting, but as a blast, or for a brunt, sodainely decaying like the grasse vpon the house top, [a] (a) *Which withereth before it commeth forth, whereof the Mower filleth not his hand, neither the gleaner his lap:* because their hearts are so possessed with euill, and so carried away, sometimes with pleasures, that they cannot bring foorth full and perfect fruite to the ripening: so that, albeit they begin, yet they cannot make an end, [b] like to the builder noted of folly by Christ, scorned by all that beheld the foundation of a goodly building, saying; *This man beganne to build, but was not able to make an end.* This Reason is offered to our considerations in the Parable of the Sower, where sundry sorts of hearers are set downe, according to the different Nature of ground in which the seede fell. These make many

a Psal. 129, 6.

b Luke 14, 30

steps

steps in Christianity: [c] They haue knowledge, they beleeue the word, they receiue it with ioy, yet notwithstanding these beginnings and proceedings, they are resembled to stony ground, and in time of tentation fall away. Seeing therefore, the vngodly are left without all excuse, and entertain grosse sins in their harts; we conclude, that they haue oftentimes good motions arising in them, yet such as vanish without fruite, and end without comfort, and passe away without profit to their owne soules.

[c] Luke 8,13.

Vse. 1. The Vses follow of this Doctrine. First, we are taught heereby, that it is not enough to begin well, to entertain holy thoughts, and to haue heauenly Meditations, but we must nourish and cherrish them, wee must prosecute them with continuance and perseuerance vnto the end. Many make a faire beginning, but the end is feareful and dangerous. They lay their hand to the Plough, [d] *but they looke backe. Lots* wife went out of *Sodome* together with hir husband, she seemed as forward as he, she tooke hir iourney with him, but she did not continue and hold out vnto the end, for contrary to the commaundement of the Angell, she looked backe, and was turned into a piller of salt, [e] and being left as a monument and memoriall to al posterity, our Sauiour Christ putteth vs in minde of her. *Luke.* 17. *Remember lots wife.* So in the Gospell, one came [f] *running to Christ, and kneeled vnto him, asking him what hee should doe, that he might possesse eternall life*: hee seemed zealous in the wayes of God, and euen to make hast to the Kingdome of heauen; but when Christ tryed him and his loue to God, by one precept of selling his possessions, and taking vp the Crosse to follow him, he was sadde at that saying, and went away sorrowfull. He had three [g] great pul-backes and impediments as bolts and shackles about his legges, that hindereth him in his race; he was a yong man, hee was a rich man, hee was a Ruler, or a man of great Authority, and therefore all his good beginnings, were but as the morning dew, which at the rising of the Sunne fadeth away.

[d] Luke 9,62.

[e] Luke 17, 32.

[f] Marke 10,17

[g] Math. 19,22 with Luke 18, 18, 23.

Likewise,

Likewise we see in the *Acts* of the Apostles, when Paul had constantly defended himselfe, and boldly preached
h Acts. 26,28. the resurrection of Christ, h *Agrippa* said vnto him, *Almost thou perswadest me to become a Christian:* but there he staied and rested, and would proceed no further. These are
i 2 Pet. 2, 21. fearefull examples: it had beene better for such, i *they had neuer knowne the way of righteousnesse.* Wherefore to the end wee may not deceiue others, nor flatter our selues in the good motions of the spirite, wee must carefully obserue these few Rules, and directions following. First, we must begin to cherrish in our hearts, a loathing and detestation of all sinne. Not of some few sinnes, and retain others that agree with our corrupt Natures, but we must hate al sinne. If the old and subtile Serpent get in his taile, hee will wind in his head also, and after followeth all the body. If we giue him scope to possesse vs in any one known sinne, he will thereby bring vs to destruction, as wee see in *Saule*, *Herod*, *Iudas*, *Ananias* and *Saphira*. Wherefore, we must truely turne to God, and repent vs of all sinne. Secondly, we must be changed and renewed in our mindes and consciences, and bring forth fruites worthy amendment of life: otherwise, wee may still suspect our selues, that sauing grace is not yet planted in the heart. Let vs carefully looke to our hearts, that the worke of regeneration be truly begun there. If wee haue once giuen our hearts to God, all other parts will soone follow. Our eares, our feete, our eyes, will not bee farre behind, where the heart leadeth the way. This is it which *Salomon* teacheth
k Prou. 23,25. in the Prouerbes, (k) *My sonne giue me thine heart, and let thine eyes delight in my wayes.* One can take no pleasure, but where his heart is. Thirdly, we must not stand at a stay, or looke backe: we must not thinke wee haue knowledge, faith, zeale, and obedience enough: therefore the Apo-
l Phil. 3, 13. stle saith touching his owne practise, l *Brethren, I count not my selfe that I haue attained to it, but one thing I do, I forget that which is behind, and endeuour my selfe vnto that which is before, and follow hard toward the marke for the price of the high calling*

of

of God in Christ Iesus. And indeede in our Christian race there is no standing at one stay. For either we go forward, or else we go backward. If we do not increase, we do decrease, like the Sea that neuer resteth, but euer ebbeth or floweth. To stand still is the first step to declining, & declining the first degree of decaying; and decaying, the fore-runner of a finall falling away; and falling away the worker of our confusion and destruction, as the Water that hath beene heat, first waxeth luke-warme, and afterward turneth to be key-cold. Lastly, we must endeuour euery day to grow better and better, more strong in faith, more constant in hope, more rooted in charity, more setled in our obedience, more abounding in al good works. This is made the commendation of the Church of *Thyatira,* [m] *I knowe thy workes, and thy loue, and seruice, and faith, and thy pattence, and thy worket, which are more at the last, then at the first.* So the Apostle *Paule* exhorteth the *Thessalonians* in the Lord Iesus, that they encrease more and more, as they had receiued of the Apostles, how they ought to walke and please God. Heereunto accordeth the Doctrine of Christ, where he teacheth, [n] *That euerie branch that beareth not fruite in him, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.* And *Peter,* writing to the dispersed *Iewes,* dwelling heere and there, stirreth them vp [o] *as new borne Babes to desire the sincere milke of the word, that they might grow thereby, because they had tasted that the Lorde is bountifull.* But alas, where is this encreasing, proceeding, and perseuering to bee found? He that was ignorant, is ignorant still: he that was faithlesse, is faithlesse still: he that was vniust, is vniust stil: he that was filthy, is filthy still: *Behold, the Lord Iesus commeth shortly, and his reward is with him, to giue euery man according as his worke shalbe.*

[m] Reuel 2,19.

[n] Iohn. 15, 2.

[o] 1 Pet. 2, 2, 3.

[p] Reuel. 22, 12.

Secondly, seeing the wicked desire the death of the righteous, it is plaine and euident that the godly cannot but die well, their end shall be in rest, their departure shal bee in peace. Their sorrow shall bee turned into solace; their

Vse. 2.

their paine into pleasure, their mourning into mirth, their heauinesse into happinesse. God will wipe away all teares from their eyes. No man so happy as the faithfull Christian. He that liueth well, cannot choose but dye wel, whither he dye sodainly, or leysurely; whether he bee taken away by a naturall death, or by a violent death; whether it be by land, or by sea; in youth or in age. Precious in q *the sight of the Lord is the death of his Saints: the Lorde redeemeth the soules of his Seruants, and none that trust in him shall perish. Blessed are they that die in the Lorde, for they rest from their labours, and their workes follow them. Such as liue and remaine to the last time of the world,* r *shalbe caught vp with them also in the cloudes, to meet the Lord in the aire, and so shal they euer be with the Lord.* Let vs solace our selues, and comfort one another with these words. All men naturally haue a desire of saluation, when God toucheth their conscience, and summoneth them to answere at his barre. Aske the most wicked & notorious liuer, that forgetteth God, and contemneth him euery day, that neuer thinketh of godlinesse, that giueth himselfe to blasphemy, prophaning of the Sabaoth, whoredome, couetousnesse, drunkennesse, cruelty, hatred, slandering, and back-byting his Brother: aske him I say, whether he would be saued, and inherit euerlasting life, he will by and by answere. It is his whole desire, & he will thinke you offer him the greatest wrong that may be to make a doubt of it. But these wordes are no better then *Balaams* wish. *Balaam* woulde die the death of the righteous, but he would not liue the life of the righteous, for he loued the wages of vnrighteousnesse, and thirsted ambiciously after the honour of vngodlinesse, and therefore he continued in his sorcery, and went still to fetch his diuinations. So likewise, many in these daies haue the wishes of this wizard, they desire the death of the righteous, but they neuer regarde their life; t they desire their end, but they will not walke in their way: they are willing to end with them, but not to begin with them: they catch for the Crowne, but will not come to the Crosse: they

q Psal. 116, 15 and 34, 22.

r Reuel. 14, 13.

r 1 Thes. 4, 17 18.

t *Gregor. lib. 33 mora. cap.* 21.

they woulde taſt the ſweet, but they cannot abide the ſweat, If we wil liue with Chriſt for euer, [p] we muſt heere dye with him for a ſeaſon: if we will raigne with him in heauen, we muſt firſt ſuffer with him on earth: we can neuer dye comfortably, [x] vnleſſe we be carefull to liue vnblamably. If we would find life & peace in the end of our daies, we muſt heere ſeeke it. If we would haue God to be our God in our ſickneſſe, wee muſt be his people in our health. If we hate and abhor the life of the righteous, they are fooliſh and vaine wiſnes of carnal men, to deſire to dy the death of thoſe that are ſpiritual. For what ſhal it profit vs to come neer them in our words, & to fly from them in our workes? Wherefore as the vngodly cannot abide the life of the righteous, nor ſeeke to cut off the leaſt luſt, nor indure the doctrine of mortification, to prepare them to the kingdom of heauen, but follow the fruits of the fleſh, the luſts of our eies, and the pride of life: ſo they ſhall find their owne death to be far differing from the quiet ſleepe of the righteous, who ſee by faith the heauens open for them with *Stephen*, and know that the glorious Angels are their attendaunts, readie to conduct and to direct their ſoules into glory. They know that their redeemer liueth, [y] and that they ſhall ſee God in their fleſh with the ſame eyes, albeit their reines be conſumed within them, for the Lord knoweth the way of the righteous. As for the wicked, it ſhall not be ſo with them, [z] *They ſhall ſuddainly bee deſtroyed, and horribly conſumed, as a dreame when one awaketh: O Lord, when thou raiſeſt vs vp, thou ſhalt make their Image deſpiſed.* Their death is full of feare and horrour, [a] they ſee three fearefull obiects repreſented before their eyes, diſmaying all their ſences, and affrighting all the powers of their ſoules, ſo ſoone as they apprehend them: through al which, dying without repentãce, they muſt paſſe without redemption or deliuerance, (to wit;) Death, Iudgment, and Hell, the one following the heeles of another. They ſhall know the panges of death, they ſhall appeare at the day of iudgement, they ſhall feele the torments of Hell, and

[p] 2 Tim. 2.

[x] *Bernard. ſer. 21. in Cantica.*

[y] Iob 19. 25.

[z] Pſal 73. 19, 20.

[a] Three things terrifying the heart of the wicked man.

and fire vnquenchable. When they haue runne out their miserable and wretched race, they shall suddainly be attached and arrested by death, death shall call and cry out for iudgement, and iudgement shall take them, & throw them into hell, and perpetuall perdition. If a man in this life, that hath liued wantonly, bin clad gorgeously, and fared deliciously euery day, should see these three fearefull spectacles, the sworde to smite him, the plague to touch him, and famine to consume him, it were able to astonish him, and bring him to despaire. But all these are nothing in comparison of the former: for as it is appointed vnto them (*a*) once to dye, which is the entrance into the next plague, so after death commeth iudgement, which shall bee according to their workes, when their most secret thoughts shall be written in their fore-heads, and grauen as with a pen of Iron to remaine in remembrance for euer; and after iudgement commeth hell fire, then shame and contempt shall be powred vppon them, then vtter desperation shall seize vppon them, then an eternall seperation from the comfortable presence of God shall ouertake them, and fall vppon them, and they shall haue perpetual fellowship with the deuill and his Angels. This is it which maketh the vngodly so loath to heare of death, and so willing to wish in word, to dye the death of the righteous. They would liue like themselues, but dye like the faithfull. But wee cannot seuer and diuorce the life and the death of the people of God, they must alwayes go together, and follow one the other necessarily. Thus wee see, as there is great difference betweene the godly and the vngodly in their life, so there shall bee a greater difference betweene them after this life. For albeit all sleepe in the dust of the earth, [b] and shall awake out of their sleepe, yet the godly shall inherit euerlasting life, but the vngodly shall go into euerlasting fire, prepared for the deuill and his Angels. This appeareth vnto vs in the parable of the rich man and *Lazarus*: there was a great difference betweene them while they liued vppon the

[b] Heb. 9, 27.

[b] Dan. 12, 2.

the earth, the one abounded in riches, was clad in purple, and fed with dainty fare, [c] the other was cloathed in rags, couered with ſores, and abounded in nothing but in penury and miſery: heere was a maine difference between them. But when they went the way of all fleſh, and were gathered vnto their Fathers, then was the greateſt difference of all, as if the other were not to be thought vpon: For when this poore Begger dyed, he was carried by the Angels into *Abrahams* boſome: the rich man alſo dyed, and was buried, and was carried into the torments of hel, to whom *Abraham* ſaide, [d] *Sonne, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines, now therefore is he comforted, and thou art tormented.* This is that great gulph, and wide ſpace ſet betweene the godly, and the vngodly.

[c] Luke. 16, 22 23.

[d] Luke. 16, 25

Vſe. 3.

Laſtly, ſeeing the vngodly and Reprobate go ſo farre in Chriſtianity, that they haue ſundry good motions and deſires in them, it is our duty to ſtirre vp the gifts of God in vs, and to take heed we quench not the graces of the ſpirit in vs. The gifts of God giuen vnto vs, are as a ſpark of fire kindled in our hearts, our corruptions are as water ſeeking to quench them. Wherefore, it ſtandeth vs vpon, to be carefull and diligent in kindling this fire, and in blowing theſe coales, that the Talents committed vnto vs, may be increaſed, and the Lord receiue at his comming his owne aduantage. This the Apoſtle *Paule* teacheth *Timothy*, who had beene brought vp in the Scriptures of a childe, [e] *I put thee in remembrance, that thou ſtirre vp the grace of God which is in thee, by the putting on of my hands.* Chriſt Ieſus compareth in the Goſpell the grace of God in the heart, to a graine of [f] Muſtard-ſeed, which is ſmall to ſee to at the beginning, but when it is once planted in the fruitfull ground of a regenerate heart, it ſpringeth vp incontinently, encreaſeth ſpeedily, ſpreadeth mightily, and proſpereth exceedingly. If a man at the firſt beginning of his conuerſion, haue ſome little feeling of his wants, ſome weake and faint deſire of faith, and ſome ſmall Teſtimonies

[e] 2 Tim. 1, 6.

[f] Math. 13, 31 and, 25, 26.

nies of his adoption, he must remember to be thankefull for these, and seeke to encrease them by the vse of the word, Sacraments, Prayers, Meditations, conference, & such like helpes, that we may be alwayes proceeding, endeuouring, striring, asking, seeking, and knocking, to know the heighth, depth, and bredth of the loue of God toward vs. Thus we must alwayes grow vp in the graces of God, g and desire new strength to be giuen vs to supply our weakenesse. Our soules must long after him h *As the thirsty land, our hearts should pant after him, as the Hart brayeth for the Riuers of waters. Blessed are they* i *that hunger & thirst after righteousnesse, for they shalbe satisfied.* He will giue to him that is k a thirst to drinke of the Well of the water of life freely. If we haue this appetite, vsing all the means which God hath appointed, and being carefull to honour him for that which we haue receiued already, I am perswaded that he which hath begun this good work in vs, will perfect and finish the same vnto the day of Iesus Christ.

g Psal. 143, 6.
h Psal. 42, 1.
i Math. 5, 6.
k Reuel. 22, 17

[*And let my last end be like his.*] Heere is a liuely testimony of the immortality of the soule. For if hee had beleeued that man had ended with death, and then there had beene no further reckoning nor account to bee made, it had beene a vaine and ydle thing to desire his last end to be like the righteous. We see the vngodly liue and wax old, l and grow in wealth, their children prosper, their houses are peaceable without feare, the rodde of God is not vpon them, they spend their dayes in pleasures, and suddainly they go downe to the graue. They are not afflicted with tedious diseases, they are not tormented with long sicknesses, they goe away many times quietly as a Lambe, their life is with greater delight, their death is with greater ease then the life and death of the righteous. But after this life beginneth the trouble and torment of the Reprobate. Heere they haue receiued their pleasures, and the righteous their paines, therefore these are comforted, and the other confounded. They must appeare before the iudgement seate of God, they must come after this

l Iob. 21, 7, 9, 13.

this life to their tryall, they must all stand at the Bar, and plead guilty, or not guilty. The consideration of this day of account immediately after the separation of the soule from the body, made *Balaam* in this place, cry out in the sight and feeling of the blessednesse of the Church, *Oh! let my last end be like his.* From hence we learne this principle of our Faith, [m] that the soule of man is immortall, & being seuered from the body, it liueth in place either of ioy, or of torment, either it receiueth the reward of godlines, or it is plagued and punished for wickednesse. This appeareth by many Testimonies of the word of God. When the Lord had made mans body of the dust of the ground, *he breathed in his face the breath of life, & the man was a liuing soule, able to liue of it selfe, and by it selfe.* And afterward it is said, *Henoch* walked with God, and he was no more seen, [o] for God tooke him away, to shew that there was a better life prepared, and to be a Testimony of the immortality of the soule, and the resurrection of the body, seeing he was translated that he should not see death, neyther was hee found, for God had translated him. Heereunto commeth the Prayer of *Simeon*, [p] *Lorde, now lettest thou thy Seruant depart in peace, according to thy word:* hee was readie and willing to be loosed from the prison of the body, & calleth death a departure from hence. Likewise, it is said in the parable, [q] that *Lazarus dyed, and was carried by the Angels into Abrahams bosome: the rich man also dyed, and was buried, and was throwne into the torments of hell.* And at the passion of Christ hanging on the Crosse, when the penitent Theefe prayed, *Lorde remember mewhen thou commest into thy kingdome*; he said, [r] *Verily, I say vnto thee, to day shalt thou be with me in Paradice.* Furthermore, when the lambe had opened the first seale, [s] *Iohn saw vnder the Altar the souls of them that were killed for the word of God, and for the Testimony which they maintained.* All these consents of Scripture are as a cloud of witnesses to confirme this truth, that the reasonable soule of man is immortall and incorruptible, albeit hauing a beginning, yet is without ending.

[m] *Doct. 6.* The reasonable soule of man is immortall.

[n] Gen. 2, 7.

[o] Gen. 5, 24. with Heb. 11, 17.

[p] Luke. 2, 29.

[q] Luke. 16, 22 23.

[r] Luke. 23, 43.

[s] Reuel. 5, 6, 9.

Reason. 1.

The Reasons of this Doctrine are to bee knowne and considered of vs. First, if the soule were not of an immortall Nature, the godly of all other should bee most wretched, and their life most miserable, vnlesse they did beleeue that a time of refreshing should come from the presence of God: and contrarywise the condition of the vngodly should be most blessed and happy. This the Apostle setteth downe. *If in this life only we haue hope in Christ,* [t] *we are of all men the most miserable: but now is Christ risen from the dead, and was made the first fruites of them that slept.* And if the soule did not remaine after this life, beeing seperate from the body, all Religion & piety were in vaine, Christ died in vaine, the promises and threatnings of God were in vaine, our preaching and your faith, were in vaine. Why are we in ieopardy euery houre, and why suffer we affliction for righteousnesse sake? Nay, why do we not eat and drinke, for to morrow we must die?

[t] 1 Cor. 15, 19. 20.

Reason. 2.

Secondly, nothing that is immortall and transitory can cite a man before Gods Tribunall, or terrifie for sin vnknowne to any other. But the soule of man accusing him for secret sinnes, maketh him hold vp his hand at the bar of Gods iudgement seat. This we see in *Belteshazzer*, when he saw the Palme of the hand that wrote vppon the plaister of the wall of his pallace, [u] *His countenance was chaunged, his thoughtes troubled him, and his knees smote one against another.* Before hee was thus awaked, he contemned the true God, and blessed his Idols: but when God manifested a small Token of his power and presence, hee did shake and tremble euery ioynt of him, for feare of that sight. This is the Iustice of God, reuenging the sinne of men, that they should tremble at his iudgementes, that wretchedly abuse his mercies. The like example we see in *Felix*, albeit he looked for a bribe, and set Iustice to sale at offer and proffer, [x] yet when he heard *Paule* dispute of righteousnesse and temperance, and of the iudgement to come, hee quaked and quiuered at that discourse, and is not able to endure the mention of it. Now, if the soule were subiect to mortality, and to perish with the body, it

[u] Dan. 5. 6.

[x] Acts. 24. 25.

would not, it could not thus accuſe man, nor drawe him before the iudgement ſeat of God.

Thirdly, the ſoule of man can reaſon of immortality, it is vnſatiable in ſeeking knowledge, and is not chaunged or altered with the eſtate of the body, it contenteth not it ſelf to reſt ſatisfied with any thing in this life. The more it knoweth, [y] the more it coueteth and deſireth to know, and the more it is able to learne. It deſireth bleſſednesſe & happines; it reſpecteth glory & good eſtimation after death: It hath many actions and operations aboue ſence, & the natural appetite of the body, as to loue God, to fear God, to put our truſt in him, to beleeue in him, to embrace Religion, to cleaue vnto God with full purpoſe of heart. The ſences of the body cannot climbe and aſcend ſo high to know God, and to meditate on heauenly thinges; nay, they cannot reaſon, define, deuide, number, or order any thing. Therfore the ſoule that performeth theſe things, is a ſpirituall ſubſtance like vnto Angels, not ſubiect to death or mortality.

Reaſon. 3.

[y] 1 Cor. 8, 2.

Now, let vs come to the Vſes of this point of Religion, and principle of our faith. Firſt, ſeeing the ſoule doth not dye with the body, nor lye with it in the graue, it ſerueth to confute and condemne all Atheiſts, Epicures, Libertines, [z] Saduces, and the late vpſtart family of Loue raiſed out of the aſhes of the old Saduces, which deny the imortality of the ſoul. Theſe defy all religion, & deny any ſpirits, either angels of God, or ſpirits of deuils, or ſouls of mē: al which ſtanding at defiance againſt heauen, & bidding battell to the Lord himſelf, ſhall one day know that they had once giuen vnto thē immortal ſpirits, when they ſhall be caſt into vnquencheable fire, and indure euerlaſting torments. The Euangeliſt noteth out this damnable ſect of the Saduces, (*a*) which denyed the riſing again of the body, and the ſubſiſting of the ſoule after the ſeperation. For, when *Paule* cryed out in the Counſell, *I am accuſed of the hope and reſurrection of the dead*: there was a diſſenſion betweene the Phariſies and the Saduces, for the

Vſe. 1.

[z] *Ioſeph. antiq. lib.* 18. *cap.* 2. *& de bel. Iudai. lib.* 2. *ca.* 7

(*a*) Luke 20, 27. Acts. 23, 8.

Saduces say, that there is no resurrection, neither Angell, nor spirite, but the Pharisies confesse both. These Christ confuteth and conuinceth in the Gospell, by the testimony of *Moses*, [b] *I am the God of Abraham, the God of Isaac, and the God of Iacob, God is not the God of the dead, but of the liuing.* And if these Hæretiques and enemies of God, would not for conscience sake yeeld to this truth, and subscribe with heart and hand vnto it, yet at least for the profit of it, and the excellency aboue their beastly dotage, about the mortality of the soule, they should embrace it, and cleaue vnto it. For it is surer and safer to beleeue as the Church holdeth. For if this opinion be true, that the soule is immortall, [c] whosoeuer beleeueth it not in heart, and confesseth it not with the mouth, shall suffer eternall punishment and beare his due condemnation. If it shoulde not be true (which we speake onely by supposition, the Doctrine being most certaine) there is no daunger after death, to haue holden the immortality of the soule in the time of our life; forasmuch as if the soule do not remaine, it cannot bee reproued of error, nor punnished for sinne. Againe, it is most honest and honourable, to holde the dignity of our soule receiued of God, and so to thinke reuerently and religiously of it, resembling it to God and the Angels, not to debase and disgrace it, making it like the beasts, and vnreasonable creatures.

b Math. 22, 32 Exod. 3, 6.

c It is more safely and lesse danger to beleeue the soule to be immortall then mortall.

Lastly, it is better to beleeue the soules eternity, as fitter to stirre vs vp to liue soberly, righteously, and godlily in this present world, and to denie vngodlines & worldly lusts, to mind heauenly thinges that we may be holy as our heauenly Father is holy. For if we beleeue our selues to be immortall, [d] we will haue a greater care of vertue, a greater respect to the rewarde, a greater conscience of Religion, a greater feare of sinne, and of the punishment due to sinne. So then, as there is greater verity, so there is more safety and security to hold the immortality of the soule, against the erroneous opinions of all Hæretiques, that haue desperately and damnably denyed the same to

d Math 16, 26

the

the decay of piety, honour of God, and to the vtter confusion of their owne soules.

Secondly, seeing the soule is a spirituall substance, and seperable from the body; acknowledge from hence a great difference betweene the soule of man, and the soule of a beast. Euery beast and liuing creature hath a kind of soule, which perisheth with the body, so that hee which killeth the body of a Beast, destroyeth also the soul which ariseth from the mixture and temperature of the Elements. But man was made e after the Image of God, according to his likenesse, f to resemble him, especially in his soule, which is of an heauenly Nature, albeit not of the substaunce of God. This difference and distinction *Moses* teacheth and obserueth. *But the flesh with the life thereof, g I meane with the blood thereof shall ye not eate: who so sheddeth mans blood, y man shal his blood be shed for in the Image of God hath he made man.* Where he maketh an opposition betweene man and beast, and betweene the soule of man and beast. Man was made in his soule to resemble his Maker and Creator, but the soule of a Beast is in his blood. And therefore God charging his people to abstaine from eating of blood, euen of cleane beastes, vseth these two reasons. h First, because their blood is the seate of their soule: Secondly, God had comuanded it to bee vsed in attonements for sinne, as a type and figure of the blood of Christ. The soule of man is a substance, the soule of a beast is an accident, whose being is alwayes to be in another. The soule of man is a spirit, the soule of a Beast is a quality arising of the matter of the bodie, vanishing also with the body, and having no being at all out of the bodie.

Vse. 2.

e Gen. 1. 26.

f Eph. 4. 24.

g Gen. 9. 4, 6

h Leuit. 17, 11, 14.

Vse. 3.

Thirdly, seeing the soul perisheth not by death, see heere a difference between the soule & the body of a man. For, as this truth teacheth a distinction between the soule of a man, & the soul of a beast, so it maketh a diuision between one part of man, & the other. Mã consisteth of two parts, of the body which is visible, and of the soule which is in-

uisible. The body dyeth, and is laide in the graue, for as it was taken out of the earth, so it returneth to the earth againe. But the soule, as we haue proued by diuers scriptures, and confirmed by strong reasons, neuer dyeth or decayeth. Therfore, albeit we be taught in the Articles of our faith, to beleeue the resurrection of the body, yet we are neuer taught to beleeue the resurrection of the soule. For a rising vp, presupposeth first a falling downe. The soule falleth not into the lawes of death, nor goeth down into the house of the graue. This difference the Wise man teacheth. *Dust returneth vnto the earth as it was, & the spirit returneth to God that gaue it.* The dwelling place of the bodye is the earth; the habitation of the soule is with GOD. The soule neyther dyeth, nor decayeth, nor sleepeth, nor riseth againe, but is a spirituall substaunce and inuisible, hauing neither flesh nor bones, liuing and abiding for euer, as well out of the tabernacle of the body, as in the same. But the body, is an earthly and visible substance, consisting of sencible partes, neuer liuing nor breathing without the soule. Wherefore, these abide together as two the neareſt and dearest friends, reioysing together, sorrowing together, and alike affectioned one toward another; yet the day of seperation commeth, and will come, when a departure must bee made of these two that cannot alway continue together; the body must returne to the earth, the soule must be carried to God, the eternall iudge, who immediatly will passe the sentence of life or death vpon the same.

Eccl. 12. 7.

Vse. 4.

Fourthly, seeing the soule is not corrupted, but remaineth for euer, we must be carefull to liue a godly and vpright life, that when we shall go the way of all flesh, our soules may be receiued vp into the heauenly habitations, and be carried by the Angels into the glorious presence of God. There is no man if hee be to stand before Princes, and to come into the presence of great men, but prepareth & maketh himselfe ready for that purpose. When *Ioseph* was to appeare before *Pharaoh*, albeit he were cal-

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led hastily, and brought suddainly before him, [k] yet hee shaued his head, and chaunged his raiment. How then ought our care to bee encreased, and how ought wee to worke out our saluation with feare and trembling, seeing the day of account commeth, and seeing we must all appeare before the iudgement seate of Christ, to receiue the thinges which are done in this body, whether they bee good or euill, so soone as the soule and body are seperated. Let vs remember our Creator in the [l] dayes of our youth: let our conuersation while we liue vpon the earth, be lifted vp to the Heauens. Let vs mortifie the lusts of the flesh, and not walke in the wayes of our owne harts, assuring our selues, that for all such things God will bring vs vnto iudgement. Therfore, the Apostle *Peter* speaketh of the dissolution of the worlde, the passing away of the Heauens, the melting of the Elements, the burning of the earth, and the destruction of the vngodly, draweth from these wordes this exhortation, [m] *Seeing therefore all these things must be dissolued, what manner of persons ought ye to bee in holy conuersation and godlines, looking for, & hasting vnto the cõming of that day of God.* Let vs set this day before our eyes, whatsoeuer wee do, and then we shall not sinne for euer. Let vs arraigne our selues at his barre, and thereby prouoke one another, and be prouoked our selues to our duties: [n] *For if we would iudge our selues, wee should not be iudged of the Lord.* Let vs be carefull to lay a good foundation of saluation, & neuer giue ouer, vntill we haue Christ dwelling in our hearts by Faith, and receiue the spirit of adoption to cry in our hearts *Abba* Father. For if wee depart out of this life without faith in Christ, and without hope of saluation, it had beene better for vs that we had neuer beene borne, [o] as Christ speaketh of *Iudas* the Sonne of perdition. For what will it profit vs to winne the whole world, and then loose our owne soules? To liue in pleasure, and to haue all that our hart can wish or desire for a season, and afterward to bee tormented in Hell fire for euer?

[k] Gen. 41, 14.

[l] Eccl. 12, 1.

[m] 2 Pet. 3, 11, 12.

[n] 1 Cor. 11.

[o] Math 26, 24.

Fiftly,

Vse. 5.

Fiftly, seeing the soule dyeth not when the body dyeth, neither is destroyed, when the body is destroyed; this Doctrine is a great and exceeding comfort to the children of God, to know, that after this short, this weak, this feeble, this fraile life, our soules shall returne to the Lord, and be lifted vp to the kingdome of heauen. Let vs therefore prepare our selues for death, that we may be fit vessels for eternall life, and commend our soules into the hands of God at our departure. This was it which the Apostle practised, p *I desire to be dissolued, and to be with Christ, which is best of all: for Christ is to mee, both in life and death aduantage.* And in another place, q *We know that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens: for therefore wee sigh, desiring to bee cloathed with our house which is from heauen, because that if we be cloathed, we shall not be found naked.* The greatest afflictions that can befall vs heere, are nothing in respect of the blessed reward of immortality, r as the same Apostle teacheth. *I count that the afflictions of this present time are not worthy of the glory which shal be shewed vnto vs.* Let vs not feare the enemies of the Church: they may seperate the soule from the body, but they can neuer seperate the soule from God. They may kill the body, but they cannot kill the soule. They may take from vs a little momentary pleasure of this life, but they cannot keepe vs from the presence of God, at whose right hand stand pleasures for euermore. This is that which Christ teacheth his Disciples, *Math.* 10. *Feare ye not them that kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hel, I say vnto you feare him.* Nay, they haue no power ouer the body further then God permitteth them, as Christ answered to *Pylate*, glorying in his Authority, and saying; *Knowest thou not that I haue power to crucifie thee, & to loose thee,* t *Thou couldst haue no power at all against mee, except it were giuen thee from aboue, therefore he that deliuered me vnto thee hath the greater sinne.* So then, let vs not feare their feare, whose

p Phil. 1, 23.

q 2 Cor. 4, 18. and 5. 1, 2.

r Rom. 8, 18.

s Math. 10, 28.

t Iohn, 19, 11.

power

power is limited and restrained: death with one stroake shall set vs at liberty, and free vs from the yoke of all oppression, to our vnspeakeable and endlesse comfort. Contrary-wise, this is a dolefull and wofull Doctrine to the wicked and vngodly, who liue heere after their owne lusts, and follow their pleasures, delighting in vanity, & forgetting God, to consider the perpetuity & immortality of their soules, and that they must giue a straight account of all their wayes and workes. This must needs be a Doctrine of feare and terror vnto them, able to breake their stony hearts, and astonish their inward sences, and dash them vpon the rockes of hopelesse and helplesse desperation. What can be more heauy newes to a seruant that hath wasted and consumed his Maisters mony with riotous liuing, then to heare of a day of reckoning & account to be giuen of his Stewardship? So is it with al the vngodly, they feare nothing more then their appearing before the heauenly Iudge to be tryed according to their workes. Oh, it were well with them, if their soules were mortall, that they might sleepe in the dust, and lie in the graue for euer, to be buried with their bodies, neuer to be raised againe! Oh, their case were happy, and thrice happy should they bee, if they might neuer come to Iudgement, or had beene borne as Toades and Serpents, or Wormes of the earth, that liuing their life, they might also dye their death! But it shall not bee so with them, their case shall not bee so well: the end of this life bringeth them into eternall torments, and when they haue tasted the first death, the second death shall take hold on them. Then they shal pronounce a thousand woes against themselues: then they shall wish they had neuer beene borne. Then they shall [u] *Weepe and howle without recouery: then they shall gnash with their teeth, and gnaw their tongues for anger:* [x] *Then they shall desire the Mountaines to fall vpon them, and the hils to couer them from the presence of him that sitteth vpon the Throne, and from the wrath of the Lamb: because the great day of his wrath is come, and who can stande?* For, as they

[u] Matth. 22, 13.

[x] Reuel. 6, 16. Luke. 23, 30.

are

are happy that dye in the Lord, being ioyned to him, and freed from al sorrowes: so they are wretched and a thousand times miserable, that depart hence out of Gods fauour, and haue the sinnes of their youth and age accompanying them: to whom he will say, y *Depart from me, ye cursed, into euerlasting fire, which is prepared for the Deuill and his Angels.* We see how the consideration of the Sessions or Assises striketh a terror into the heart and conscience of the guilty Malefactor: how much more shall the solemne day of the Lords last iudgement amaze and astonish the Reprobate, who haue drawne sinne to them, as with Cart-ropes, and haue cloathed themselues with shame, as with a Robe, this will be a day of blacknesse & of darknesse, a day of clouds and obscurity, a day of horror and confusion to them that dwel vpon the face of the earth, when God shall come to iudge without respect of persons. For what rest or comfort can the malefactor take when he is alwayes in expectation of the comming & approach of the Iudge? Whereas the godly haue peace of conscience, and shall lift vp their heads, because their redeemer, and their redemption draweth neere. So then, as *Balaam* wished, that he might die the death of the righteous, and his last end might be like his: so let vs al craue and desire of God, that wee may not die the death of the vnrighteous, nor our last end be like his.

y Math. 25, 41.

Vse. 6. Lastly, seeing the soule is an immortall spirite, not dying as the body doth: let vs care for it more then for the body, and bestowe more labour and paines in adorning and garnishing of it. For what is the body, and what is this mortall life, but a short breath and a little blast? Stop his mouth, and hold his Nostrils but a while, what is hee but a dead carkasse? But the soule, albeit it haue time of beginning, yet shall neuer die, or cease to be, but remaineth eternall without an ending, and shall neuer bee extinguished. It standeth vs thereuppon, in regard of the Diuine nature of the soule, and the excellency thereof aboue the body, to imploy more time, and to bestow more

paines

paines in beautifying the soule with heauenly graces, the trimming & attiring the body with outward Ornaments. For as the body hath his garnishings, so hath the soule likewise her proper deckings. And yet (alas) if we should enter into a suruey and examination of the deeds of men, & marke what their behauiour is concerning their soules, and compare it with the care they haue of these vile bodies, and rotten carkasses, we shall quickly perceiue and discerne, that the prouision of the one destroyeth & swalloweth vp the preparation for the other. We see howe men toile and moile all their life long, rising earely, watching long and late, faring hardly, labouring continually, and sweatiug exceedingly, to prouide for the bodie, and for the belly, the things of this life, that must fade & perish, z according as the Apostle saith. *Meats are ordained for the belly, and the belly for the meats, but God shall destroy both it and them.* But the soule lyeth vnprouided and vnregarded of the greatest number, they passe not greatly whether it sinke or swimme, whether it starue or prosper, whether it go to hell or to heauen. If a man or Woman haue a small spot in their garment, or a blemish in theyr face, wee see how carefull they are to correct and amend it: but if their soules lye full of sores and corruption, full of Boyles and Blisters, full of wounds and greeuous swellings, they neuer regard it, they haue no feeling of it, they are neuer grieued at it, or troubled with it. Marke the practise and common behauiour of most persons, on the Lords day, which is the Market day of the soule: do they not bestow greater time, and moe houres in the day, in trimming of the body, and prouiding for the belly, then in the exercises of Religion? Which ouer-much care of the body argueth a carelesnesse for the soule. Doeth not this bewray our contempt of the foode of our soules, and a lamentable loathing of the Heauenly Manna of the word of God, following after our worldly profittes, and running madde after our vaine pleasures? And yet these men, if they were asked, are not ashamed to say, they take

z 1 Cor. 6, 13.

take more care for their ſoules, then for their bodies. We ſee howe farre men will trauaile, and what tedious iourneyes they will take to encreaſe their wealth: and if a little Famine pinch and hunger-bite them, they will compaſſe Sea and Land, and wander farre and neere to ſerue the body, and fill the belly. If the care for the nouriſhment of thy ſoule were anſwerable to this diligence, thou wouldſt not doubt for the euerlaſting good of thy ſoule, to take at leaſt as great paines to prouide for the food of thy ſoule that endureth to eternall life. For [a] *what ſhall it profit a man, if he winne the whole world, and then looſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule? First, therefore ſeeke* [b] *the kingdome of God and his righteouſnes, and all other things ſhalbe miniſtred vnto vs.*

a Math. 16, 26.

b Math. 6, 33.

Verſe 11 [*Then Balak ſaid vnto Balaam: What haſt thou done vntome? I tooke thee to curſe mine enemies, and beholde thou haſt bleſſed them altogether.*] Hitherto we haue ſpoken of the Propheſie, which God conſtrained the falſe Prophet to vtter: now let vs ſee the effect thereof. We cannot be ignoraunt that the purpoſe both of *Balak* and *Balaam* was malicious and full of crueltie: they looked for a glorious ſucceſſe and euent of their labours, but all their practiſes are defeated and diſappointed. *Balak* hoped through *Balaam* to preuaile againſt *Iſrael*, hee comforted himſelfe in this Wizard, he carried him vp to an high Mountaine to ſee them, he ſaide before of him (as wee heard in the former Chapter) [c] *I know, that hee whom thou bleſſeſt, is bleſſed: and he that thou curſeſt, ſhalbe curſed*: yet this hope is builte vppon the ſand, or ſtandeth in the ayre, and faileth him that truſteth in it. From hence wee learne, [d] that the expectation, hope, and confidence of the wicked come to nothing in the end. Albeit, they comfort themſelues in euil, and promiſe to themſelues an happy end, yet the yſſue is vaine, and the ſnare is broken. *Eſau* in the propheneſſe of his heart hauing ſold his byrth-right, promiſeth to himſelfe a Golden day, to recouer againe both bleſſing and birth-right, and therefore thought in his mind,

c Numb. 22, 3.

d *Doct. 7.* The hope of the wicked is vaine.

and

and vttered with his mouth, c *The dayes of Mourning for my Father will come shortly, then will I slay my Brother Iacob.* But notwithstanding this Diuelish drift and purpose of his, the blessing tooke place, and this Hypocrite was displaced & disappointed. The *Canaanites* comforted themselues in *Sisera*, and promised themselues victory ouer the Israelites, the Mother of *Sisera* looked out of a Window, and cryed through the latteſſr, f *Why is his Chariot so long a comming? why tarrie the wheeles of his Chariot? they haue gotten and diuided the spoile, euery man hath a Maide or two*: Sisera *hath a prey of diuers coloured garments, a prey of sundry colours made of Needle worke for the chiefe of the spoile.* See how the enemies of the Church glory, & oftentimes triumph before the victory, and putting on their Armour, boast as if they were putting it off. This we see in *Rabshakeh* railing against the people of God, and boasting in his owne strength. Let not thy God deceiue thee in whome thou trusteſt, saying; g *Ierusalem shall not be deliuered into the hand of the King of Assur.* Heereunto commeth the saying of the Prophet *Hosea*, h *Ephraim is fedde with the winde, and followeth after the East winde, he encreaseth daily lies and destruction.* Thus they flattered themselues with vaine confidence, and rested vppon deceitfull hope. Thus likewise the Prophet bringeth in the enemies of Christ, and of the Church conspiring against God, and encouraging one another in wickednesse, i *Let vs breake their bands, and cast their cords from vs: but he that dwelleth in the heauen shall laugh, the Lord shall haue them in derision and breake them in pieces like a Potters vessell.* So then, when the wicked say, peace, peace, vnto themselues, and thinke themselues sure of their purposes, they shall faile in the mid-way, and suddainly come to destruction, verifying the saying of *Salomon*, k *The hope of the vniust shall perish.*

The reasons are, first because as they set themselues against the church, so God setteth himselfe against them. Can we then marueil that they are confounded and consumed, against whō God opposeth himself? they are the enimies of

c Gen. 27, 41.

f Iudg. 5, 28, 29, 30.

g 2 Kin. 19, 11

h Hosea. 12, 1.

i Psal. 2, 3, 4.

k Pro. 11, 7.

Reason. 1.

of God, and God professeth himselfe their enemy. Who euer arose against him, and prospered? Who euer fought against him, and preuailed? They shall consume as the fat of Lambes before the fire, and melt as the wax against the Sun. This hath beene the faith and assurance of the Church of God in all their dangers that haue threatned and assailed them; namely, that God would take their cause into his handes, and reuenge the wrong done vnto them. Therefore when the enemies tooke crafty counsell against them, and consulted cruell thinges to compasse their destruction, saying; [l] *Come let vs cut them off from being a Nation, & let the name of Israel be no more in remembrance, and let vs take for our possession the habitation of God:* they praied to God to confound their enterprizes, to fill their faces with shame, to make them affraide with his Iudgements, to turne them vpside downe as a wheele, to persecute them with his tempest, that they might be as stubble before the wind, as the fire burneth the forrest, and as the flame setteth the Mountaines on fire.

l Psal. 83, 4.

Reason. 2. Secondly, they trust in lying words that cannot profit, and consequently they cannot prosper, because no man by his owne strength, or the power of his own hand can bring any thing to passe. God scattereth the deuises of the crafty, and taketh the wise in their craftinesse: so that man cannot by his care and confidence attain to the fruite of his desire, [m] *For God bloweth vpon it, and it commeth to nothing.* If then, God proclaime open warre against his enemies, & his enemies can effect nothing by their great strength; no maruaile if the confidence and confederacie of the wicked be frustrated by the Iustice of God.

m Hagg. 1, 9.

Vse. 1. The Vses of this Doctrine remaine to be considered & handled. First, marke heereby the vnhappy estate of those that haue only eies of flesh, to rest vpon the things which they see. Nothing shall bee able to helpe them, wofull therefore is their condition. This the Prophet teacheth, *Ier.* 17. Thus saith the Lord, [n] *Cursed bee the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart*

n Ier. 17, 5, 7.

from

from the Lord: but blessed is the man that trusteth in the Lorde, and whose hope the Lorde is. So then, all they that make not God their Lord, are vnhappy. If the vngodly did consider these things, that they setting vp their rest vpon vaine things, and putting their confidence in a broken Reede, cannot prosper: it would be a notable meanes to bridle their vanity, and to suppresse their folly. If we should see a man naked and vnarmed to go into the field against his enemies, and perswade himselfe with a blast or bull-rush to thrust them through, and throw them downe on euery side, and make no doubt to get the victory: wee would think him sottish, and pitty his folly; we would wish him to keepe a good dyet, and keepe himselfe and his heade warme, fearing the man were breeding mad. But thus it is with all the enemies of God and his people, that raise great hope by their owne deuises, and imagine great matters by their owne Counsels, they are as distracted & distempered men, they are in a miserable and wofull condition, leaning vpon a Bulrush, and setling their trust and rest vpon a rotten Reede. They builde vp the Tower of confusion, God will come downe against them, and diuide their tongues, ° as hee did at *Babel*. Wofull therefore and wretched is the case of all those, whose confidence raised vp to high attempts, falleth on the ground: they trust in an arme of flesh, and are deceiued, for God laugheth them and their inuentions to scorne. They attaine not to the end of their desires, but are disappointed, and so their hope perisheth: and this is chiefely in death, when they shall remaine in misery for euer.

° Gen. 11.8.

Vse. 2. Secondly, seeing the hope of all the vngodly is in the end frustrate, notwithstanding their endeuours: let vs not relye vpon such vaine things, nor rest vpon deceitfull vanity, nor waite vpon lying dreames & deuises of men: for then all our expectation shall deceiue vs. What man is there in his right wits, that would in danger leane on the Spiders web, and yet thinke to be deliuered? Who would trust to a broken staffe? who would lay his strength

vpon

vpon a weak reed? This is it that *Bildad* one of *Iobs* three friends vttereth, *Chap.* 8. where he teacheth, [p] *That the reioycing of the wicked is short, and the ioy of Hypocrites is but a moment: though his excellency mount vp to the heauens, and his head reach vnto the cloudes, yet he shal perish for euer like the dung, and they which haue seene him shal say, where is he? His confidence also shal be cut off, and his trust shall be as the house of a Spider: therefore it can minister no comfort to such as catch hold vpon it.* Heerunto come sundry exhortations of the Prophet in the Psalmes, [q] *In God is my saluation and my glory: the rocke of my strength. In God is my trust: the children of men are in vanity, yea lighter then vanity, being laide in the ballance. Trust not in oppression, nor in Robbery, be not vaine: if riches encrease, set not your heart thereon. Some trust in Chariots, and some in horses, but wee will remember the name of the Lord our God, they are brought downe and fallen, but we are risen and stand vpright.* If wee rest vpon God, we haue a sure staffe that shal neuer faile: we build vpon that hope that shall neuer make ashamed. *They that trust in the Lord shal be as Mount-Syon, which cannot bee remoued, but remaineth for euer.*

[p] Iob. 8, 14. and 20, 5, 6.

[q] Psal. 62, 10, and 20, 7, and 125, 1.

Vse 3. Lastly, seeing the glory of our enemies shall end in shame, and their vaine reioysing be buried in confusion: let vs all take comfort, and cheere vp our selues, and one another, when wee see the enemies of the Church, plot and conspire against the Church. Albeit they lay their heads together, and be busie to stoppe the course of the Gospell, yet this is our hope, that their hope is but on the Spiders web, the gates of Hell shall neuer be able to preuaile against the Church, and themselues shal worke out their owne destruction. Thus doth the [r] Prophet comfort himselfe. *Wherefore should I feare in the euill dayes, when iniquitie shall compasse mee about as at mine heeles? They trust in their goods, and boast themselues in the multitude of their riches: yet a man can by no meanes redeeme his Brother, hee cannot giue his ransome to God. He that resteth on God, resteth vpon a sure rocke, the heauen shal fal, and the earth shal moue out of his place, before they that trust in him shal be confounded.* Let this stay our faith,

[r] Psal. 49, 5, 6, 7.

faith, and comfort our hope, when wee ſee mighty plottings, ſubtill proceedings, deepe deuiſes and conſpiracies of the wicked. For why ſhould we feare, ſeeing they wait on lying vanities, and forſake their owne mercy. See this in the example of *Pharaoh*, of *Hamman*, of *Sanehorib*, of *Herod*, and ſundry others. If other Enemies in our dayes follow their deedes, let them alſo heare their endes. And for this purpoſe the Prophet ſpeaketh vnto them, [f] *Gather together on heapes, ô ye people, and yee ſhall be broken in pieces: and hearken all ye of far Countries: gird your ſelues, and ye ſhall be broken in pieces: gird your ſelues, and ye ſhall be broken in pieces: Take councell together, yet it ſhall be brought to nought: pronounce a decree, yet ſhall it not ſtand, for God is with vs.* Thus the enemies ſhalbe cõfounded: thus their counſels ſhall be ouerturned, ſo that we neede not to feare them, or their deuiſes. They are like a Reede of *Ægypt*, which if one leane on it, will breake in pieces, and run into his hand, to his great hurt.

[f] Eſa. 8,9,10.

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13 *And* Balak *ſaid vnto him, Come I pray thee with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.*

14 *And he brought him into the fielde of the Watchmen to the top of Piſgah, and built ſeauen Alters, and offered a Bullock and a Ramme on euery Altar.*

15 *After, he ſaide vnto* Balak, *ſtand here by thy burnt offering, and I will meete the Lord yonder.*

16 *And the Lord met* Balaam, *and put an anſwere in his mouth, and ſaid, Go againe vnto* Balak, *and ſay thus:*

17 *And when he came to him, behold he ſtood by his burnt offering, and the Princes of Moab with him: ſo* Balak *ſaide vnto him, what hath the Lord ſaid?*

HItherto wee haue ſpoken of the former part of the Chapter, which is the firſt attempt and the firſt pro-

phesie. Now we come to the second attempt and practise which *Balaam* maketh, to hart and bewitch the people of God, when he seeth his first succedeth not according to his purpose and desire. Wherein consider three things. First, their preparation for a new proiect. Secondly, the second Prophecy. Thirdly, the issue and effect thereof, together with a fresh purpose to make another attempt, and a newe encounter. Touching the preparation, after that *Balaam* had shewed the true cause of his blessing of Israell, and had declared that he was ready for his part to haue wrought his skill vppon them, that they might languish and pine away, and had therefore prepared Altars, Sacrifices, and Enchantments, but the Lord put a blessing in his mouth, which hee was compelled to vtter and pronounce against his will, [t] according to the saying of the Wise Man, *Prouerbs* 16. *The preparations of the hart are in man, but the answere of the tongue is of the Lord:* After this answere, I say, *Balak* leadeth him to another place, and chuseth such a standing for him, that hee should no more see the whole hoast of Israell, but onely the vtmost part of them, supposing that the change of place would worke an alteration of his purpose. For hee thought that *Balaam* was dashed and daunted in his intent, by beholding the great multitude and comely order of Gods people: so that the superstitious King thought, that the reason of not cursing the people, proceeded from weakenesse, and want of courage, not from the vanity of his Enchantments. As if hee should haue saide; It may bee thou fainteſt and feareſt the people being many (as also I both fear them for their multitude, and hate them for their strength,) and therefore dareſt doe nothing against them: thou seest all of them, and therefore thy heart fayleth thee. But come with me, I will bring thee to such a place, where thou shalt take a view onely of the rereward of them: So then, be of good courage and fear nothing, I know thou hast skill enough, and therefore that which thou couldest not do out of the other place, performe thou readily and resolutely out of this

[t] Pro. 16, 1.

this place. And for this purpoſe he brought him into the fielde of Watch-men, where the Centinell was ſet, and where the Spies lay to marke the marching and approching of the Enemy; and guideth him to the top of a certaine Hill, where againe ſeauen Altars are builded, and ſeauen ſacrifices are offered.

After this, *Balaam* commaunded the King to ſtand by the burnt-offeringes, and himſelfe, to pleaſe his humour, goeth to ſee if hee can haue any better ſucceſſe then hee hath had hitherto, in raiſing vp the God of the *Hebrewes*. For to coulour his Sorcery, he betooke himſelfe to a ſolitary place, not to aske counſell of God (as the true Prophets of God vſed to doe) but to performe his intended Coniuration, and to raiſe a great expectation of his Art, as appeareth in the Chapter following. Now whilſt hee goeth about his deuilliſh Magicke, GOD met him, and without ſpeaking moe wordes vnto him, he put another prophecy into his mouth, which returning backe to *Balak*, he commanded him to vtter. Not that God was compelled and enforced by his enchantments to appeare vnto him, or had any reſpect at all to his Witchcraft, for he was vnworthy that God ſhould vouchſafe him a word: but it was in regard of his owne people Iſraell, [u] that theyr Enemies might knowe they were a bleſſed people, and witneſſe againſt their wils, that they were vnder the power and protection of GOD, the pooreſt and loweſt member whereof, God more reſpecteth then a thouſand *Balaams*. This was the cauſe why God ſuffered him not to goe forward in his Sorcery, or to raiſe vp the Deuill to delude and deceiue him, [x] as *Saule* was deluded by the likeneſſe of *Samuell*. Albeit therefore this cauſeleſſe curſe could not haue ſucceeded, if hee had proceeded: yet this curſe made moſt for the manifeſtation of Gods glory, and the good of his people.

[u] Deut. 32, 31.

[x] 1 Sam. 28, 14

Verſe 13. [*Come I pray thee with mee vnto another place, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all.*] Heere we haue another preparation of a curſſed

plot or proiect. They chãge the place, but not their mind. The former attempt was daſhed and ouerthrowne: yet here we ſee the net is ſpread againe, and the ſnare laid, ſo vnſatiable is their malice againſt the Church of God. We ſee then how he carrieth him to another place, to begin a new practiſe the former fruſtrate. From hence we learne, [x] that the wicked leaue no means vnattempted ſtil to ſeek the Churches ouerthrow. Although they bee oftentimes croſſed in their purpoſes, and finde hard ſucceſſe in their intended wickedneſſe, yet they neuer reſt nor giue ouer, like deſperate enemies that will neuer be quiet, whether they be Conquerours or conquered, [z] as once *Annibal* ſaid of *Marcellus*. This is it which the Prophet *Eſay* declareth, [a] *It ſhall be like as an hungry Man dreameth, and behold he eateth, and when he awaketh, his ſoule is empty: or like as the thirſty Man dreameth, and loe he is drinking, and when he awaketh, behold he is faint, and his ſoule longeth, ſo ſhall the multitude of all Nations be that fight againſt mount Sion.* Where he ſheweth, that it is no maruaile if the *Chaldeans* thunder againſt the *Iewes*, and ſuddainly ſweepe them away, as whirle-winde carrieth away the chaffe, ſeeing their rage againſt them is vnſatiable, being compared to hungry men, that dreame they are eating, and are not ſatisfied: to thirſty men, that think they are drinking, & when they awake, their thirſt is not quenched: ſo the enemies do hunger & thirſt moſt earneſtly, ſo that nothing can content them, but the ſubuerſion of the Church. This endleſſe and reſtleſſe fury we ſee in all ages of the Church. The *Aramites* were [b] ſubdued by Iſrael, & had receiued a notable foile in open field: but will they giue ouer and deſiſt? No, they perſiſt & proceed, they repaire their forces, and will not giue ouer. This appeareth in *Caine* toward *Abel*; in *Saul* toward *Dauid*; in the *Scribes* & *Phariſies* toward Chriſt; in *Haman* and his ſons toward *Iſrael*, in the chiefe Priests toward *Paul*. Albeit they be ouermaſtered, their councels deteſted, their purpoſes defeated, & themſelues be diſappointed, that they may ſee how they fight, not againſt men, but againſt god, yet their diligence is vnweariable, and their rage vnſpeakable.

[x] *Doct.* 8. Enimies leaue no means vnattempted ſtil to plot the churches ouerthrow

[z] *Plut. in vit. Annib.*

[a] Eſai. 29, 8.

[b] 1 King. 20. 23.

This truth wil further appeare vnto vs by ſundry Reaſons drawne from the perſon of God, and from the conditions of the enemies of the Church. God ſeeth the wickedneſſe of their hearts, and heareth the groanes and afflictions of his elect, yet he ſuffereth the vngodly to whet their tongues, and ſharpen their ſwords againſt them, to the end he may gaine glory to his great name in the confuſion and deſtruction of them. *Pharaoh* contriued ſundry plots, and fetching deuiſes to ſubuert the Church in Egypt, [c] ſome ſecret, ſome open. He commanded the midwiues to ſtifle and ſtrangle the young Infants comming out of their Mothers wombe, which are the ſpawne and fry of Religion, and the hope of the ſucceeding Church. When this diuelliſh deuiſe was diſcouered and diſapointed, becauſe the Mid-wiues feared God, and did not as the King charged them, but preſerued aliue the men children, Then he attempteth another way, commaunding by publique Edict to drowne and deſtroy their children, and afterward vexeth them by making Brickes, and carrying burdens. Thus he proceedeth from one euill to another, God ſetteth him vp as a marke, and appointed him to ſhew his power in him, and to declare his name throughout all the world. Thus God draweth good out of euill, and manifeſteth his owne glory in confounding the malice of miſchieuous enemies. Reaſon. 1.

[c] Exod. 1, 17. and 9. 16. Rom. 9, 17.

Secondly, the enemies of the Church run on in malicious courſes to vndetermine the good eſtate of the church, becauſe they are led by the ſpirit of the deuill, as his vaſſals and ſlaues to do his will. Why did *Caine* burſt with enuy againſt his Brother, hanging downe his head, and drawing his weapon? becauſe he was led by that euil one, the Prince and God of the vngodly, [d] who blindeth their minds, worketh in their hearts, and holdeth them in full power and poſſeſſion. The greateſt deuouring Beaſts of the wilderneſſe [e] alwayes keepe their courſes and recourſes, either wearineſſe conſtraineth them to ceaſe, or the light of the Sun affrighteth them, whereby Reaſon. 2.

[d] 2 Cor. 4, 4.

[e] Pſal. 104, 21, 22, 23.

the silly prey getteth some respite and refreshing. f *But Satan the Prince of this world is neuer at rest, hee is euer greedie, and neuer weary, alwaye plotting, practising, catching, destroying, and deuouring.* The light of the day, and darkenesse of the night are both alike to him, g *Who compasseth the whole earth, and walketh in it too and fro,* h *like a ramping and roaring Lyon, seeking whom he may surprize and subuert.* The ende of one tentation is the beginning of another. He will neuer make peace with vs, vnlesse wee deliuer our soules vnto him in hostage. *Nahash* the *Ammonite* is noted of extreme cruelty, that would no otherwise make a couenant with the men of *Iabesh Gilead,* but on this condition, that hee might thrust out al their right eyes, and bring that shame vpon all Israell. 1. *Sam.* 11. But Satan, as he is more mighty, so is he more malicious, he will haue, both eyes and hands, he requireth both head and heart, hee will haue possession both of soule and body. And therfore no maruaile if the sons of *Beliat* be stamped with his Image, and resemble him in an vnweariable desire of mischief, plotting and performing day and night one mischieuous attempt or other against the children of God.

f 1. Iob. 1, 7.
g 1. Pet. 5, 8.

Vse 1. Let vs now carefully apply this Doctrine to our Vses. First, consider from hence the cause of the confusion of the enemies of the Gospell, and of the godly. They deuise crafty counsels and conspiracies against the faithfull, but withall, they worke out their owne death and destruction, and ouerthrow themselues in their malice and mischiefe. For of all such the Prophet saith, i *He hath made a pit, and digged it for another, and is fallen himselfe into the pit that he made: his mischiefe shall returne vpon his owne head, and his cruelty shall fall vpon his owne pate.* The hatred of the vngodly goeth before, and the iudgement of God followeth immediately after, who hath prepared him deadly Weapons, and will ordaine his Arrowes for them that persecute his Seruants. This the Prophet pronounceth k against the enemies of the Church. *Gather together in heapes, and ye shall be broken in pieces: gird your selues, and ye*

i Psal. 7, 15, 16.

k Esai. 8, 9, 10.

shal

shal be broken in pieces: take counsell together, yet it shalbe brought to nought; pronounce a Decree, yet it shal not stand, for God is with vs. Behold the horrible downfall of *Haman* an Arch-enemy of the people of God raised vp to the highest degree of honour and dignity, [l] who thought it too little to lay handes on *Mordecai* alone, but sought to destroy all the *Iewes* that were throughout the whole kingdome: he fell into the lowest step of shame and reproach, and was hanged on the Tree that he had prepared for *Mordecai*. The aduancement of the wicked is but for a moment, & their destruction commeth suddainly, according to the saying of the Prophet, [m] *I haue seene the wicked strong, and spreading himselfe like a greene Bay-tree; yet he passed away, and lo he was gone, and I sought him but he could not be found.* This truth [n] *Zophar* liuely expresseth. *Iob.* 20. *Knowest thou not this of old? And since God placed man vpon the earth? That the reioycing of the wicked is short, and that the ioy of Hypocrites is but a moment? Though his excellencie mount vp to the heauen, and his head reach vnto the clouds, yet shal he perish for euer like his dung, and they which haue seene him shal say, Where is he?* This also doth the Prophet *Dauid* directly acknowledge, [o] teaching, that *God dasheth out their teeth in their mouth, and breaketh the iawes of the young Lyons, so that they melt like the Waters, consume like a snaile, and perish like the vntimely fruite of a woman, that hath not seene the Sunne: the righteous shall reioyce when hee seeth the vengeance, and men shall say: Verily there is fruite for the righteous; doubtlesse there is a God that iudgeth in the earth.* Thus wee see, that the malice of the wicked turneth to their owne calamity and confusion, so that when they haue raked & ransacked all the corners of their hart to contriue meanes to ouerthrow the Church, they shall finde by wofull experience that God hath many moe meanes and waies, to turne their owne deuises, to their owne destruction.

[l] Ester. 7, 9, 10

[m] Psal. 37, 35, 36.

[n] Iob, 20, 4, 5.

[o] Psal. 58, 6, 7, 11.

Vse. 2. Secondly, seeing the wicked will neuer shrinke backe, nor surcease from assaulting the Saints of God, see heere by Gods almighty power, and aboundant kindnesse in saiuing and preseruing the Church among so many enemies,

mies, as it were a little Flocke of Sheeep among so many Wolues.

For we may behold apart of his Chastisements vppon his Church, by setting them in a World as in a Wildernesse, and that among the wicked, as it were among so many beasts, whereby their Faith is tried, their obedience manifested, and their patience proued: so we see his marueilous mercy in their deliuerance from them, as out of the Denne of Lyons, in asmuch as we know to our endlesse comfort, that notwithstanding, all the pollicies and practises of the deuilish and damned crew of most spitefull and desperate Enemies, yet God houldeth vppe the heades of his people that they are not drowned, like the Arke that floated in the Waters: p *Howsoeuer the Serpent cast out of his mouth Water after the Woman like a flood, that he might cause her to be carried away of the flood.* Let vs therefore confesse before the Lord his louing kindnesse, and acknowledge surely that saluation is of the Lord, and not of our selues, of his mercy, and not of our owne merit. This the Prophet professeth at large, q *Psalme 124. If the Lord had not been on our side, may Israell now say, if the Lord had not beene on our side, when men rose vp against vs, then hadde they swallowed vs vp quicke, when their wrath was kindled against vs. Then the waters had drowned vs, and the streame had gone ouer our Soule, then had the swelling waters gone ouer our Soule. Praised bee the Lord, which hath not giuen vs as a prey vnto their teeth.*

p Reuel. 12, 15

q Psal. 124, 1. 2, 3.

Vse. 3. Lastly, seeing the vngodly are restlesse and endlesse in their attempts against the Godly, that after the ende of one assault, they addresse themselues to another, and a new; let vs lay vp these thinges in our hearts, and know the Nature of our Enemies, and the greatnesse of our own daunger. Let vs consider the present perill and estate of the Church, and looke for such enemies. Let vs all watch ouer our selues, and waigh our calling and condition: it is not a calling to outward peace and prosperity, neither must we looke here to find carnall ease and delight, but

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when one trouble and tempest is ouer-blowne, and the griefe of one affliction is ended, wee must not then grow careleſſe and ſecure, we muſt not lull our ſelues aſleep in the Cradle of ſenſuality, but in the ende of one affliction, we muſt looke for another to beginne, and alwaies keepe watch and ward, knowing the frailty of our owne fleſh, remembring Satan to be an enemy of our peace and happineſſe, and conſidering our life to be as a continuall warfare ſo long as we tarry in this Tabernacle. If we be compaſſed about with many enemies, and to bee put into the Furnace of affliction, made exceeding hot, let vs ſtill haue comfort and conſolation, God will make the end glorious, [r] and the iſſue happy. This vſe is taught and practiſed by the Prophet *Daniel*, where a viſion of foure beaſtes is ſhewed vnto *Daniel*, and the calamities to come ſucceſſiuely vpon the Church of the *Iewes*, thereby foreſhewed, he apprehendeth this doctrine by Faith, and kept it in his memory, to remaine with him for his comfort and inſtruction for euer.

[r] Dan. 7. 28.

Wherefore, let not vs promiſe reſt to our ſelues after one deliueraunce, the Enemies will gather themſelues together againe: and when wee haue victory ouer one tentation, let vs prepare our ſelues for a new combat, and make ready our Armour for another aſſault. This we ſee in [s] Chriſt, the head of the faithfull. This wee ſee in [t] *Iob* a man that feared God & eſchewed euill, who hauing vanquiſhed Satan in one tentation, he returned eft-ſoons and redoubled his forces vpon him with another. If this practiſe of the deuill were well pondered and throughly conſidered, it would not only preuent and redreſſe much impatiency, but worke much peace and contentment in our harts. For what is the cauſe that wee are ſo impatient vnder the croſſe, murmuring againſt God in our trials and tentations, accounting them heauy and intollerable burthens vnto vs? But becauſe we promiſe to our ſelues peace and pleaſure, in the dates of our Pilgrimage, and wee dreame of an heauen heere vpon earth.

[s] Luke. 4. 13.
[t] Iob. 1. and 2.

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But if we will profit aright in time of affliction, whereby our Faith is tryed, [u] and made much more precious then Gold that perisheth: we must looke continually to be assaulted, if wee would not suddainely bee surprised, and so come as a pray into the Iawes of Sathan.

[u] 1 Pet. 1, 7.

Verse 13. 14. [*Thou shalt not see them all: So he brought him into the fielde of the Watchmen, &c.*] Wee haue heard before how the enterprises of *Balaam* were disponted of God, and so the wisedome of the wise confounded. Now the King, seeing himselfe crossed in his purpose, and desiring to make an end of this matter, carrieth him vp to another place, where he might onely see a part of the Israelites his Enemies. Why doth hee take this course? Surely because he thought hee feared the sight of that great multitude, and considereth not the vanity of his Sorcery. Howsoeuer therefore they might see with their eyes, and (as it were) feele with their handes God fighting against them, yet both of them proceed in their purposes: the King in prouoking, the false Prophet in hearkning and obeying. Lo how obstinate the wicked are in euill, & setled with a full resolution to continue in their course; so, that albeit they change the place, yet abide in their former purpose, and cannot be brought to acknowledge their own folly. From hence we learne, [a] that wicked men when they haue euill successe, neuer looke vp to God whom they haue offended, nor consider their sinnes whereby hee is prouoked, but lay the fault in second causes, and in any thing rather then vpon themselues. Thus corruption appeared in our first Parents, immediately after their transgression. For when they saw the filthinesse of their nakednesse, and the miserable experience which they had gotten, loosing the good, and enioying the euill, (*b*) *Adam* laid the fault vpon the Woman, as the Woman did vppon the Serpent, and could not be brought to acknowledge their own offence. When the *Philistims* were plagued with the hand of God was sore vppon them for abusing the Ark, they did not strike their hand vppon their thigh, and confesse they had sinned,

[a] *Doct. 9.* Wicked men in their euill successe, lay the fault vpon second causes.

[b] Gen. 3, 12. 13.

sinned, but doe ascribe all thinges to blinde-chance and vncertaine fortune, whereas nothing is done without the decree and prouidence of God: Therefore, determining to send backe the Arke, they reason thus; [c] *If it goe vp by the way of his owne Coast, it is the God of Israell that did vs this great euill: but if not we shall know then that it is not the hand that smote vs, but it was a chance that happened vs.*

c 1 Sam. 6. 9.

The like we see in the *Aramites*, when they had ill successe in the battell against the Israelites, (d) they saide; *Their Gods are Gods of the Mountaines, and therefore they ouercame vs, but let vs fight against them in the plain, and doubtlesse we shal ouercome them.* Hereunto accordeth the saying of the Wise man, *Prouerbes.* 19 *The foolishnesse of a Man perverteth his way,* [e] *and his heart fretteth against the Lorde*; that is, when the scourge of GOD lyeth sore vppon the transgressours for dispising the word, for abusing the Sacraments, or for practising any wickednesse, they learne not by his Plagues and Iudgementes to accuse and iudge themselues, but accuse God as the Authour of their euills and aduersities, and murmure against him for dealing so rigorously and sharply with them, like to the Dogge that byteth the stone, but looketh not after him that casteth it.

d 1 King. 20, 23.

e Prou. 19, 3.

Reason 1.

And if wee will further enter into the consideration of this truth, wee shall easily discerne the true causes of this corruption, which wee haue drawne from the loines of *Adam*, and (as it were) sucked from the breastes of *Eue*. For first, wicked men want the knowledge of the true God, to iudge of their crosses and afflictions; and therefore no maruaile if they bee disquieted, and fret through the euil successe they haue in their enterprises. This made the wise *Salomon* to say, [f] *They fret against the Lord*. The want of found iudgement and a right vnderstanding, is the Mother of all the corruptions which are in vs, and of the sinne which we commit. For we should ascribe to our owne folly the thinges that go not well with vs, and not through impatience accuse God, neither impute the euill successes of our affaires to him, but to our selues, euen as he

f Prou. 19, 3.

he that ſtumbleth and falleth againſt a ſtone, ſhould not accuſe the ſtone, but his owne haſtineſſe and heedleſneſſe. Now then, if wicked men want the knowledge of GOD, and the feare of his Name, to guide them in the ſearch and ſuruey of their owne wayes, to enquire into the true cauſe of their euill ſucceſſes, we cannot maruaile if they wander vp and downe in their own imaginations, and can neuer find the fault to be in themſelues.

Reaſon. 2. Secondly, the vngodly are blinded with a ſelfe-loue & ſelfe-liking of themſelues, aboue God or his word. The loue of the Creature, or of our ſelues more then God, or equall with God, hindereth vs in good things, and quite ſwalloweth vp the loue of our Brethren, and darkeneth the light of vpright iudgement, that it cannot ſhine in our hearts. The conceited perſon thinketh himſelfe a wiſe man, and imagineth his owne courſe to be the beſt, vſing no deuiſe of others, as if he himſefe were in all things ſufficient of himſelfe, to ſee what is beſt for himſelfe. This *Salomon* excelling in wiſedome, teacheth to theſe conceited perſons abounding in folly. h *The way of a Foole is right in his owne eyes, but he that harkeneth to counſell is wiſe.* So in another place, i *A Foole it not delighted with vnderſtanding, but with thoſe things which are in his owne heart.* And againe, k *Seeſt thou a Man that is wiſe in his owne conceit? There is more hope of a Foole then of him.* Theſe ſelfe-louing and ſelfe-liking Fooles are delighted with their owne folly, which they labour to publiſh and make knowne to all men, and may worthily beare away the beſt from all the Fooles in the world. For theſe are proud fooles that highly eſteem of their owne wiſedome, and ſcornefully diſdaine the counſell & wiſedome of all other men. Seeing therefore euill men want the wiſedome of God that is from aboue, and abound with ſelfe-loue, which deſcendeth not from aboue, but is earthly, ſenſuall, and diuelliſh: we cannot greatly maruaile if wicked men wil acknowledge no fault in themſeiues, but wholly looke to ſecond cauſes, and lay the blame vppon the moſt high, when they faile in their purpoſes.

h Pro. 12, 14.

i Pro. 18. 2.

k Pro. 26, 12.

It

It remaineth to make ſome vſe of this Doctrine to our ſelues, hauing ſeen it confirmed by expamles, & ſtrengthned by reaſons. Firſt of all, ſeeing this is the practiſe of wicked men to hide the cauſe of their euill ſucceſſes, wee learne this truth, that no euill man can look for any good ſucceſſe in the matters hee taketh in hand: but let him alwaies be aſſured to be croſſed and curſed of God. Albeit thou lay in thine owne conceit neuer ſo ſtrong a foundation, and worke neuer ſo wiſely in thine owne imagination, yet if thou make not God thy Counſellour, and his word thy director, thy wiſedome ſhall be turned into folly, & thou ſhalt be taken in the ſnare of thine own hands. For all ſinne againſt God, bringeth with it the wrath of GOD, and the euill life of a ſinner draweth vppon his owne head ſundry croſſes and calamities, cauſeth him to haue ill ſucceſſe, and raiſeth vp infinite iudgements againſt him. Whenſoeuer wee deſpiſe his word, prophane his Sabbaoths, defile his Sacraments, & practiſe any vnrighteouſnes againſt men, and impiety againſt God, then ſolloweth and falleth vpon vs ſome ſickneſſe or trouble, ſome croſſe or affliction, one way or another, [m] as the Apoſtle ſheweth, for your diſſention and vnreuerent receiuing of the Lords Supper, *Many are weak and ſick among you, and many ſleep.* Now, when the Rod & ſcourge of God lieth vpon the back of tranſgreſſors, and they feele themſelues ſore plagued, either they accuſe God as the Authour of their trouble, or murmure againſt his puniſhment, or reſt vpon ſecond cauſes, which are ordered by him, who is the principall cauſe. Seeing therefore they come not to the true ſight of their owne ſins, but wander and roue about here & there to find the euill ſucceſſe, it cannot but be an euident and vndoubted truth, that the actions of euill men ſhall neuer ſucceed well, and come to good effect.

1 Pſal. 119, 24.

m 1 Cor. 11, 30.

Secondly, ſeeing euill men lay the fault vpon any thing ſauing where indeed it is: we learne, that if we wuld haue God bleſſe vs, and the lawfull labours of our handes, we muſt be godly in Chriſt Ieſus. If wee lead a ſincere and

Vſe 2.

ſan-

ſanctified life, and purge our hearts to be a peculiar people to God, zealous of good workes, we haue a ſure promiſe of good ſucceſſe, and ſtrong aſſurance of a plentifull bleſsing to follow vs all the dayes of our life. There is no good ſucceſſe in any thing without Gods bleſsing. And this is the cauſe why GOD bleſſeth vs not, becauſe wee bleſſe not his name, we liue not as a people vnder his protection, we do not deny vngodlineſſe and worldly luſts, liuing ſoberly, righteouſly, & godly in this preſent world, hauing our conuerſation in the heauens, and looking for the bleſſed hope of glory and immortality. Hereunto commeth the ſaying of *Salomon*, o *Commit thy workes to the Lord, and thy thoughts ſhalbe directed.*

o Prou. 16, 3. Pſal. 37, 3. 1 Pet. 5, 7

This is a worthy ſaying to redreſſe our weakeneſſe and diſtruſt, and to make vs reſt and rely our ſelues on Gods good prouidence. This alſo the p Prophet *Dauid* teacheth. *Except the Lord builde the houſe, they labour in vaine that builde it: Except the Lord keepe the City, the keeper watcheth in vaine: it is in vaine for you to riſe early, and to lie downe late, and to eate the bread of ſorrow, but he will ſurely giue reſt to his beloued.* All the fruite of our labours and cares dependeth vpon the prouidence of God; yea, all our Induſtry & ſtudy ſhall be vaine and vnprofitable, vnleſſe he guide al our affaires. To this purpoſe the Prophet ſpeaketh in anothe place, q that the godly, refuſing the Counſell of the wicked, the way of ſinners, the ſeat of ſcorners, ſhal bring forth fruite in due ſeaſon, ſo that whatſoeuer he ſhall do, ſhall proſper. It is God alone that directeth the wayes and wordes of the faithfull, and without him is no good ſucceſſe. This we ſee verified in *Ioſeph*, r *The Lord was with Ioſeph, and hee was a man that proſpered, and was in the houſe of his Maiſter the Egiptian: And his maiſter ſaw the Lord was with him, and that the Lord made all that he had to proſper in his hand.* The like, the Scripture teſtifieth of *Hezekiah*, ſ that he proſpered in all his workes. So *Iehoſophat* ſpake to the people, *Heare ye me, ô Iudah, and the inhabitants of Ieruſalem, put your truſt in the Lord your God, and ye ſhall bee aſſured: beleeue his*

p Pſal. 127, 1, 2.

q Pſal 1, 1, 3.

r Gen. 39, 2, 3.

ſ 2 Chron. 32, 30, and 20, 20.

his Prophets, and ye ſhal proſper. Thus alſo the Lord exhorteth *Ioſhua* after the death of *Moſes*, [t] *Let not this Booke of the law depart out of thy mouth, but meditate therein day & night, that thou maiſt obſerue and do according to al that is written therein; for then ſhalt thou make thy way proſperous, and then ſhalt thou haue good ſucceſſe.* Wee do all of vs deſire the bleſsing of God vpon our labours, and to haue good ſucceſſe in our ſeuerall callings: this is the path-way that wee muſt walke in; Namely, a godly life and conuerſation: without this, his bleſſings ſhall turne into curſes, and we ſhal neuer attaine the ende of our hope. This appeareth by the words which the man of God ſpake to the King of *Iſrael*, ſaying; [u] *Thus ſaith the Lord, Becauſe the Aramites haue ſaid, the Lord is the God of the mountaines, & not the God of the valleyes, therefore will I deliuer all this great multitude into thine hand, and ye ſhal know that I am the Lord.*

[t] Ioſhua. 1, 8.

[u] 1 King. 20, 28.

Laſtly, ſeeing this is the property of the wicked to blame ſecond cauſes, which are not to be blamed; we are bound euery one to conſider the true cauſe of euill ſucceſſe to be in our ſelues. When the hand of God is any way vppon vs, that he plagueth vs, in the houſe, or in the field, in our perſons, or in our families, in our bodies, or in our ſoules; we muſt not accuſe the ayre, or the earth, heat or colde, moyſture or drouth, but learne to lay the fault vppon our ſelues and ſinnes, and flye to God to haue the plague and puniſhment remooued from vs. Thus *Balak* and *Balaam* ought to haue done, when they ſaw the iudgment of God vpon them croſsing their attempts; and not flatter themſelues with better ſucceſſe, by changing the place, by renewing their Altars, and by multiplying their ſacrifices. They ſhould haue forſaken their olde practiſes, and not haue thought vpon new places; they ſhould haue changed their mind, and not their place. For GOD is euerie where, and the godly are vnder his hand and protection whereſoeuer they are. Therefore the Lorde by the Prophet *Ieremy* ſaith, *Am I a God at hand,* [x] *and not God a farre off? Can any hide himſelfe in ſecret places that I ſhall not ſee him,*

Vſe. 3.

[x] Ier. 23, 23.

ſaith

ſaith the Lorde? Doe not I fill heauen and earth ſaith the Lorde? This is diligently to be conſidered of euery one of vs, whē we meete with any croſſes and contradictions, not laying the fault vpon this place or that perſon, [y] but *Let vs ſearch and try our waies, and turne againe to the Lord, Let vs lift vp our hearts with our handes vnto God in the Heauens, ſaying: We haue ſinned and haue rebelled, therefore thou haſt not ſpared.* VVe oftentimes can caſt our eyes vppon others, and ſit in iudgement vppon them, we are ready to cenſure with a ſharpe cenſure, and eſteem them as men forgotten and forſaken of God, when they are corrected and punniſhed by his hand. So did the [z] friendes of *Iob:* ſo did the (*a*) Diſciples of Chriſt: ſo doe the Men of this world: wee are quicke ſighted and haue Eagles eyes to looke into the actions of others: but wee are blinde and blockiſh to perceiue the blemiſhes: yea, the beams that are in our ſelues. We can ſee the leaſt mote in the eye of another, but cannot behold the blockes that lye in our owne. We ſet the ſinnes of others before our faces, but we caſt our owne behind our backes Wee muſt therefore all remember, to beginne with our ſelues, and ſo deſcend to others, leaſt it be iuſtly ſaid to vs, [b] *Phiſition, heale thy ſelfe.* Thus Chriſt admoniſheth and calleth backe the proude Phariſies from cenſuring the Woman, & requiring againſt her, [c] whilſt they themſelues lay without repentance in their ſins, and were guilty of the ſame or greater iniquities. Let vs all beginne with our ſelues, and ſo proceede to others. Let vs firſt of all hate ſinne in our owne perſons, and thereby we ſhall learne to hate them in others.

[y] Lam. 3, 40.

[z] Iob. 4, 7.
[a] Luke. 13, 1, Iohn. 9, 2.

[b] Luke. 4, 23.

[c] Iohn. 8, 7.

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18 *And he vttered his parable and ſaid, Riſe vp* Balak, *and heare: hearken vnto me, thou Sonne of* Zippor.

19 *God is not as Man that he ſhould lie, neither as the Sonne of man that he ſhould repent: hath he ſaid, and ſhall he not doe it? And hath he ſpoken, and ſhall he not accompliſh it?*

20 *Behold, I haue receiued Commaundement to bleſſe: for hee hath*

hath blessed, and I cannot alter it.

21 *He seeth not iniquity in Iacob, and he beholdeth not transgression in Israell: the Lord his God is with him, & the ioyfull shout of a King is among them.*

22 *God brought them out of Egipt, their strength is as an Unicorne.*

23 *For there is no Sorcery against Iacob, nor south-saying against Israell: according to this time, it shall be said of Iacob and of Israell, what hath God wrought?*

24 *Behold, the people shall rise vp as a Lyon, and lift vp himselfe as a young Lyon: he shall not lie downe till he eate of the pray, and till he drinke of the blood of the slaine.*

In the words immediatly going before, we haue handled the Preface and preparation for a new attempt: nowv commeth to be considered and handeled the propheſie it selfe, [d] which is the second in number: wherein wee are to consider two things. First, the entrance: secondly, the matter it selfe. In the entrance he singleth out *Balak* by his Name, and by the name of his Father, and stirreth him vp to a reuerent tnd religious attention. Now, because he was to speak vnto him in the Name of God, he commandeth him to rise vp, as Seruants arise when their Maisters call them, willing him to heare and hearken what hee should say vnto him from the Lord. Note also, that to make him ready to bee taught, and quicke to conceiue, he doubleth the sentence, and crieth out to haue audience giuen him. Indeede he had rather to haue murmured and mutteted closely, then vttered openly this blessing, if hee might haue beene at his owne choise, fearing to purchase the Kings displeasure, and to lose both Crownes and credit to himselfe: but he is constrained to publish and proclaime it aloud in the eares of *Balak*, and to repeate his words againe and againe, saying; *Rise, Balak, and heare: hearken vnto me thou Sonne of Zippor.*

[d] The second propheeie of Balaam.

Touching the substance of the prophecy, we must obserue

ſerue that the matter is firſt handled, and then concluded. In the propounding and handling of the matter, he ſheweth, that howſoeuer to pleaſure the King, he would haue curſed the people of God, yet hee is not able to vtter one word againſt them, but is made againſt his will, as a cryer to publiſh, as a Witneſſe to confirme, and as a Meſſenger to diuulge their happineſſe, and ſo to ſtrengthen that which before he had deliuered and pronounced. But firſt he ſetteth downe the vnchangeable nature of God in his decrees and workes, who is conſtant, true, and faithfull, in performing his will: as if he ſhould ſay; At thy Commandemēt (ô King) I am come vp hither; thou thoughteſt if I changed my place, God would alſo be changed; but thou art greatly deceiued. For GOD is not a lyer, nor changeable as man is, he will not alter that which is gone out of his mouth, nor call backe that which hee hath decreed, touching the people of Iſraell. Yea, *Balaam* himſelfe is here made an helper and furtherer of Gods prouidence, in publiſhing as an Herald, the praiſes of his people, ſo that ſeeing hee hadde receiued a commaundement to bleſſe them, he declareth; that foraſmuch as God will not alter his purpoſe, he is not able to alter & change it, neither to withſtand and reſiſt the worke and word of GOD, although hee deſired it neuer ſo earneſtly and inſtantly. So then, [b] the ſumme of this Prophecy is this: The people of Iſraell continue an happy and bleſſed people vnder Gods mighty protection and preſeruation, notwithſtanding, the diuerſe and deuiliſh practiſes of all their Enemies. This truth is further ſtrengthened and confirmed, both from the perſon of GOD, and from the perſon of *Balaam*. To begin with the former point, hee ſetteth foorth ſundry ſpeciall tokens and teſtimonies of the fauour of God, bleſſing them both with ſpirituall bleſſinges in heauenly thinges, and with temporall bleſſings in earthly thinges. In regard of benefits belonging to the life to come, & accompanying ſaluation, he ſheweth diuers priuiledges beſtowed vpon them, concerning their

[b] The ſumme of the ſecond Prophecy.

their iuſtification, ſanctification, regeneration, and comfortable vſe of the worde vouchſafed vnto them. Touching their Iuſtification, he ſaith; *Hee ſeeth none iniquity in Iacob, and he beholdeth not tranſgreſſion in Iſraell:* Whereby he meaneth not, that they were freed from ſinne, (for if we ſay [c] we haue no ſin, we deceiue our ſelues, and there is no truth in vs) but that he imputeth it not; he layeth it not to their charge, but hee couereth it, and freely forgiueth it. Hee doth not charge them with it, but diſcharge them from it. He ſeeth their ſinnes well enough with the eyes of his knowledge, but becauſe they are couered in Chriſt, (*d*) he will not looke vpon them with the eies of his iudgement; hee beholdeth them, as well able to diſcerne them, but not with a purpoſe to reuenge them. Touching their Sanctification, he ſaith; *The Lord his God is with him:* not onely with his preſence, but with his Grace and Spirit of Sanctification. For if wee ſpeake of the preſence of his Eſſence and being, hee is with all perſons, and filleth all places. This *Salomon* in his woorthy and excellent Prayer, 1. *King.* 8. confeſſeth to God, ſaying: [e] *Is it true indeed, that God will dwel on the earth,? Behold, the Heauens, and the Heauen of Heauens are not able to containe thee: How much more vnable is this houſe that I haue built?* Heereunto accordeth the ſaying of the Prophet *Ieremy,* [f] *Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill Heauen and Earth, ſaith the Lord?* How then is this made a ſpeciall Priuiledge and Prerogatiue beſtowed on the people of God, to haue GOD with them, which is the common condition of all places and perſons? I anſwere, that in reſpect of his Nature and being, he is no more in Heauen then on Earth; with the godly, then with the vngodly; in the Church, then out of the Church: but in reſpect of his effects, & the preſence of his grace, fauour, and protection. For as the Soule of Man is wholly in the whole body, and ſitteth therein as a Queene, ruling in euery member of the body, in reſpect of the Eſſence thereof, and is no more in the head, then in

[c] 1 Iohn. 1, 8.

[d] *Auguſt. in Pſal.* 31.

[e] 1 King. 8, 27.

[f] Ier. 23, 24.

the hand, nor in the hand, more then in the heele: but it is ſaide to be eſpecially in the head, and in the heart, becauſe there it exerciſeth moſt worthy & waighty effects: ſo God is preſent euery where in the worlde, and out of the world, euen in the wicked and Reprobate, in reſpect of natural gifts of creation, preſeruation, knowledge, and ſuch like. But he is preſent in the godly in more ſpeciall maner, by more ſpeciall graces of regeneration, and ſanctification, of faith and repentance, ruling them by his ſpirit, pardoning their iniquities, and remembring their ſins no more: ſo that howſoeuer he may leaue them for a ſeaſon to ſee their owne infirmity, and the neceſsity of his mercy, yet he neuer totally & finally departeth from the, but returneth in compaſsion toward them, and followeth them with his louing kindneſſe, vntill hee haue brought them to eternall life; In theſe reſpects, g he is ſaide, *to be farre from the wicked, and not to come near their habitation.* Touching the next priuiledge, which is his word, hee ſaith: *The ioyfull ſhout of a King is among them*, that is; hee ruleth them by the Scepter of his word, which ſoundeth ſhrill among them as the blaſt of a trumpet, wherby is wrought in them both faith and ſanctification. Touching temporall bleſsings, he painteth and pointeth out the long experience which his people haue had of his mercy in ſauing them, and of his power in ouerthrowing their enemies. This he ſheweth by a particuler example of his wonderful deliuerance from the tirany of the Egyptians, who could not holde them in that ſlauery and bondage, but were conſtrained by great wonders and grieuous plagues to let them go. And as he deliuered them from the harde and heauy yoke of their oppreſſors, ſo hee armeth them with ſtrength, as with a ſhielde againſt all their enemies, and fenceth them with his mighty hand, as the Vnicorne is with his horne: ſo that all the deuilliſh deuiſes, that deuilliſh men can practiſe, can no more preuaile againſt them, then poiſon againſt the Vnicorne.

g Numb. 14, 42. 2 Chro. 25. 7.

For wee read partly, in the holy ſcriptures, and partly

in other Authours that haue ſearched out the Nature of Foure-footed-beaſtes, both of the ſtrength of the Vnicorne, and of the Nature of his Horne to expell poyſon. This is it which the Lord himſelfe ſpeaketh in the booke of *Iob*: [h] *Will the Vnicorne ſerue thee? Or will hee tarry by thy Cribbe? Canſt thou binde the Vnicorne with his band to labour in the furrow? Or will hee Plough the Vallies after thee?* So the Prophet *Dauid* deſcribing his Enemies, reſembleth them for their cruelty to the Lyon, for their ſtrength to the Vnicorne.

h Iob. 39, 12, 13, 14, 15, Pſal. 22, 22, and 92, 11, Eſai. 34, 7.

Likewiſe all men agree about the Vnicornes Horne i. Writers doe confeſſe, and experience doth confirme, that it hath force to expell poyſon: therefore his horne beeing put into the Water, purgeth it, and driueth out the poyſon that he may drinke without harme, if any venomous Beaſt happen to drinke therein before him. So the Iſraelites are compared to the Vnicorne in this place; partlie, in reſpect of their ſtrength, who whilſt they were obedient to God, and ſerued him with a faithfull heart, could not bee ouercome of their enemies, but ſtood victorious and inuincible againſt all dangers: and partly becauſe no hurtfull or noiſome Artes vſed againſt them, ſhould bee able to worke their confuſion.

i *Aelian. lib.* 16 *hiſt. animal. cap.* 20. *Iouius lib.* 18.

Now to the latter point, which reſpecteth the perſon of *Balaam*, he acknowledgeth, that notwithſtanding his Sorcery and deuiliſh diuination, hee was deſtitute of all power and ability to hurt them by his enchantments, and therefore ſaith: *There is no Sorcery againſt Iacob, nor Southſaying againſt Iſraell:* that is, the people of God which were his poſterity. Some vnderſtanding theſe words, as if the people were praiſed and commended becauſe they were not giuen to Sorcery, and ſuch like ſuperſtitions, [k] as God condemneth in the Law, and had forbidden to be among his choſen people; but the meaning of *Balaams* wordes, rather ſeemeth to be this; that the elect people of GOD were ſo protected from aboue, that no Sorcery or Southſaying could haue any force againſt them to doe thē hurt.

k Deut. 18, 10.

This mercy of God was so great, so maruailous, so miraculous in the eyes of the very Infidelles their Enemies, that from hence forward, *Balaam* resolueth to leaue his Magicke, and extoll the workes of God toward Israell, that he had done great things for them, saying; *How great things hath the Lord wrought?*

This is the substance of this Prophecy: now the conclusion followeth, shutting vp the whole with an admiration and commendation of the power and glory of Gods people, whose courage and happinesse shall be so great in subduing and subuerting their Enemies, that as the Lyon resteth not, till he hath gotten his prey, so they shall not put vp their swords and dwell in peace, vntill they haue sheathed them in the Bowels of all their Enemies, and seene the destruction of them before their eyes. The meaning of the wordes is not, that they should be cruell and rauenous, or to stirre them to bee barbarous and beastlie in shedding mans blood, and spilling it on the ground, as water that cannot be gathered vp againe: but to declare and assure, that their hearts were valiant and victorious, so that they should be able to withstand all that did stand against them. This was performed and accomplished in *Ioshua* [l] and *Dauid*, who fought the battels of the Lorde, and trod downe their enemies, [m] *One Man of them did chase a thousand, for the Lord their God fought for them, as hee had promised them*: but especially it was verified in Christ, [n] Who as the Lyon of the Tribe of *Iuda* rose from the dead, lead Captiuity captiue, and hath put all thinges in subiection vnder his feete.

l Psal. 60, 10. 2 Sam. 8, 2, 14

m Iosh. 23, 10.

n Reuel. 5, 5.

Verse 18. [*He vttered his Parable and said, Rise vp, Balak, and heare: hearken vnto me thou Sonne of Zippor.*] This is the entrance of the Prophecy, wherein he mooueth *Balak* to attention by three wordes, *Rise*, *Hearken*, *Heare*. And when hee chargeth and commaundeth him in the Name of GOD, to rise vppe, he requireth of him to giue eare with meekenesse and reuerence. This we see in the Booke of Iudges, [o] when *Ehud* appointed to bee a deliuerer of

o Iudg. 3, 20

the

the people saide to *Eglon* King of the *Moabites*, *I haue a Message vnto thee from God, then he arose out of his Throne.* So when *Samuel* was to annoint *Saule* King ouer *Israel*, and to be Gouernour ouer Gods inheritance, he saide vnto him: p *Bid thy seruant go before vs, but stand thou still now, that I may shew thee the word of God, and that thou maist heare it with reuerence.* To the same purpose it is noted, that when the law of God was read, *Iosiah* q stood by the Piller, and made a couenant before the Lord. The like we see in the booke of *Nehemiah*, when *Ezra* the Scribe read the Scriptures to the people, and gaue the interpretation of them, r *All the people stood vp in token of their reuerence and attention.* So in this place, *Balaam* requireth *Balak* to rise and stand vp when he was to speake vnto him in the name of the Lord, as if he should say; Albeit thou be a King, & sittest in the throne, yet I come vnto thee from the King of Kings: thou rulest ouer thy Subiects, but thou must be content to suffer God to rule ouer thee: thou requirest silence and subiection to thy selfe, but thou must hold thy peace, and harken with all reuerence and respect when he speaketh. From hence we learne, s that the word of God is alwayes to be heard with great reuerence and wonderfull attention. Whensoeuer wee come to the exercises of Religion, wee must come with humility and humblenesse of mind, albeit they be deliuered and brought vnto vs by wicked and vngodly men. The truth of this Doctrine is confirmed vnto vs by diuers precepts, proued by many promises, and sanctified by sundry examples out of the word of God.

p 1 Sam. 9, 27.

q 2 Kings. 23. 3 Chron. 34. 31.

r Nehem 8, 9.

s *Doct. 10.* All reuerence and attention is due to the word and Sacramentes, whatsoeuer the speaker be.

Touching precepts, when *Moses* exhorted the people without adding or diminishing to obserue the Law, *Deut.* 4 he saith, t *Now therefore harken, ô Israel, vnto the ordinances and to the Lawes which I teach you to do, that ye may liue and possesse the land.* And afterward, *Gather the people together, men, women, and children, and thy stranger that is within thy gates, that ye may heare, and that ye may learne and feare the Lord your God, and keep and obserue all the words of this law: and that your children which haue not knowne it, may heare it, and learne to feare the*

t Deut. 4, 1, & 31, 12, 13.

the Lord your God. This *Salomon* [a] teacheth. *Take heed to thy foote when thou entrest into the house of God, and be more neere to heare, then to giue the Sacrifice of Fooles, for they knowe not that they do euil.* Heereunto accordeth the saying of our Sauiour so often vrged, [x] *He that hath eares to heare, let him heare.* Touching the promises made to such as come with such an affection, wee may read in the Prophet *Esay*, [y] *To him will I looke, euen to him that is poore, and of a contrite spirite, and trembleth at my wordes.* And againe, *Heare ye the word of the Lord, all ye that tremble at my word.* Lastly, touching the examples of the faithfull that haue gone before vs in the performance and practise of this duty, we haue a cloud of witnesses recorded vnto vs. The Israelites after their return from captiuity, are cõmended, [z] that when *Ezra* the Priest brought the Law before the congregation both of men and women, and read therein from the Morning vntill the Mid-day, the eares of all the people harkned vnto the Booke of the law. So when *Samaria* was called & conuerted to the faith of Christ, by the preaching of *Philip*, (*a*) it is said; that the people gaue heed with one accord to those things which he spake, hearing and seeing the Miracles which he did, as before they had giuen heed from the least to the greatest, to the enchantments of *Simon* the Sorcerer. And in the sixteenth Chapter the Spirit testifieth, that *Lydia* heard the Apostles diligently, [b] whose heart the Lord opened, that she attended vnto the things which *Paul* spake. The Apostle *Peter* writing to the dispersed *Iewes*, testifieth this, [c] *Wee haue a sure word of the Prophets, to the which ye do well that ye take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day-starre arise in your hearts.* All these Precepts commanding, promises assuring, and examples confirming this Doctrine, do teach that it is our duty to stir vp our attention, and to be forward to learne Gods will with all reuerence and readinesse, when it is reuealed and deliuered vnto vs.

[a] Eccl 4, 17.

[x] Math 13,9. Reuel. 2, 17. 9, and 3. 6.

[y] Esai.66,2.5.

[z] Neh 8,2,3.

[a] Acts.8.5,6, 10, 11.

[b] Acts.16, 14

[c] 2 Pet 1, 19.

Reason 1.

The Reasons heereof are plaine and euident. For first, it is God that speaketh vnto vs, so often as his worde is preached

preached among vs. Hee is a moſt mighty and terrible God whom we worſhip, and in whoſe preſence we ſtand, hauing all power and Maieſty in him, who is euen a conſuming and deuouring fire, and we in compariſon of him as duſt and aſhes, as vile and baſe vaſſals. This is the reaſon vſed and vrged by the Wiſe-man. *Be not raſh* [d] *with thy mouth, nor let thine heart be haſty to vtter a thing before God: for God is in the heauens, and thou art on the earth, therefore let thy words be few.* So the Apoſtle ſaith, [e] *Wee are Ambaſſadors for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſtead, that ye be reconciled to God.* Our Sauiour ſending out his ſeauenty Diſciples, & giuing them in charge how to behaue themſelues, [f] ſaith: *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and hee that deſpiſeth me, deſpiſeth him that ſent me.* Thus doth the Apoſtle giue Teſtimony to the faith and obedience of the *Theſſalonians*; that when they receiued of him the preaching of God, [g] *They receiued it not as the word of man, but as it is indeed the word of God, which worketh in them that beleeue.* So then, to be cold and careleſſe heerein, is a plaine diſgrace and meere mockery of God, worſe then mocking and miſuſing of Father and Mother. Hee that hath to doe and to deale with an earthly Prince, will bee circumſpect in his behauiour: how much more ought wee to behaue our ſelues with all reuerence in hearing the word, hauing thē in ſpeciall manner to deale with God, who is the Author of it, and the worker by it.

d Eccl. 5, 1.

e 2 Cor 5, 20.

f Luke. 10, 16

g1 Theſ 2, 13.

Secondly, we ſhall be iudged by it at the laſt day, being the rule of our faith, and of all our actions. It is a letter written from God, publiſhed by his Sonne, ſealed by his ſpirit, witneſſed by his Angels, conueyed vnto vs by the Church, which is the [h] piller and grounde of truth. This is that which our Sauiour Chriſt teacheth. *If any man heare my words and beleeue not, I iudge him not: for I came not to Iudge the world, but to ſaue the world: He that refuſeth me, & receiueth not my words, hath one that iudgeth him, [i] the word that I haue ſpoken, it ſhal iudge him in the laſt day.* Seeing then, it ſhall

Reaſon 2.

h 1 Tim 3, 15.

i Iohn 12, 47, 48.

shall be the Iudge by which wee must bee tried, and the word whereby our soules shall be saued, it worthily claimeth and challengeth at our hands the greatest attention to be yeilded vnto it.

Reason. 3. Thirdly, negligent and contemptuous hearers, shal be greeuously and seuerely punished, according to the Nature and quality of their sinne. The Prophet *Ieremy* hath a general rule, holding in al things warranted and done by Gods appointment, and confirmeth this by a strong reason, when he saith, [k] *Cursed bee hee that doth the worke of the Lord negligently.* This is more plainly and particulatly touched and taught by the Apostle to the *Hebrewes*, [l] *If the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, How shall wee escape if we neglect so great salvation, which at the first beganne to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him.* To this purpose Christ himselfe denounceth and deliuered the greatest threatning of most greeuous iudgements, to fall vpon all negligent hearers, [m] *Willing his Apostles to shake off the dust from their feete, as a witnesse against them, and telling them that it shall be easier in the day of account, for Tyre and Sidon, for Sodome and Gomorrah, then for them.* So then, whether we consider the person of God that speaketh, or the power of the worde that iudgeth, or the punishment of death that falleth vpon careless contemners, we see that we are all bounde to come to the exercises of Religion, with all reuerence and attention.

[k] Ier. 48, 10.

[l] Heb. 2, 2, 3.

[m] Math 10, 14 and 11, 21, 24.

Vse 1. Let vs now gather some Vses that follow from this doctrine. First, we learne from hence, that euery one which commeth to heare the word of the Lord must be perswaded, that though it be a poore, weake, sinfull man, subiect to the same passions that we are, which is the Minister and messenger to deliuer whatsoeuer wee heare, that notwithstanding we stand and appeare before the great God of heauen, and most mighty Iudge of the world, to be informed and reformed of him, and to receiue his will

which

which is able to saue our soules. *Cornelius* the Captaine comming with his kinsfolke, family, friends, and whole retinue, made this vse, which now we vrge, saying; [n] *We are all heere present before God, to heare all thinges that are commanded thee of God.* He doth not say, we stand heere before thee, but we are all present before God; nor to heare only the Apostle, but all thinges that are commanded thee of God. He doth not say, we stand heere before thee, but we are all present before God; nor to heare onely the Apostle, but all things that are commanded thee of GOD to deliuer vnto vs. Thus Paule commendeth the *Galathians*, [o] that they receiued him as an Angell of God, yea, as Christ Iesus. It is the high ordinance of God to put his Heauenly treasure in earthen vessels, [p] *That the excellency of that power might be of God, and not of vs.* Would it not argue an intollerable daintinesse and niceneſſe of a wanton stomacke to refuse good and wholesome meat, because it is brought in platters of pewter, or dishes of woode, not in vessels of Siluer or Gold? So is it an euident argument of loathing the heauenly Manna, when wee haue the precious worde of God in respect of persons, and heare it not for the words sake, but according as we fancie and affect the Teacher, verifying the saying of *Salomon*, [q] *The person that is full despiseth an Hony-combe, but vnto the hungry soule euery bitter thing is sweet.* This serueth to reproue those which come to the hearing of the worde, as to an ordinary matter, and neuer haue any thought or meditation of Gods presence to keepe them in awe, but come to heare some newes, or some new man, & vse the practise of the Iewes condemned by the Prophet *Ezechiell*, [r] *They come vnto thee as the people vseth to come: my people sit before thee and heare thy words, but they will not do them, for with their mouthes they make iests, and their heart goeth after their couetousnesse: and loe, thou art vnto them as a iesting song of one that hath a pleasant voice, and can sing well, for they heare thy words, but they will not doe them: when this commeth to passe, then they shall knowe that a Prophet hath beene among them.*

n Acts. 10, 33.

o Gal. 4, 14.

p 2 Cor. 4, 7.

q Prou. 27. 7.

r Ezek. 33, 31 32.

Secondly,

Vse. 2.

Secondly, seeing we are bound to heare the worde, to pray to God, to receiue the sacraments with al reuerence, it seemeth to condemne all abuses, vnseemely gestures, & vnreuerent behauiour when wee come into the house of God. True it is, the deuill (if he can preuaile) will keepe vs from hearing the word, and suggest vnto vs matter of profit or pleasure, to stop and stay vs from resorting vnto the place of Gods worship: but if he cannot so farre obtaine his purpose, he will go with vs, and accompanie vs thither. When we are neareſt to that which should do vs good, and further our saluation, [f] *He is ready at our elbow, to hinder the word, and to worke our destruction.* Hence it is, that many are present in body, that are absent in mind, forgetting that they haue to do with God, and with the means of their sanctification. They haue their hearts wandering about worldly matters, they finde no ioy, they feele no delight, they tast no sweetnesse, they perceiue no comfort nor gladnesse wrought in them in these excrcises of their faith: but they are rather a burden vnto them, and take them as a waight and wearinesse lying heauy vppon them. Many come for custome of the time, for fashion of others, and for feare of punnishment: whereas, if they might be left free to themselues, & to the liberty of their owne will, they could finde in their hearts not to pray at all; not to heare at all; not to partake the Sacraments at all; yea, to breake out into open blasphemy, and say with the Atheists and vngodly men, [t] *Who is the Almighty that we should serue him, and what profit haue we if we should pray vnto him?* Many are carried away and possessed with dulnes and heauinesse of body and mind, an ordinary and daungerous abuse hindering the sauing knowledge of the gospell. This is a subtile slight and suggestion of Sathan, wherein many complaine, but few striue against, & therefore spend the greatest time allotted and alowed for hearing the word, in drouzinesse and sleeping: and whereas they should raise and rouze vppe themselues, they hang downe their heads, and lay them on their seats, & frame themselues

[f] Math. 13, 19.

[t] Iob. 21, 15.

themſelues to ſnort and ſleepe, rather then to heare and attend. An vnfit & vnſeemely geſture for ſo high a work.

If thou ſhouldſt ſo behaue thy ſelfe to thy Father or Prince ſpeaking vnto thee, would they not take themſelues to be abuſed at thy handes? *Balaam* chargeth *Balak* to riſe vp and heare, but theſe lie along vnciuillie, or turne their backes vndecently, or lay them downe vnreuerently: contrary to the religious practiſe of the people, when Chriſt preached at *Nazareth* on the Sabbaoth day, *The eyes of all* [t] *that were in the Synagogue were faſtned on him.* Many are talking and ſpeaking to others, when they ſhould heare God ſpeake and talke vnto them: they remoue out of their places to place others, and bring them in their ſeats.

[t] Luke. 4, 20.

True it is, kindneſſe and curteſie are commendable vertues. But it is curſed curteſie which is ſo dearely bought, euen with the loſſe of the leaſt ſentence and ſaying of the word of God. Others are reading in the Church, & bring with them Bookes beſides the Scriptures, peraduenture of Prayers or Sermons, or ſuch like Godly Treatiſes, (if not of vnprofitable matters) in them they exerciſe themſelues, and ſpend the time; whereas they ſhould hearken to help their inſtruction, and not read to hinder their attention. But doe you condemne reading, will ſome ſay? It is not a good and godly exerciſe? Doe not men rather neede to bee encouraged, then diſcouraged from that duty? I anſwere, that reading is not to be condemned, & no man ought to be diſcouraged from reading. Wee doe not reprooue the worke done, but the time wherein it is done. A good thing done in ſeaſon is twice done. A thing done out of ſeaſon is euilly done. To all thinges there is an [u] appointed time, and a time to euery purpoſe vnder the Heauen; there is a time to keepe ſilence, and a time to ſpeake; there is a time to reade, and a time to heare; a time to pray, and a time to receiue the Sacraments. To pray to our ſelues, [x] or read by our ſelues, when we ſhold heare together with others in the Congregation, or to exer-

Obiection.

Anſwer.

[u] Eccl. 3, 1, 7

[x] Math. 6, 5, 6

exercise the tongue when wee should vse the eare, or to speake to God, when we should heare him speaking vnto vs, cannot stand with the generall rules of Scripture, appointed to direct vs in our publike assemblies, [y] *Let all thinges bee done to edifying. Let all thinges bee done honestly, and in order*. The Apostle reprooving the disorders crept into the Lordes Supper, that when they should eate the Lords Supper, euery man tooke his owne Supper afore, and tarried not for his Brethren; wherby it came to passe, that some were hungry, and others full, saith; [z] *Haue yee not Houses to eate and drinke in? Despise ye the Church of GOD and shame them that haue not?* Where, hee doth not simply condemne eating and drinking (no more then Christ, when he whipped out of the Temple (*a*) such as made the House of Prayer a Denne of Theeues, condemned buying and selling) but vsing them at an vnfit time. Thus we see, how it standeth vs all vpon, to beware and take heed of all abuses, that take away reuerence and hinder attention, to the end we may with meekenesse receiue the word engrafted in vs, that is able to saue our soules.

[y] 1 Cor. 14,5. 40.

[z] 1 Cor. 11, 21, 22.

[a] Mark 11,15.

Vse.3. Thirdly, this duty requiring reuerence and attention at our hands, directeth vs vnto another duty; Namely, to prepare our selues before we come, ordering the affections of our minds, and disposing the powers of our soules in such sort, that they may bee fitted and furnished for that worke. When the people of Israell were to receiue the Lawe on Mount *Sinai* (*b*) they sanctified themselues, and purged their consciences from dead workes. The Apostle hauing set downe the institution of the Lords supper to the *Corinthians*, and taught them, that vnworthy receiuers eate to themselues iudgement, and make themselues guilty of the body and bloud of Christ, (*c*) willeth them to examine themselues, and so eate of this Bread, & drinke of this Cuppe; and not to come hand ouer head in prophane manner. Now to this preparation (*d*) sundry thinges are required.

[b] Exod.19,10.

[c] 1 Cor.11,28. 29.

[d] What is required to fit & prepare our selues to the exercises of our Religion.

First, wee must bring with vs, diligence, to marke earnestly,

neſtly, and obſerue carefully the word of God deliuered, which auaileth and aduantageth vs much for profiting thereby in knowledge and obedience. Diligence maketh a rough way, plain; bitter things, ſweet; and hard things eaſie. This *Salomon* preſcribeth to the Sonnes of God, [e] *My Sonne, if thou wilt receiue my wordes, and hide my commandements within thee, and cauſe thine eares to hearken vnto wiſedome, and incline thine heart to vnderſtanding, if thou ſeekeſt her as Siluer, and ſearcheſt for her as for Treaſures, then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God.* This Chriſt commandeth, [f] *Search the Scriptures, for in them ye thinke to haue eternall life, and they are they which teſtifie of me.* This alſo the Apoſtle requireth, [g] *Let euery man be ſwift to heare, ſlow to ſpeake, and ſlow to wrath.* Wee muſt vſe labour and induſtry, not vpon ſome ſuddaine motion and pang, nor by reaſon of ſome good company onely, or for feare of danger, but in a continuall courſe and earneſt manner, as Worldlinges vſe to take paines to attaine Treaſure and Riches, in as much as the heauenly Treaſures of a better life, doe farre ſurpaſſe all earthly riches that carnall men make their greateſt happines. We ſee how Artificers and Handy-crafts men folow their Trads, who riſe earlie & ſit vp late, who labour night and day, who endure cold and heat to earne a little of this worlds good: but where ſhall we find that Chriſtian, who ſo eagerly and earneſtly followeth after the Kingdome of God & his righteouſneſſe? Behold, how Merchantes compaſſe Sea and Land & ſaile to the furtheſt partes of the world, with danger of theyr liues, to get the goodes of the Earth. But greater is the gaine of godlineſſe and heauenly wiſedome, and therefore we ſhould redeeme the time, to procure it, [h] and ſell all that we haue of our owne, to purchaſe it.

Secondly, we muſt be touched with the feare and dread of Gods Maieſty, for feare engendereth teachableneſſe, meekeneſſe, and humbleneſſe of minde, [i] and is the beginning of wiſedome. This is ſo neceſſary a worke, that God euermore wrought it in his Seruants, before hee reueiled

[e] Pro. 2, 1, 2, 3 4.

[f] Iohn 5, 39.

[g] Iames 1, 19.

[h] Math. 13, 44 45.

[i] Prou. 1, 7.

ueiled himselfe vnto them. Thus he dealt with *Abraham*, *Gen.* 15, 12. When he made a fearefull darkneſſe fall vpon him. Thus he dealt with *Iacob*, *Gen.* 28. He was afraid, and saide, *How fearefull is this place! This is none other but the house of God, and this is the gate of heauen.* Thus he dealt wih the [k] *Israelites* and with *Moses* himselfe, at the deliuering of the Law, and entring into couenant with them. Thus he dealt with *Paule* at his conuersion to the faith, which before he destroyed, there shined suddenly a light round about him from heauen, [l] *Whereat he fell to the earth, trembling in body, and astonied in minde, and troubled in conscience.* Thus he dealt with the Apostle *Iohn*, when he saw a vision of Christ, [m] *He fell at his feete as dead.* The want of this reuerent feare, lifteth vs vp against God, and causeth vs oftentimes to checke the word, and to be bold to controul it, that we cannot suffer our selues to be checked & controuled by it. This fear ariseth in our harts, and is wrought partly by the consideration of Gods Maiesty, and partly by the Meditation of our owne infirmity, and serueth to correct our naturall Pride, and to redresse our corrupt affections. Thirdly, we must bring with vs faith in Christ, and beleeue in the promise and worde of God, that it is infallible, as *Heb.* 4. 2. *Vnto vs was the Gospell preached as vnto them: but the word that they heard profited not them,* [n] *because it was not mixed with faith in those that heard it.* This is that gift of God that purifieth the heart, boreth the eare, and maketh the way for other graces to follow. Lastly, if we would heare with profit, wee must haue good and honest hearts sanctified to euery good worke. This our Sauiour sheweth in expounding the parable of the sower, [o] *That which fell in good ground, are they which with an honest and good heart, heare the word and keepe it, and bringeth foorth fruite with patience.* This the Apostle *Iames* to the same purpose, who charging vs to bee swift to heare, and slow to speake, [p] addeth, *Wherefore lay apart all filthinesse and superfluity of maliciousnesse, and receiue with meekenesse the word that is grafted in you.* The want of this preparation maketh so many

[k] Exod. 19, 12. Heb. 12, 21.
[l] Acts. 9, 4, 6.
[m] Reuel. 1, 17.
[n] Heb. 4, 2.
[o] Luke. 8, 15.
[p] Iam. 1, 21.

ny vnprofitable and fruitlesse hearers. No man is so simple and sottish to sow his seede and cast away his Corne, vpon ground vnploughed and vntilled. Shall we haue this knowledge and vnderstanding in earthly thinges, and shall wee discerne nothing in heauenly things, but suffer the immortall seed of the word to vanish away thorough want of due preparation? Hence it is, that the Prophet exhorteth q *To breake vp our fallow ground, and not sow among the Thornes, to be circumcised to the Lord, and to take away the fore kinnes of our harts, least the wrath of God come forth like fire, and burne that none can quench it.*

q Ier. 4, 4.

Vse. 4. Fourthly, it is the duty of the people to heare with reuerence, to prepare themselues thereunto, and to beware of all abuses that hinder attention? Then it serueth to guide and direct the Ministers of the Gospell, to speake the word with all reuerence, as the Ambassadors of God, that our preaching be with power and authority, and so Minister grace vnto the hearers, r to the end they may thinke of vs, as of the Ministers of Christ, and disposers of the secrets of God. For how shall the people heare it with reuerence, if we bee not carefull to deliuer it with reuerence as the word of our Maister that sent vs. Heereunto commeth the exhortation of the Apostle *Paul*, s *Studie to shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, diuiding the worde of truth aright.* And the Apostle *Peter* to the same purpose saith, t *If any man speake, let him speake as the words of God: if any man Minister, let him do it, as of the ability which God ministreth, that God in all things may be glorified through Iesus Christ.* Now, that this gracious deliuery of the word may be retained, some thinges are to be obserued in the very action. Touching the fitting and preparing of our selues to the worke of the Ministery, that we may preach with fruite, and speake with comfort, it is necessarily required of vs to vse prayer, reading, study, meditation, and such like helpes, as may further vs in our calling. For albeit we haue wits quicke to conceiue, memories firme to retaine, and tongues readie

r 1 Cor 4, 1.

s 2 Tim 2, 15.

t 1 Pet. 4, 11.

r See the faithful shepheard

to vtter, r yet we must not abuse these excellent giftes to ydlenesse or vaine glory, but when we haue done all that we can, account all our paines and labour too little, saying with the Apostle, u *Who is sufficient for these things?* The Prophets and Apostles of Christ were indued with extraordinary gifts, and had a plentifull measure of knowledge giuen vnto them, yet they ceased not to study the Scriptures. *Peter* pronounceth of them al, x *That they tooke great paines in their Prophecies, the Prophets enquired and searched diligently the things that concerne the saluation of the Church. Peter* read the y Epistles of *Paul*, and *Daniel* (z) the Prophesies of *Ieremy*. *Paule* receiued the Doctrine of the Gospell by reuelation, was taken vp into Paradice, and heard words which himselfe durst not expresse, and the Saintes were not able to conceiue: he was ready to lay downe his life, and saw himself at deaths dore, yet he had a desire still to profit, as apeareth *(a)* in that he willeth *Timothy* to bring the Bookes and Parchments with him, when he came vnto him. Wherefore it beseemeth not the waightinesse of the worke which we handle, nor the presence of the people to whom wee speake, nor the reuerence of the place wherein wee stande, nor the worthinesse of the person, whom we represent, to step vp suddainely to stand in the stead and roome of God, like horses that run away with an empty Cart, and set forward in the way before they haue their load. No man dareth to speake of Princes affaires before Princes, with lenity: no man dareth giue sentence of life and death rashly. The Minister speaketh of Christ, before God and Angels. He setteth before his hearers life and death, heauen and hell, and pronounceth the sentence of saluation or damnation vpon them, as *Moses* testifieth, b *Behold, I set before you this day a blessing and a curse: the blessing, if ye obey the Commandements of the Lord your God, and the curse if we will not obey.* Thus much for the preparation: In the action it selfe, wee must vse all seemely and decent behauiour: comely and reuerent gestures of the body, haue alwayes a sober looke and modest countenance,

u 2 Cor 2,16.

x 1 Pet. 1, 10

y 2 Pet 2, 16.
z Dan. 9, 2

a 2 Tim. 4, 13

b Deut. 11, 26 27, 28

tenance, that it may appeare to others, that wee are inwardly moued & touched our selues, with that we speake. We must vtter gracious wordes, to worke godly edifying in the spirit, not ridiculous iests to procure laughter. We must lay aside the perswasible words of human wisedom. We must not relate stories, and tell merry Tales to fill vp the time, and to make our Auditors merry. Wee must auoide all light gestures, that may bring our Ministery into contempt. Many vse in their teaching, casting abroad of their armes, knocking of the Pulpit, lifting themselues vppe, and immediately sinking downe, hemming in the throat, rouling of the eyes, rubbing of the browes, nodding of the head, stamping with the feet, turning euerie way with the body, snuffing with their nose, fidling with the fingers, tuning with the voice, as if they were acting their part vpon the stage, or as if they were Fencers playing their Prizes. These and such like abuses we must labour to reforme, by vsing aduised deliberation in our selues, and obseruing what is comely or vncomely, what is decent or defectiue in others. The world is full of carpers and scoffers. Many will sooner marke what behauiour is amisse in vs, then what Doctrine we deliuer, or what is amisse in their owne liues. When *Iacob* fell sicke of his sickneſse, whereof he dyed, he gathered his sonnes together, to giue them instruction before his death, and not being able through weakneſse to stand on his feet, he raised vp himselfe in his bed, and leaned on his staffe, that he might shew reuerence to the word that hee pronounced. *Gen.* 47, 31, and 49, 33. The like we see in *Dauid*, he stood vpon his feete, to giue honour to the worde. 2. *Chron.* 2. To conclude this point, as we haue occasions offered vnto vs to speake of God, of his Iudgements, or Mercies, of sinne against God, of the calamities of others, wee must alwayes remember to speake of the person of God, with reuerence; of the Iudgements of God, with feare; of the promises of God, and comforts of his word, with cheerefulneſse; of sinne against God, with hatred and detesta-

tion of other mens miseries, with feeling and compassi-
d Math 13,52 on. Thus we shall become most profitable Teachers, (d) and thus *we shall be as wise Scribes taught vnto the Kingdome of Heauen, which bring forth out of their Treasure, things both new and old.*

Vse.5. Lastly, we learne from hence not to forsake the exercises of Religion, for the wickednesse or vnworthinesse of the Ministers. Who was it that propheſied in the name of God in this place? was it not *Balaam*, a leud liuer, a cursed Idolater, a diuelish Sorcerer? And yet *Balak* is commanded to rise vp out of his Throne, and to hearken vnto him with all attention. It standeth vs vppon more to regard the matter, then the speaker, and to marke what is deliuered, then the person that doth deliuer it. The Phariſies in the dayes of Christ were leud liuers, and many of
e Mat. 23,2,3. them of other Tribes then of *Leui*, (e) yet so long as they sate in *Moses* Chaire, the Disciples are commaunded to heare them, and to obserue whatsoeuer they commaunded. We must discerne and distinguish the life of the Ministers from their Doctrine. As we are not to receiue their Doctrine for their good life, so we are not to reiect it for
f Phil,1,15,18 their euill life. Therefore the Apostle saith, (f) *Some preach Christ through enuy and strife, and some also of good will? What then? Yet Christ is preached all manner wayes, whether it bee vnder a pretence, or sincerely, I therin reioyce, yea, & wil reioyce.* Although he were sorry that the gospel was preached by such men, yet hee was glad it was preached. This serueth to reproue those that wil not hear scandalous ministers, nor re-
g 2 Tim 4,3. ceiue the Sacraments at the hands of ignorant Ministers, (g) *Who haue itching eares, and after their owne lusts get them an heap*
h 2 Tim. 3,7. *of teachers,* (h) *Who are euer learning, and are neuer able to come to the acknowledging of the truth.* Euill Ministers of corrupt life may deliuer the good thinges of God. So long as they preach the worde of God truely, and administer the Sacraments sincerely, according to the ordinance of Christ, the wickednesse of their persons cleaueth to themselues. If a Prince should send vs a message, or offer vs some pre-

sent

ſent by the handes of ſome Meſſenger that were an euill Man, would wee reiect them for the fault of the perſon, or accept them as the fauour of the Prince? So ſhould it be with vs, when Gods word is preached, and his Sacramentes adminiſtred: wee muſt hearken what it is that is preached, conſider what it is that is deliuered. If it bee of God, we cannot refuſe it, leaſt wee be found contemners of his Ordinances. The people of Iſraell abhorred the ſacrifices of God, for the prophane life of the Prieſts, [i] but Iudgment is denounced againſt them for their contempt. i 1 Sam. 3. 11.

Verſe 19. [*God is not as Man that he ſhould lie, neither as the Sonne of Man that he ſhould repent, &c.*] Hitherto wee haue ſpoken of the enterance of this ſecond Prophecy: now wee come to the Prophecy it ſelfe. Hitherto in the Nature of God, is deſcribed and expreſſed vnto vs, that he is conſtant in his merciful promiſes toward his church, with whom is no variableneſſe, nor ſhaddow of turning. This is one of the names and eſſentiall properties of God, whereby he is knowne to bee God, who is vnchangeably good, vnchangeably holy, vnchangeably iuſt and merciſull, and is found firme and faithfull in all his promiſes. Againſt this, it may be obiected, that he is oftentimes ſayde in the Scriptures to haue repented, [k] as *Gen. 6. It repented the Lord that he had made Man in the earth, and he was ſorry in his heart:* [l] *It repented the Lord that he had made Saule King:* [m] *God repented of the euill that he had threatned againſt the Niniuites.* How then can God be ſaid to be immutable and vnchangeable? I anſwere, the Scripture ſpeaketh of GOD three waies; ſometimes properly and then he is ſaide to be vnchangeable, no variableneſſe to bee in him, and that hee cannot repent, as 1. *Sam.* 15. *the ſtrength of Iſraell will not lie nor repent: for he is not a man that he ſhould repent.* Sometimes vnproperly and figuratiuely for our capacity, and becauſe of our weakeneſſe, not otherwiſe beeing able to conceiue of the high things of God. Hence it is, that we read of the eyes, eares, handes, armes, the hart of GOD, and ſuch like. Not that theſe partes and members are in

Obiection.

k Gen. 6, 6, 7.

l 1 Sam. 15, 11

m Ionas 3, 9

Anſwer.

God, who is a ſpirite inuincible and infinite. But becauſe we cannot vnderſtand how one ſhould ſee without eyes, or heare without eares, or ſhew ſtrength without armes, theſe parts are giuen to God, to teach vs that he ſeeth all thinges, he heareth all thinges, he worketh all thinges in Heauen and Earth as pleaſeth him. Thus is God ſet ſometime before vs, as it were turned & transfigured into our nature, [n] and (as one ſaid) *He hath not theſe things by nature, but by effect.* The change is not in God, but in his woorke. Repentance in him is no perturbation or griefe, he knoweth all thinges, and is ignorant of nothing. When hee is ſaid to repent that he made man; the meaning is, hee determined to deſtroy him whom before hee had created. When he is ſaid to repent of making *Saul* King; the meaning is, hee determined to take the Kingdome from him, to whom before he had aſſigned it, and whom hee cauſed to be annointed. So then, we haue heere in this attribute, a teſtimony of the conſtancy of God.

[n] *Bern. in ſer. 4. ſuper Cant.*

From hence we learne, that [o] God is vnchaungeable, infallible, faithfull, and true in all his waies, wordes, and workes. His decrees are immutable and irreuocable, and without ſhew or ſhaddow of turning. This is that which the Lord claimeth and challengeth to himſelfe, [p] *I am the Lord: I change not: I am God, and there is none other God, there is nothing like me, My counſell ſhall ſtand, and I will do whatſoeuer I will.* So the Prophet ſpeaketh in the Pſalme, [q] *Hee is the Lord our God his iudgements are through all the Earth: He hath alway remembred his couenant and promiſe that hee made to a thouſand Generations, and ſince hath confirmed it to Iacob for a Law, and to Iſrael for an euerlaſting couenant.* To this purpoſe the Apoſtle ſaith; [r] *The guifts and calling of God are without repentance.* By all theſe places, wee ſee this truth plainely prooued vnto vs, that God is vnchangeable in his mercy and goodneſſe toward his Church and Children.

[o] *Doct. 11.* God is vnchāgably true in al his waies, wordes and workes.

[p] Malach 3, 6

[q] Pſa. 105. 7, 8 10.

[r] Rom. 11, 29

Reaſon 1. The reaſons follow to be conſidered. Firſt, hee is not like vnto man, his waies are not like mans waies, nor his thoughts like to mans thoughts: but as farre as Heauen is diſtant

distant from the earth, so farre are the workes of GOD from ours. We know by experience the changeable nature of man, of whom the Scripture saith, [r] *All men are lyers.* He is ready to say and vnsay, to affirme and deny with one breath. He is constant to day, hee changeth to morrow. He loueth one day and hateth another. The people that receiued Christ with great ioy when hee rode to Hierusalem, not long after cryed out: *Crucifie him, crucifie him.* It is not so with God, whose mercy endureth for euer, he falsifieth not his truth, neither altereth the thing that is gone out of his mouth, [t] *Hee giueth liberally vnto all, and reprocheth no man.*

[r] Psal. 116. 11.

[t] Iames 1, 5.

Secondly, his loue & mercy to his people is not changeable as the Moone, vnconstant as the winde, floating as the Sea, vncertaine as the weather, but stable as the earth that cannot bee moued out of his place, [u] and steadfast as Mount Sion that remaineth for euer. This will plainly appeare vnto vs, if we consider the similitudes and comparisons whereby it is expressed. His loue is like to the couenant of Waters, and as sure as the promise that hee made to *Noah*, that the Waters should no more ouerflowe the whole earth, [x] the Prophet teacheth: *For a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment I hid my face from thee for a season, but with euerlasting mercy I haue had compassion on thee, for this is vnto me as the waters of Noah: for as I haue sworne that the waters of Noah should no more go ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.*

Reason. 2.

[u] Psal. 125, 1.

[x] Esay. 54, 7, 8, 9.

Againe, his goodnesse is as the ordinance of God, that hath set an order for Summer and Winter, for day and night, for seed-time and Harueſt, for cold and heat, which shall not be changed, therefore the Lord saith by his Prophet, [y] *If thou can breake my couenant of the day, and my couenant of the night, that there should not bee day and night in there season: then may my couenant be broken with Dauid my Seruant.* Nay, his mercy is said to be more stable [z] then the Mountaines: *For they shall remoue, and the hils shall fal downe, but my*

[y] Iere. 31, 35, and 33, 20.

[z] Esay 54, 10.

mercy

mercy shall not depart from thee, neither shall the couenaunt of my peace fall away, saith the Lord, that hath compassion on thee. Wee see the loue of Mothers is tender and full of pitty toward their Children, who bare them in her Wombe, brought them into the world, nourished them with her breastes, and refused no base seruice for their good, [a] yet the Lord saith; *Can a woman forget her childe, and not haue compassion on the sonne of her Wombe? Though they forget, yet will I not forget thee.* Seeing therefore, that God is not like to the Sonnes of men, and seeing his louing kindnesse is firmer then the Waters of *Noah*, surer then the couenant of the day, faster then the foundation of the Mountains, and stronger then the loue of Mothers toward their Children, we may conclude, that the stableness of his counsels are the Pillers of the earth that cannot be shaken, and the changeableness of his goodnesse as the standing Rockes, that cannot bee remoued.

[a] Esay 49, 15.

Vse. 1. Now let vs come to the Vses of this Doctrine. First, hereby we learne, that God is to bee preferred before all creatures. They are changeable and subiect to alteration, which agreeth not with the nature of God. True it is, God hath highly honored and aduanced man (*b*) aboue the rest of the works of his hands, he made him a little inferior to the Angels, and crowned him with glory and dignity; he hath made him ruler ouer the earth, and put all thinges in subiection vnder his feet, yet he is subiect to mutability & mortality, and must returne vnto the earth, out of which he was taken. Great is the excellency of the heauens and the starres, yet they shalbe changed and deliuered from the bondage of corruptiō into the glorious liberty of the sons of God. But with God is no change, neither any alteration with the Almighty, who remaineth one & the same for euer. This difference betweene the Creator and the creature, betweene God, and the workes of God, the Prophet teacheth, [c] *Thou Lord hast in the beginning established the Earth, and the heauens are the workes of thine hands, They shal perish, but thou shalt remaine, and they all shall waxe old as doth a Garment,*

[b] Psalme. 8, 5. Hebru. 2, 7

[c] Psal. 102, 26 with Heb. 1, 12

and

and as a veſture ſhalt thou fold them vp, and they ſhal be changed: but thou art the ſame, and thy yeares ſhall not faile. Thus we muſt magnifie the Lord aboue all creatures that are weake and fraile, and acknowledge a great difference betweene the infinite and incomprehenſible Maieſty of God, ſubiect to no chaunge at all, but remaining the ſame for euer; and the Creatures of God, ſubiect to vanity and miſery.

Secondly, wee may from hence aſſure our ſelues, that God will make vs vnchangeable like himſelfe, & we may reioice in the comfort of this his fauour. For ſeeing his nature is vnchangeable and altereth not, he will make vs in our meaſure partakers of immortality, [d] when this corruptible ſhall put on incorruption, this weake, ſhal put on power, and death be ſwallowed vp in victory, wee ſhall bee like the Angels of God; nay, bee transformed into the liuely Image of God, to raigne with him in euerlaſting glory. This is a great comfort vnto vs in theſe daies of ſorrow, to conſider that the time will come, when our State ſhal be changed, & we continue for euer without change. Here we are ſubiect to many turnings and returnings, but after this life ſhall bee no more place for chaunging: our happineſſe ſhall be vnchangeable and firmely eſtabliſhed with God. This the Prophet ſets downe, [e] *In thy preſence is fulneſſe of ioy, at thy right hand there are pleaſures for euermore.* This the Apoſtle confirmeth, deſcribing the ſecond comming of Chriſt to iudgment, [f] *The dead in Chriſt ſhall riſe, & we which liue and remaine ſhalbe caught vp with thē in the clouds, ſo ſhal we euer bee with the Lord.* This circumſtance ſerueth to commend the happineſſe of the godly, in that after they haue once made an entrance into it, & taken poſſeſſion of that heauely inheritance, they ſhall neuer haue experience of any change, nor find any end or intermiſſion of euerlaſting glory. When we ſhall lay downe this earthly tabernacle, and be cloathed with immortality, we ſhall taſt of a better condition then euen *Adā* had in his greateſt felicity. True it is, *Adam* in his innocency had a glorious eſtate, [g] and he was created in the image of God, according to his like-

Vſe. 2.

[d] 1 Cor. 15, 53

[e] Pſal 13, 12

[f] 1 Theſ. 4, 17

[g] Gen. 1, 26

likeneſſe, yet withal he was made mutable & changeable, as we ſee by the euent, for he fell from al his glory, ſo that the excellency of his Dignity, & the excellency of his power were loſt, and turned into weakenes & miſery: but ſo many as ſhall raigne in the Kingdome of heauen, ſhal liue for euer and be vnchangeable, they ſhall neuer fall away, but ſhall be vnmoueable. So then, heereby wee ſee to our endleſſe comfort and conſolation, that ſo many as be true members of Chriſt, haue mortified the corruptions of the old man, to bring forth the fruits of a ſanctified life, haue loſt nothing by the fall of *Adam*, but ſhall recouer a more excellent eſtate in Chriſt, then euer they loſt in *Adam*, ſo that our loſſe is turned to be gain and aduantage vnto vs.

Vſe. 3. Thirdly, ſeeing God is vnchangeable, and keepeth his worde with the leaſt variety or inconſtancy, it teacheth that it is time for vs to repent and turne vnto God. Euery ſoule that will eſcape the wrath of God, and be partaker of his mercies, muſt be faſhioned a new, and framed to pleaſe God, ſanctifying his heart, and changing his will to be agreeable to the will of God. For God will neuer apply himſelfe to vs, nor alter that which is already gone out of his mouth. Many in this life take a priuiledge vnto themſelues by reaſon of their high places, riches, friends, and other outward reſpects to ſinne againſt god, and claime a tolleration and qualification to bee borne withall aboue others. But with the Lord there is no partiality to be found, but being a moſt conſtant God in all his doings, he obſerueth one rule and way with al, he regardeth no mans perſon or perſonnes, nor accepteth any gift or reward, he fauoureth the Prince no more then the ſubiect, the honourable no more then the baſe of byrth, the rich no more then the poore begger, but dealeth with all ſorts of men and women, according to that which he hath already in iuſtice and righteouſneſſe determined in his word, that is, [h] *To them who are contentious and diſobey the truth, he ſendeth indignation and wrath, tribulation and anguiſh vpon euery ſoule that doth euill, the Iew firſt, and then the Gentile,*

[h] Roman. 2, 8

but

but vnto those that continue through patience in wel-doing, he giueth glory and honour, immortality and euerlasting life. This admoniſheth vs, that wee deceiue not our ſelues in hoping for another maner of dealing from God, then he hath already manifeſted in his word. It is a common practiſe in the world, when we are admoniſhed of any duty, or reprooued of any ſinne, and heare the penalty thereof denonnced out of the word, to anſwere, we hope it is not ſo hard as you would bear vs in hand, we truſt God will diſpence with vs if we do no worſe, ther are few or none, but offend in as great matters as theſe. And thus, although not plainly & peremptorily, yet in very deed we do as much as if we accuſed God to be a lyer, to be inconſtant and deceiueable, and his word to be a counterfait word, [i] which notwithſtanding is ſaide to bee like vnto ſiluer, which is ſeauen times tried in the fire. It hath no droſſe or deceite in it, it hath neuer failed or beguiled any. An vnchangeable God, an vnchangeable word. Let vs be transformed into the obedience of it. It is not a leaden rule to bende euery way to vs. All our wayes muſt be brought and framed vnto it. And when once we are turned to God, let vs not returne backe againe to our olde wayes, but perſeuere and continue conſtant vnto the end. The vnchangeable God, requireth an vnchangable ſeruant. As he is euerlaſting and eternall, ſo hee requireth faith and obedience to remaine and endure with vs to the laſt breath.

i Pſalme. 12, 6

Vſe. 4.

Laſtly, heerein is great comfort offered to the ſeruants of God, as on the other ſide horrour to the wicked and diſobedient. For, ſeeing God in immutable, the ſame now which hee hath beene heeretofore, and ſo is to continue for euer, we may from hence take ſtrong conſolation frō former exmaples of Gods dealings towarde his deareſt children, and in all tentations and trials build our ſelues vpon that bleſſed experience, as vppon a ſure foundation that can neuer fall or faile vs. As God hath heeretofore neuer forſaken thoſe that truſted in him, reſted and relyed vpon him, but loued thoſe for euer, (k) *Whom hee loued once,*

k Iohn 13. 1

once, preſerued and defended the godly from the rage of their Enemies, his guiſes toward them being without repentance: ſo will he doe now, and ſo will hee continue vnto the ende of the world; and therefore *Dauid* ſaith, [k] *That in his experience he neuer ſaw the righteous forſaken*: And our Sauiour ſaith in the Prophet: [l] *That they are Plantes planted by God, that ſhall neuer be plucked vp.* Thus the Apoſtle teacheth, [m] *That the foundation of God ſtandeth ſure, and hath this ſeale, the Lord knoweth who are his.* We haue heard of the patience of *Iob*, [n] and know what end the Lord made, albeit he did try him, yet he did not deſtroy him, albeit hee did afflict him, yet he did not leaue him. *Many haue beene the troubles of the righteous,* [o] *yet the Lord deliuereth them out of them all. They haue beene ſtoned, they were hewen aſunder,* [p] *they were tempted, they were ſlaine with the Sword, they wandered vp and downe in Sheepe ſkinnes, and in Goats ſkinnes, being deſtitute, afflicted, and tormented,* yet he euermore ſuccoured them in their tentations, ſo that they became more then Conquerours through him that loued them, and were made able to comfort others. His right hand is not ſhortned, hee is ouer the ſame, yeſterday and to day, and abideth like himſelfe for euer. Hee will deale with vs, as hee hath dealt with them. He will ſhew himſelfe toward his Children in theſe daies, as hee ſhewed himſelfe toward our Fathers in former times.

[k] Pſal. 37, 25

[l] Eſay 61, 3

[m] 2 Tim. 2, 19

[n] Iob 5, 11

[o] Pſal. 34, 19

[p] Heb. 11, 37

He doth not ſhewe himſelfe to be one God in our age, another God in another age: but in all ages and generations he is one and the ſame to his people, to our endleſſe comfort and conſolation. And as this ought to be effectuall, to ſtay vs in our obedience, becauſe God will continue the ſame God of mercy and truth vnto vs without alteration, which he was to *Noah*, *Abraham*, *Iſaac*, *Iacob*, *Ioſeph*, and al the faithfull, ſo highly renowned and greatly commended in the Scriptures: ſo it muſt ſerue to bee a bridle in the iawes of the vngodly and prophane wretches of the world, that as he hath plagued, conſumed, and throwne downe into the bottomleſſe pit of hell, the wicked hereto-

tofore that rebelled against him, and resisted his will, so he is vnchaungeable in Name and Nature, and therefore he will doe the same to them now, and to as many as shall walke in their steps for euer. This we may see to be a plain case q in the righteousnes of God, *Eccl.* 8. *Though a Sinner doe euill an hundred times, and God prolongeth his daies, yet I know it shal bee well with them that feare the Lord, and doe reuerence before him: but it shall not be well to the wicked, neither shal he prolong his daies, he shall bee like a shaddow, because hee feareth not before God.* And the Apostle *Iude* in his Epistle alledgeth and applyeth the examples of Gods vengeance vpon the wicked past, to those present, and to come, r shewing that if God spared not the Aungels that had sinned, but cast them downe into hell, and deliuered them vnto Chaines of darkenesse, to be kept vnto damnation: neyther spared the old world, but brought in the floud vppon the vngodly, &c. Let vs remember, that wee shall finde God the same toward vs for euer, and neuer presume that he can or will be changed now from that which hee hath beene heretofore toward others.

q Eccl. 8, 12, 13.

r Iude. 6, 7. 2 Pet. 2, 4, 5.

Verse 21. [*He seeth not iniquity in Iacob, he beholdeth not transgression in Israell.*] Hitherto we haue spoken of the vnchangeableness of Gods loue toward his Church. Now let vs see the reasons of it, both in spirituall thinges, and then in temporall. The chiefest priuiledge of the Church standeth in the fruition and enioying of spirituall blessinges. Among all spirituall blessinges, this is one of the chiefest, Remission of sinnes. This is expressed by this phrase, that God seeth not sinne in them, that is, he forgiueth their iniquity, and imputeth not sinne vnto them. To the same purpose the Prophet saith, s *Our sinnes are couered.*

s Psal. 32, 1.

These may seeme at the first, strange speeches and phrases. For shall not he that made the t eye see? Shal not he that made the eare heare? Hee that made the heart, shall not he vnderstand and know the secrets of the heart? are not al things naked & open before him? Or can any hide him-

t Rom. 11, 6.

himselfe from his presence, and winde himselfe from his prouidence? The meaning is not, that God doth not behold them, but it is a borrowed speech from the custome of men, which lay away those things out of sight, which they do not vse, or wold not remember: so that he doth not see them when he dooth not punish them, hee couereth them when he doth pardon them, and account them as if they were neuer committed. So *Hezekiah* saith, *Esai.* 38, 17. *God had cast his sinnes behinde his backe.*

x Esay.1, 18

Thus the Prophet speaketh, x *Though your sinnes were as Crimsin, they shall be made white as snow: though they were redde like scarlet, they shall be as woll.* And afterward, y *I haue put away thy transgressions like a cloud, and thy sinnes as a Mist.* So the Prophet *Micah* saith, z *He wil turne againe and haue no compassion vpon vs: he will subdue our iniquities, and cast al their sinnes into the bottome of the sea.* From all these Testimonies we learne this truth, a that to euery true member of the Church, belongeth the forgiuenesse of all their sinnes. It is a peculiar priuiledge of the faithfull, for the merits and righteousnesse of Christ, to haue their sinnes forgiuen, whereby it commeth to passe that God esteemeth of sin, as no sinne, and of iniquity, as if it had neuer beene committed.

y Esay 44, 22.

z Mich.7, 19

a *Doct.* 12. To al the mēbers of the Church belongeth the forgiuenes of sins

Heere then, we haue offered to our considerations, a principall and fundamentall point of our Christian Religion, and of the holy faith; that all our sinnes, wants, and imperfections, originall, and actuall, as well in committing of euill, as in omitting of good, in thought, word, & deed, are couered, healed, and released through the righteousnesse of Christ imputed vnto vs: which beeing apprehended by faith, and applied vnto vs, doth not onely make them as if they had neuer beene, but also iustifie and discharge vs, causing vs to appeare blameless and spotlesse in the sight of God. Thus God proclaimeth himselfe to be a most gracious and mercifull God, readily inclined to forgiue sinnes, b *The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abounding in goodnesse and truth re-*

b Exod,34,6,7

seruing

ſeruing mercy for thouſands, forgiuing iniquity, and tranſgreſſion, and ſinne. The like Teſtimonies wee read, plentifully ſet downe in the Prophets, [c] *The people that dwell therein, ſhall haue their ſinnes forgiuen. I am he, euen I am he that putteth away thine iniquities for mine owne ſake, and I will not remember thy ſinnes. I will make a new* [d] *couenant, for I will forgiue their iniquitie, and remember their ſinnes no more. I will cleanſe them from al their iniquity, whereby they haue ſinned againſt mee, yea, I will pardon all their iniquities whereby they haue ſinned againſt me, and it ſhalbe to me a name and an honour before all the Nations of the earth, which ſhall heare all the good I do vnto them.* This is the commendation that Chriſt giueth to his Church, [e] *Thou art all faire my loue, and there is no ſpot in thee.* So then, it appeareth by all theſe words of ſcripture, as by a Cloude of witneſſes, that God vouchſafeth this mercie to his people, forgiuing their ſinnes committed, pardoning their puniſhment deſerued, and giuing them the righteouſnes of Chriſt imputed, as wee beleeue in the Articles of our Faith.

[c] Eſay 33, 24 and 43, 25.

[d] Ier. 31, 31, 32 and 33, 8

[e] Cant. 4. 7

And this truth, (to wit;) that Iuſtification ſtandeth in the remiſſion of ſinnes, through the ſatisfaction of Chriſt, is confirmed vnto vs by ſundry Reaſons out of the worde of God. For firſt wee muſt appeare as iuſt and perfect in Gods ſight, either by the imputation of Chriſtes righteouſneſſe, or by the merit of our owne works; there is no third way can be deuiſed. This is a full diſtribution of cauſes, [f] as appeareth by the Apoſtle ſpeaking of the election and calling of the Iewes, *If it bee of grace, it is no more of workes, or elſe were grace no more grace: but if it be of workes, it is no more grace; or elſe were worke no more worke.* Thus we ſee, he maketh an oppoſition betweene the grace of God, and the workes of men. But no workes can iuſtifie vs, neither of congruity, nor condignity, neither of Nature, nor of grace wrought in vs by the ſpirit of GOD, but by Gods acceptation of the interceſſion and merits of his own ſon. This the Apoſtle witneſſeth, [g] *By the workes of the Law ſhall no fleſh be iuſtified in his ſight.* And in another place, [h] *I count all*

Reaſon 1.

[f] Rom 11, 6

[g] Rom 3, 20 Galath. 3, 6

[h] Phil. 3, 7, 8, 9

all thinges but losse, for the excellent knowledge sake of Christ Iesus my Lord, that I might bee founden in him, not hauing mine owne righteousnesse which is of the Lawe, but that which is through the Faith of Christ, euen the righteousnesse which is of GOD through Faith.

Reason. 2. Secondly, whatsoeuer giueth the creature cause of boasting, and robbeth God of his glory, may not bee admitted, and cannot be accepted in the worke of our iustification. But all thinges sauing the righteousnesse of Christ Minister to vs matter of boasting, and depriue GOD of the honour and glory due to his name. This the Apostle teacheth in sundry places, [i] *If Araham were iustified by works he hath wherein to reioyce, but not with God. By grace are ye saued through faith, and that not of your selues, it is the gift of God: not of workes, least any man should boast himselfe.* So then, our iustification standeth not in our good works, but in that, God pardoneth our euill workes. For we haue all beene as an vncleane thing, [k] *And all our righteousneße is as filthy clouts.*

i Rom 4,2. Ephes.2, 8,9

k Esay 64,6.

Vse. 1. Now, let vs make Vse of this Doctrine. First, seeing forgiuenesse of sinne belongeth only to the Church, this ministreth great comfort to the faithfull that are in Christ. The glory and happinesse of our soules and bodies in this life, and in the life to come consisteth heerein. The forgiuenesse of sinnes comprehendeth vnder it, as it were in a short summe, all the mercies of God. This is it which the Prophet *Esai* teacheth, [l] *Comfort ye, comfort ye my people, saith your God say, Speake comfortably to Ierusalem, and crie vnto her, that her warefare is accomplished, that her iniquitie is pardoned, for she hath receiued of the Lords hands double for al her sins.* So *Dauid* declareth the blessednesse of the man, [m] vnto whom God imputeth righteousnesse without works, saying; *Blessed are they whose iniquities are forgiuen, and whose sins are couered, blessed is the man to whom the Lord imputeth not his sinne.* This mercy of God will be sweet vnto vs, and cheer vp our hearts with vnspeakeable comfort, and giue vs ioy in the Holy-ghost, if wee consider these circumstances, that we daily offend God after our new birth, that all sin

l Esay, 40,1,

m Rom. 4,6,2 8. Psal 32,1,2 7

is

is odious in it ſelfe, and maketh vs vile and abhominable in the ſight of God, keeping [n] *all good thinges from vs, and pulling downe all euil vpon vs, and that the wages thereof is death, being able to preſſe vs downe to the very bottome of the gulph of hel.* If a man had all the skill of wiſe *Salomon*, to ſpeake as hee did of the Nature of beaſts, of birds, and creeping things, [o] and knew the Vertues of all trees and plants, from the Cedar that is in *Libanus*, vnto the Iſope that ſpringeth out of the wall, and were ignorant of this bleſſed priuiledge, and had not the comfortable aſſurance of it in his conſcience, it could not auaile or profit him one whit. It might peraduenture delight the outward man for a ſeaſon, but wanting the ſweet feeling of Gods fauour in waſhing away his ſinnes, the other can be but vanity and vexation of ſpirit. If a man were able to meaſure the heauens, and to tell the order, height, diſtances. influences, and number of the ſtarres, and yet be ignorant at home, and do not know what is done, as it were within his owne houſe, & within the doores and Cloſſets of his owne heart, what ſhoulde it profit him thus to gaze vp into heauen, when the burden of ſinne is ready to thruſt him down into hell? If a man were ſo excellent and expert, as out of the knowledge of Hearbes and Simples to remedy all the diſeaſes of the body, yet if he be not able to ſalue the ſores of his ſoule, and know not how the ſickneſſes and infirmities thereof ſhall be cured, this can bee little comfort to him, for then he may haue a ſound body, but an infected ſoul, an healthy body, but a ſickely ſoule, full of the botches & blemiſhes of ſinne, which of all diſeaſes is moſt dangerous and deadly. If a man had the knowledge of al lawes and ſtatutes, and were able to decide any controuerſie, and end any ſuite betweene man and man, yet is not aſſured how himſelfe ſhall be acquitted, when the Iudge of all the world ſhall come and hold his Aſsiſes, and howe things ſhall ſtande with him: it can bring no peace vnto him, [p] ſeeing God hath a controuerſie againſt him ſo long as his ſinnes are vnpardoned. What ſhall it profit a man

[n] Ier. 5, 25. Eſai. 59, 1, 2, 3.

[o] 1 King. 4, 33.

[p] Hoſea. 4, 1.

to be paſsing well ſeene in Muſicke, by voice or Inſtrument, to be skilfull in reports and deſcant, and be alwaies troubled with a iarring conſcience? Laſt of all, what ſhal it auaile, if a man vnderſtood all Arts and Miſteries, if he could worke miracles, and ſpeake with the tongues of men and Angelles, if he knew all ſciences and ſecrets of Nature, yet were ignorant of the forgiueneſſe of his ſins, and of the grace of Chriſt? Whom onely if we know, the matter is not great if we know nothing elſe: whome if we know not, it is worth nothing if we know all things in the world beſide.

q Phil. 3, 7.
1 Cor, 2, 2.

Vſe. 2.

Secondly, ſeeing the remiſsion of ſinnes is onely giuen to the members of the Church, wofull is their eſtate that are not of the Church, that are not in Chriſt, that are without true faith and feeling of this heauenly Doctrine. Wretched and miſerable is the condition of many thouſands in the world which want this aſſurance: it is ſuch a burden as ſtayeth vs from the heauens, and waigheth vs downe to hell. Pouerty is a great burden, the ſword, famine, peſtilence, impriſonment, ſickneſſe, oppreſsion, & ſuch croſſes are indeed heauy burdens, but the burden of ſinne ſurmounteth them all. Therefore the Prophet ſaith, r *Mine iniquities are gone ouer mine head, and as a waighty burden they are too heauy.* Hence it is, that the Apoſtle exhorteth vs, to caſt off euery thing that preſſeth downe, ſ and the ſinne that hangeth ſo faſt on, that ſo we may run with patience the race that is ſet before vs. So heauie it was on the Angels that kept not their firſt eſtate, t *That it caſt them downe to hell, and they are reſerued in chaines vnto the iudgement of the great day.* So heauy it was vpon the ſhoulders of *Dathan* and *Abyram*, that the earth was not able to holde them, but receiued them to deſtruction. Yea, it is ſo intollerable a burden, as that it bringeth terrors and horrors that cannot be expreſſed, and leadeth to the gulfe of deſperation, when God chargeth the conſcience with ſinne: ſo that though a man had all riches and honours, all pleaſures and delights, al kingdomes and glory of the world,

r Pſal. 38, 4.
ſ Heb. 12, 1.
t 2 Pet. 2, 4.

what

what ioy or comfort can he feele in theſe thinges, ſo long as he is not at peace with his God? Contrarywiſe, he that is eaſed of this waight, and lightned of this burden, thogh he haue all the troubles, croſſes, and afflictions of Iob, be laide in Fetters with Ioſeph, be baniſhed his country with Moſes, be caſt to the Lyons with Daniell, bee put in the ſtockes with Ieremy, be fed with bread of affliction with Michaiah, and haue no more comfort and compaſsion ſhewed vnto him, [u] then the poore Begger in the Goſpell to haue the Dogges licke his ſores, though his eſtate be vile, contemptible, and miſerable to the world: yet ſo long as hee hath a diſcharge of his debt, a pardon of his ſinne, and a cancelling of the bill of enditement drawne againſt him, written in his heart, and feele that peace of conſcience which paſſeth all vnderſtanding, ſealing him vp to the day of redemption, this man before God is moſt happy and bleſſed for euer. But if ſinne be imputed vnto vs, and God enter into Iudgement with vs, [x] *Who ſhall bee able to ſtand before him, or be righteous in his ſight.* This feeling of ſinne, and wound of conſcience, which the ſtroake of Gods hand hath made, will weary the ſtrongeſt and luſtieſt man that liueth, when hee ſhall open the eye to ſee, and the heart to feele the horrour thereof, together with the heauineſſe of his wrath and indignation for the ſame. This made *Caine* to ſpeake deſperately, [y] *My punniſhment is greater then I can beare.* This made *Iudas* to do deſperately, [z] when he wrought his owne deſtruction, and hanged himſelfe. This made *Dauid* to ſay, *If thou Lorde ſtraightly marke ſt iniquities, who is hee that ſhall be able to endure thy iudgement?* The Wiſe man teacheth, (*a*) *That the feare and wrath of a King is like the roaring of a Lyon, ſo that he which prouoketh him to anger, ſinneth againſt his owne ſoule: how much more is the fierce indignation of God, the verie Mallet of the ſoule, and the Meſſenger of death?* They then are groſſely deceiued, and moſt vnhappy, who thinke happineſſe to conſiſt in committing of ſins with all greedineſſe. Theſe are in the number of thoſe Fooles (howſoeuer worldly wiſe) *b* that make a mock

[u] Luke, 16, 21.

[x] Pſal. 130, 3, and 143, 2.

[y] Gen. 4, 13.

[z] Math. 27, 5.

[a] Pro. 20, 2 & 19, 12.

[b] Prou. 14, 9. 12, 13.

a mocke of ſinne. There is a way that ſeemeth right to a man, but the iſſues thereof are the waies of death: euen in laughing, the heart is ſorrowfull, and the ende of that mirth is heauineſſe. The world hath alwaies beene full of ſuch Fooles, but if they depart hence without the feeling of Gods ſauour in the forgiueneſſe of their offences, it had bin good for them that they had been bruit beaſts, or that they had neuer beene born, [c] as it is ſaid of *Iudas. No vncleane thing ſhall enter into the Kingdome of Heauen*. Such as haue not their ſinnes pardoned, haue no part in Chriſt. Out of Chriſt there is no ſaluation, nor vnto ſuch any imputation of his righteouſnes. Sin ſhutteth vp the way that leadeth to life, it ſeperateth from God and his kingdom, it maketh vs the children of the deuil, and God diſpleaſed with vs: for they that are in the fleſh cannot pleaſe God.

[c] Math. 26, 24

Vſe. 3. Thirdly, ſeeing the Children of God come to haue the knowledge of the forgiueneſſe of their ſinnes, wee ſee ſome are happy in this life, and attaine to the certainety of their ſaluation. The ſaluation of [d] the Church ſtandeth in the remiſſion of their ſinnes. We doe not then begin to be happy, when at the end of our daies wee enter into the Kingdome of heauen: but while we are vppon the earth, wee lay the foundation of our happineſſe, and ſet the firſt ſtones of it, or elſe we neuer attaine vnto it. We are all in this life [e] Builders. We haue a great and waighty worke to ſet vppe, it requireth a long time and great labour to bring it to paſſe and perfection. Euery day of our life ſhould adde ſomewhat to the building, & this day ſhould make it in greater forwardneſſe then the former. Let vs diligently conſider theſe thinges, and ſeriouſly examine our ſelues what wee haue done for the furthering of our ſaluation, whether we haue already made an happy enterance into it.

[d] Luke. 1, 77.

[e] 1 Cor. 3, 9.

So ſoone as we beginne, and the firſt ſtone is laide, the doore of the Kingdome of heauen is opened vnto vs. The further wee proceede, the neerer wee come to the marke. This onr Sauiour preached to his hearers, [f] *Verily, verily,*

[f] Iohn 5, 24.

I say vnto you, hee that heareth my word, and beleeueth him that sent me, hath euerlasting life: and shall not come into condemnation, but hath passed from death vnto life. When *Zaccheus* was conuerted to the faith, and testified the sincerity of his repentance by actuall restitution, he said, g *This day is saluation come vnto this house, forasmuch as he is also become the Son of Abraham.* So the Apostle speaketh in the Epistle to the *Romaines*, h *Considering the season, it is now time that we should arise from sleepe: for now is our saluation neerer then when wee beleeued it.* And in that holy Prayer of Christ recorded by the Euangelist *Iohn*, he saith; i *This is eternall life to know thee to be the onely very God, and whom thou hast sent Iesus Christ.* This is the great mercy of God to giue vs here a taste of the glory to come.

g Luke, 19,9.

h Rom.13,11.

i Iohn, 17, 3.

We haue here as it were the first fruits of eternal life, & by hope possesse that which wee shall really inherite, so wee may truely say with the Apostle, k *I know whom I haue beleeued, and I am perswaded, that hee is able to keepe that which I haue committed to him against that day.* Hereby we see, that it is not a doctrine of pride and presumption (as the church of Rome teacheth) to beleeu the remission of our owne sinnes. For generally to beleeue that God forgiueth sinne, or that some men haue their sinnes forgiuen, is no priuiledge of the Church, l but the common faith of the Deuils. All the Articles containe the confession of a speciall faith, and a particular application to our selues. As I must beleeue God the Father to bee my Creator, the Son my Redeemer, the holy Ghost to bee my Sanctifier: so I am bound to beleeue the Remission of mine owne sinnes, the Resurrection of mine owne body, and that life euerlasting shall be giuen to mee. Thus the Apostle speaketh, m *I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me.* This special faith must be the faith of vs all.

k 2 Tim. 1.12.

l Iam. 2. 19.

m Gal. 2. 20.

Vse. 4. Lastly, from hence wee are put in minde of sundry good duties necessary to bee practised of vs. First, seeing euery true member of the Church hath the forgiuenesse of his sins giuen and assured vnto him, it is our duty to acknow-

ledge our ſelues to bee grieuous Sinners, to haue godly ſorrow for them which may cauſe repentance, not to bee repented of, [n] and to ſeeke pardon by daily Praier, for the forgiueneſſe of them at the handes of God. Hee reſiſteth the proud, and giueth grace vnto the humble. Hee filleth the hungry with good thinges, and ſendeth the rich empty away. Hee is ready to forgiue, and to haue compaſſion on his children: hee is ſlow to anger, and of great kindneſſe. He doth not deale with vs after our ſins, nor rewarde vs according to our iniquities. Hence it is, that the godly haue acknowledged themſelues greeuous ſinners; yea, euen the moſt regenerate, [o] as *Dauid*, [p] *Daniel*, [q] *Paule*, [r] and others. This is it which the Apoſtle *Iohn* teacheth, [s] *If we ſay we haue no ſinne, we deceiue our ſelues and truth is not in vs. If we acknowledge our ſinnes, he is faithful and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* Seeing therefore we haue a promiſe of forgiueneſſe, & as it were a priuiledge aboue others of the world, it behoueth vs to haue in vs an humble acknowledgement of our ſinfull eſtate, ioyned with godly ſorrow and earneſt Prayer for the forgiueneſſe of them. Secondly, it is required of vs, to haue a reuerent care and feare not to offend him any more, as heeretofore wee haue prouoked him, yea a moſt earneſt ſtudy and deſire to pleaſe him better then we haue done. This the Prophet teacheth, [t] *If thou, O Lorde, ſtraightly marke ſt iniquities, O Lorde, who ſhall ſtand? But mercy is with thee, that thou maiſt be feared.* This was the inſtruction that Chriſt gaue to the diſeaſed man who he had healed, when he found him in the Temple, he ſaid vnto him, [u] *Behold thou art made whole, ſinne no more, leaſt a worſe thing come vnto thee.* Thus the Apoſtle *Paule* deſcribeth true repentance by the fruites or effects of it. [x] *Beholde, this thing that ye haue beene godly ſorry, what great care it hath wrought in you; yea, what clearing of your ſelues; yea, what indignation; yea, what feare; yea, how great deſire; yea, what a zeale; yea, what reuenge.*

Where this care is not to pleaſe God, and feare to fall againe

[n] 1 King. 8, 46.
[o] Pſal. 51, 5. & 19, 12.
[p] Dan. 9, 8, 9.
[q] Rom. 7, 14. 1 Tim. 1, 13.
[r] Iam. 3, 1.
[s] 1 Ioh. 1, 8, 9.
[t] Pſal. 130, 3, 4
[u] Iohn 5, 14.
[x] 2 Cor. 7, 11,

againe and offend him, there was neuer true repentance, nor any feeling of the forgiueneſſe of former ſinnes. This were exceeding vnthankfulneſſe for mercie receiued, and a turning of the grace of God into wantonneſſe, to commit ſinne anew, that grace may abound. Thirdly, it is our dutie to returne all praiſe and thankefulneſſe to God for this ſo infinite and vnſpeakeable mercie, which appeareth in nothing more then in the forgiueneſſe of our manifold ſinnes. It belongeth to God onely to forgiue ſins, therefore to him onely belongeth the glory of forgiueneſſe, as being onely worthy to receiue all praiſe.

This *Daniel* confeſſeth in his Prayer, *O Lorde,* y *righteouſneſſe belongeth vnto thee, but vnto vs open ſhame, as appeareth this day.* So the Prophet *Dauid* prouoking all to praiſe the Lorde, alledgeth this as the chiefe reaſon to moue them, z *Which forgiueth all thine iniquitie, and healeth all thine infirmities.* This alſo wee ſee in the practiſe and example of the Apoſtle, who mentioning his ſinnes, and magnifying the exceeding and aboundant mercie of God, in the (*a*) pardon of them: hee breaketh out into a thankeſgiuing to the eternall God, *Vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glorie, for euer and euer, Amen.* If we haue taſted of this mercie, let vs be mindfull of this dutie: and if wee haue had experience of his forgiuenes, let vs be carefull to expreſſe vnto him our thankfulneſſe. Fourthly, we muſt ſhew backe againe our loue toward our heauenly father, according to the meaſure of his loue toward vs. The greater ſinnes he hath pardoned, the greater loue ſhould be returned.

This is it which the Prophet profeſſeth to haue wrought exceeding loue in his heart toward the Lorde, when hee conſidered how gracious and mercifull he had beene vnto him, (*b*) *I loue the Lord, becauſe he hath heard my voice and my Prayer.* The practiſe of this dutie is remembered and commended in the ſinfull woman, c *Many ſins are forgiuen her, for ſhe loued much: To whom a litle is forgiuen, he doeth loue a little.* Let this example bee continually before our eyes.

Let

y Dan. 9, 7.

z Pſal. 103, 3.

a 1 Tim. 1, 17. Rom. 7, 25.

b Pſal. 116, 1.

c Luke. 7, 47.

Let vs examine our ſelues how neere wee come vnto her in the practiſe of this duty. Let vs behold our ſelues in her, as in a glaſſe. If we haue had a bleſſed experience of Gods louing kindneſſe toward vs, in blotting out and burying our ſinnes out of his remembrance, let vs bee anſwereable in loue to him againe, who hath loued vs firſt. Where little loue appeareth to God, there is little knowledge of forgiueneſſe of ſinnes. Where no loue is, there is no feeling of the comfort of this Doctrine. If we haue found God exceeding kinde and gracious vnto vs, it will worke an exceeding meaſure of loue, where God hath aſſured and ſealed vp that grace by his holy ſpirite. Laſtly, the receiuing of this mercy from God, muſt worke in vs mercy towarde our brethren, that as wee haue obtained forgiueneſſe of our ſinnes at his hands, ſo we ſhoulde bee ready to forgiue one another, [d] *And ſo be mercifull to others, as our Heauenly Father is mercifull to vs.* This our Sauiour teacheth in the Parable of the King that would take an account of his ſeruants (to wit) that hee requireth mercie, where he hath ſhewed mercie, and that indgement ſhall be without mercy, to him that ſheweth not mercy. Hence it is, that the Apoſtle giueth this in charge. [e] *Bee ye courteous one to another, and tenderharted, forgiuing one another, euen as God for Chriſts ſake forgaue you.* And againe, *Now therefore as the elect of God holie and beloued, put on tender mercie, kindneſſe, humbleneſſe of minde, meekeneſſe, long-ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell to another, euen as Chriſt forgaue ye, euen ſo do ye.* This we are alſo directed vnto, in that forme of Prayer which Chriſt taught his Diſciples, and hath left vnto his Church, warranting vs to aske forgiueneſſe, as we feele our ſelues ready to forgiue.

This we are to apply vnto our ſelues, and learne euerie day to bee like to our heauenly Father, [f] *Who maketh his Sunne to ariſe on the euill and the good, and ſendeth raine on the iuſt and vniuſt.* If then, wee deſire to be partakers of the goodneſſe of God in forgiuing the infinite debt, where-

d Luke. 6, 36.

e Eph. 4, 32. Col. 3, 13.

f Math. 5. 45.

by

by we are deepely indebted vnto God, and would finde him mercifull vnto vs (as euery one will seeme to bee desirous of it) let vs shew our selues teadie to forgiue from our hearts the iniuries and offences done vnto vs. Among all Testimonies that wee may gather to our selues of Gods goodnesse and mercie towardes vs, none more excellent, more comfortable, more certaine then this, if we finde it in vs, that is, the pardoning and passing ouer the wrongs offered vs, and a readinesse to forgiue, euen our enemies that most enuie and hate vs, and that frankely and freely, as wee haue receiued forgiuenesse at the hands of God.

[*The Lord his God is with him.*] These words containe the second priuiledge peculiar and proper to the Church which God hath bestowed vpon it, to wit; the presence of his spirite. True it is, in regarde of his essence and Deity hee is euery where, the Heauen is his Throne, and the earth is his Foote-stoole, g *So that wee cannot hide our selues from his presence. If wee ascende into Heauen, he is there: if wee lye downe in the graue, hee is there: if wee take the winges of the Morning, and dwell in the vttermost partes of the sea, thether shall his hande lead vs, and his right hand holde vs: if we say, yet the darkenesse shall hide vs, the night shall bee light about him.* But in this place this prophecie pointeth vs vnto another presence, to wit; of his grace, protection, defence, and deliueraunce, the presence of his spirite, sanctifying his Children, purging them from dead workes to be a peculiar people vnto himselfe, working in them regeneration, and finishing all good thinges in them, to bring them to euerlasting life.

g Psal. 139. 7, 8.

We learne from hence, (*h*) that it is a great priuiledge of the Church, to haue God present with it, and president ouer it. Hee is not farre off from those that are his (howsoeuer in time of affliction, and in the houre of tentation, he seemeth so to them) he is neere vnto them, hee is euer with them, he holdeth a gracious hand ouer them. This is it which the Lord so often promiseth in his worde, and truely

h *Deut.* 13. It is a priuiledge of the church to haue gods presence by his grace.

truely performeth to the great comfort of all his children. This is it which the Lord speaketh to *Iacob*, going from his Fathers house to *Padan Aram*, [i] *Loe, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee, vntill I haue performed that which I haue promised thee.* This the Prophet *Dauid* acknowledgeth, Psalme 34. *The eies of the Lord are vppon the righteous, and his eares are open vnto their cry: The* [k] *Lord is neere vnto them that are of a contrite heart, and will saue such as are afflicted in Spirite.* Thus the Lord spake to *Ioshua* after the death of *Moses*, [l] *Bee strong and of a good courage, feare not, nor bee discouraged: for I the Lord thy GOD will bee with thee whithersoeuer thou goest.* And least any should restraine that exhortation, and take it peculiarly to belong to him alone, the Apostle extendeth it farther, and applyeth it to all the people of God, speaking to them as well as vnto *Ioshua*; *I wil not faile thee, nor forsake thee*, so that wee may boldly say, the Lord is mine helper, I will not feare what man can doe vnto mee. This is it which Christ our Sauiour often alleadgeth, for the comfort of his Disciples, [m] *I will not leaue you comfortlesse, but I will come vnto you: Loe, I am with you to the end of the world: Where two or three are gathered together in my name, there am I in the midst of you.* All which testimonies are so many witnesses of this truth, that God is alwaies present with his Church, in al places of the world, and neuer separated from it, or any member of it, though the lowest and meanest in the Church.

i Gen. 28, 15.

k Psal. 34, 15, 18.

l Iosh. 1, 9. Heb. 13, 6.

m Iohn 14, 18. Math. 18, 20. and 28, 20.

Reason. 1.

The reasons follow to be considered. First, his presence appeareth, that the faithfull might be assured of his protection & defence being gathered together by his power, without which they could not haue any comfort. If the Souldiers should be destitue of the presence of their captaine, the Wife of her Husband, the people of their king, they would remaine comfortlesse, and in continuall feare to doe their duties, and performe their allegance. But hauing their continuall presence, they haue continuall assurance, and ioyfulnesse in their place and charge committed

ted vnto them: otherwise, the best seruants of God, and most painfull in their callings, should be in the worst case and condition. To this purpose Christ saith, [n] *All authority is giuen to me in heauen and in earth: go therfore, and teach all Nations to obserue whatsoeuer I haue commaunded you, and loe, I am with you alway vnto the end of the world.* Seeing therfore, God would not haue vs daunted with danger, or discouraged with feare, but to go lustily forward where he hath called vs, we cannot doubt of the assurance of his presence with vs in all assayes and assaults, whatsoeuer shall be offered vnto vs.

[n] Matth. 28, 18, 19, 20.

Secondly, hee is ready to heare their Prayers, to helpe them in their distresses, and to yeeld them those thinges that they stand in need of. If he were absent from vs, and not present with vs, he could not consider of our wants, nor succour vs in our necessities, nor deliuer vs from our enemies, nor refresh vs with his helpe, while wee walke through the valley of the shaddow of death. Therefore, when Christ teacheth, [o] that by the grace of his spirite, and the power of his Deity, hee is in the middest of the Church, he confirmeth it heereby, that whatsoeuer they shall desire, it shall bee giuen them of his Father which is in heauen. Seeing therefore, we haue comfort to be preserued in all perils, and to be heard in our Prayers and requests that we make to God, wee are assured and perswaded of his continuall presence among vs, for our good and safety.

Reason. 2.

[o] Math. 18, 20.

Let vs now proceed to the Vses of his Doctrine. First, it followeth from hence, if God be still with his Church, then there is neuer any seperation and diuorcement betweene God and his Church, between Christ & his members; so that whosoeuer would finde the Lord to bee his God, he must be in the Church, and of the church. Christ is said to walk [p] in the midst of the seuen golden Candlestickes, that is; of the Church. Christ is euermore in his Church, & whereseoeuer the church is, there is Christ. No man shal euer find Christ as a Sauiour, but in his Church.

Vse 1.

[p] Reuel. 1, 13.

The

The Emperor is to be acknowledged, whereſoeuer his Standard is: the King is, where his Court is. So there is alwayes a neere coniunction between God & his church. Where he is preſent with his grace, there is his Church. We ſhall not neede to ſay with *Martha,* [q] *Lord, if thou hadſt beene heere, my Brother had not beene dead,* for God is euer with vs, in all dangers he ſtandeth preſent by vs, [r] *His left hand is vnder our head, and his right hande doth embrace vs.* This is a notable and ſingular comfort to all the true members of the Church, who are aſſured of the ſpirituall and ſpeciall power and loue of God toward them, ſupporting them and ſtaying them vp with both his handes, that they fall not from him through weakneſſe & infirmity of the fleſh. And ſeeing his loue is ſuch vnto vs, that hee will not bee farre from vs, but in all troubles embrace vs in both his armes, this ought to ſtay and ſtrengthen vs in all trials, and confirme vs in all tentations, which are as it were ſo many ſtormes and tempeſts beating vpon the barks of our ſouls, and threatning to make ſhipwracke of them. We are ready in all our troubles, when we finde not preſent help at hand, to ſuppoſe the Lord to be far from vs. Wee are impatient of delay, we cannot abide to waite the Lords leyſure. So ſoon as we are entred into the furnace of affliction that we feele the flames therof to ſcorch vs, & the anguiſh thereof to enter into our bones, by and by wee thinke that God ſhould helpe vs, euery moment and minute appeareth to be a day, and euery day ſeemeth a yeare vnto vs, vntil he ſcatter the coales, and pull vs as a fire-brande out of the fire. This made the Prophet in the heat of his affliction to cry out, [s] *Why ſtandeſt thou farre off, O Lord, and hideſt thee in due time, euen in affliction.* Whereby we ſee, that the children of God are wonderfully aſſaulted, & the fleſh wraſtleth againſt the ſpirit, and ſometime preuaileth, and for a time getteth the vpper hand. So the ſame Prophet ſaith in another place, [t] *How long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me? how long ſhall I take counſel within my ſelfe, hauing wearines daily in mine heart?*

how

q Iohn 11, 21.

r Cant. 2, 6.

s Pſal. 10, 1.

t Pſal. 13, 1, 2. and 22, 1, 2.

how long shal mine enemy be exalted aboue me? And again, *My God my God why hast thou forsaken me, and art so farre from mine health, and from the words of my roaring? O my God, I cry by day, but thou hearest not, and by night, but haue no audience.* And in another place, *Will the Lorde absent himselfe for euer, and will hee shewe no more fauour? Is his Mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to bee Mercifull? Hath he shut vp his tender Mercies in displeasure.* Thus his Faith was assaulted, and his hope tryed, that hee should not fall into infidelity, & yeeld to distrust in God. But seeing our Doctrine affirmeth, that God is neuer frō vs, howsoeuer hee seemeth to delay and deferre his help, let vs learne (how great soeuer our conflicts be) not vtterly to despaire of Gods mercie,[u] though it tarry. Waite, for it shall surely and certainly come and not stay, when the time, euen the appointed time commeth. So when the faithfull recouer themselues out of the former tentations, as it were out of a gulph readie to swallow them vppe, they gather strength of faith, rest vppon the power and presence of God, and waite with patience the Lords leysure, and confesse it was their owne infirmitie, *Psalme.* 77, 8, 9, 10.

[u] Hab 2, 3.

This the Prophet *Dauid* elsewhere setteth downe, [x] *I waited patiently for the Lord, and he inclined vnto me, and heard my cry: he brought me also out of the horrible pit, out of the miry clay, and set my feete vppon the Rocke, and ordered my goinges.* Thus he comforteth himselfe in other places, *Why art thou cast downe, my soule, and vnquiet within mee? Waite on God: for I will yet giue him thankes for the helpe of his presence, he is my present helpe and my God.* Thus it standeth all of vs vpon, when affliction tryeth vs, when the flesh tempteth vs, when Sathan winnoweth vs, and all of them consenting and conspiring together, seeke to ouerthrowe vs, to consider that howsoeuer God often deferreth to helpe vs, yet hee is still present with vs, and to assure our selues, that doubtlesse hee is not farre from euery one of vs. It is the will and pleasure of God to try our faith, [y] to stirre vp our zeale,

[x] Psal. 40, 1, and 42, 5, 11, and 43, 5.

[y] Math. 15, 21.

zeale, to exercise our patience, and to teach vs to make greater account of his blessings when we haue obtained them: but in the end to our endlesse comfort, he will declare by the effects of his loue and fauour, that he was neuer indeede absent from vs, howsoeuer wee iudge, so according to the weakenesse of the flesh, and hee for a time hide his countenance from vs. Moreouer, this serueth to teach vs, that in our troubles and necessities, wee stande not in need of the intercession of Saints and Angels, wee shall not need to pray vnto them to be our Mediators to God the Father. For seeing God the Father is neare vs; yea, euen at hand, shall we turne our backes to him, and go from him, seeing hee turneth to vs to giue vs helpe? This inuocation of Saints, hath neither commandement to moue vs to pray, nor example to goe before vs in the practise, nor promise to assure vs that we shall be hearde. The direction that we haue in Prayer, is to go to God, & to say to him, [z] *Our Father which art in heauen*. This the Prophet acknowledged, when he saide, (*a*) *Whome haue I in heauen but thee? and I haue desired none in the earth with thee.* God is euermore present with vs, the Saints departed are absent from vs, they knowe not our particular wants, [b] they vnderstand not our desires, they are ignorant of the motions of our harts, and the estate of our liues. Besides, we are charged to worship the Lord our God, & to serue him onely, who onely searcheth the hearts, and trieth the raines, as the God that made them in the beginning. Let vs therefore goe directly and immediately to God, and when we haue helpe at hand, let vs not seeke helpe farre off. Let vs trust in the liuing God, for vaine is the help of Saints, or Angels. Were not he a foolish man, and worthy to perish, who in extreamity would refuse the helpe of an expert and excellent Physition, present with him, able to helpe him, willing to helpe him, offering to helpe him, and giue him present ease, and yet calleth and crieth to some Mount-banke a thousand Miles from him, not so able, not so ready to releeue and release him? And are not they

[z] Math. 6, 9.
[a] Psal. 73, 25.
[b] Esai. 63, 16. Psal. 94, 9. 1 King. 8, 39.

they much more simple and sottish, that when God willeth them to call vppon him in the day of trouble, and promiseth [c] to heare and to deliuer them, will not come to him, but fly from him to the Saints, that knowe neither him nor his griefe? When the Prince is present, and calleth to come to him, were it not madnesse to go to the subiect? So, forasmuch as Christ saith, [d] *Come vnto me all ye that are weary and laden, and I will ease you:* let our soules answere, Lord, we will come, accept thou the prayers of thy seruants.

[c] Psal. 50, 14.

[d] Math. 11, 28

Vse. 2.

Secondly, we learne from hence, that God is neere to all those which feare him, not onely in respect of the presence of the place, but is with them by the presence of his fauour, graunting their Prayers, and succouring them in their aduersities: so hee is farre from all the wicked and vngodly, not in place, but in helpe. Hee will not graunt their requests; hee will not be their shielde and buckler: he wil not know them in their miseries: he is indeed near to all [e] *That call vpon him, euen to all that call vpon him in truth, but he stoppeth his eares against the Prayers of the vngodly, which are abhomination vnto him.* This is it which *Salomon* teacheth in the Prouerbes, [f] *The Lord is farre off from the wicked, but he heareth the Prayer of the righteous.* Great is the Iustice of God vpon the wicked: and great is his fauour towarde the godly. True it is, in respect of place, God filleth heauen and earth, [g] *He is not farre distant from vs, forasmuch as in him we liue, and moue, and haue our being:* but touching his grace, he is farre from the dwellings of the vnrighteous, he is farre from hearing their voice, and regarding theyr necessities: he leaueth them to themselues, & withdraweth his holy spirit from them. So then, albeit God bee in euery place, and nie to all things, yet God will not heare them, no more then men heare such as are very farre off when they call and cry out vnto them. This is it which the Prophet *Dauid* setteth downe, [h] *Saluation is farre from the wicked, because they seeke not thy statutes.* And the Prophet *Esai* accordeth heereunto, [i] *The Lords hand is not shortned, that*

[e] Psal 145, 18.

[f] Prou. 15, 29.

[g] Acts, 17, 27, 28.

[h] Psal. 119, 155

[i] Esai. 59, 1, 2.

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it cannot ſaue: neither is his eare heauy, that it cannot heare. But your iniquities haue ſeperated betweene you and your God, and your ſinnes haue hid his face from you, that he will not heare. They regard not his word, therefore he giueth not them his help. They will not heare him when hee calleth by his word, therefore hee will not heare, when they call vnto him by their Prayers. Hee is not farre from them, becauſe they run farre from him, and will not know his wayes, nor regard his truth that he offereth vnto them. Wherfore great is the miſery & deſtruction of the wicked that ſhall come vpon them: they ſhall call, but the Lord will not heare; they ſhall cry, but he will not anſwere. The righteous in this world do ſeeme to be curſed & forſaken of God, but they are bleſſed and happy; and this is not the leaſt part of their bleſſednesſe and happineſſe, that he heareth their Prayers. On the contrary ſide, the vngodly ſeeme to thẽſelues and to others, to bee the onely happy men in the world, but they are wretched and miſerable: and through their malice, blindneſſe, and obſtinacie, this is not the laſt part and portion of their miſery, that they haue no agreement with God, he heareth not their Prayers, but abhorreth them, their thoughtes, and all their workes. When wee are in affliction, the chiefeſt comfort and ſtay to reſt vpon is, that God is neere vs and readie to helpe vs. The wicked want this ſtaffe to leane vppon, God profeſſeth himſelfe their enemy, he refuſeth their Prayers, he forſaketh and caſteth them away out of his preſence. They can haue no peace of conſcience, nor comfort in trouble: they ſhall houle in their [k] miſeries, and not be heard. This ſhal eſpecially appeare at the laſt day, when the heauen ſhall not receiue them, the Lord ſhall not know them, no creature ſhall comfort them, no mercie ſhall be ſhewed vnto them; then they ſhall weepe and waile without redemption, and without releaſe.

[k] Zach. 7, 13.

Vſe. 3. Thirdly, ſeeing God is euer in his Church, it is our dutie to behaue our ſelues in all our actions and dealings, as in his preſence. It behoueth vs to ſet him alwaies before

vs,

vs, and to know he continually walketh among vs. It is remembred of l *Enoch*, that hee walked continually before God; that is, all his life time he considered, that the eie of God was euer vpon him, m knowing that al things are naked and manifest before him. Thus the Apostle chargeth *Timothy in the sight* n *of God, who quickneth all things, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession, to keepe the commandements which he gaue vnto him without spot and vnblameable.* If the Child were alwaies in sight of his Parents, the Seruant of his Maister, the Souldier of his Captaine, nhe Subiect of his Prince, they would not haue an vnseemely gesture, a disordered action: how much more doth it stand vs vppon to behaue our selues honestly, and in order, and to looke to all our waies, that we offend not before the Maiesty of God, in whose presence wee stand? When the Minister prayeth and Preacheth, when the people attend and hearken, we must know that God looketh vpon vs. If any thing bee done vnreuerently and wickedly, he seeth it, and beholdeth it when it is committed. We cannot hide it from his sight, and therefore wee should doe nothing that may greeue him. This is that vse which *Moses* setteth down in giuing directions to the people, when they went to war, o *That they should haue a place without the Hoast, whether they should resort for the necessity of Nature, and couer their Excrements, for the Lord thy God (saith he) walketh in the middest of thy Camp to deliuer thee, and to giue thee thine enemies before thee: therfore thine hoast shall be holy, that he see no filthy thing in thee, and turn away frō thee.* The truth of this ceremony leadeth vs (as it did them) to a farther matter. Let vs let the figure passe, and come to the substaunce, which teacheth; that we must be an holy people to God in soule & body, & take heed of stayning & defiling our selues. And what is it that doth defile vs? It is not that which entereth into man, but that which commeth out of a man, p as our Sauiour speaketh of the meates wee eate. *All the euill affections that we haue within vs, are so many stainings of vs before*

l Gen. 5,22.

m Heb. 4,13.

n 1 Tim.6,13.

o Deut.23,12, 14.

p Math.15,18

God. Euill Thoughts, Murders, Adulteries, Fornications, Theſts, falſe Witneſſes, ſlaunders, are ſo many infections, and as filthy Dirt and Dung in his ſight. Wee muſt all of vs learne to purge our ſelues from ſuch foule and filthy corruptions, if we wil haue God to rule and be reſident among vs.

If a man be to receiue any honourable gueſts or ſtrangers into his houſe, he will haue it ſwept and kept clean, that he offend not thoſe that hee would entertaine: It is a great honour vnto vs, that God will dwell with vs, and reſt among vs, and vouchſafe ſo to abaſe himſelfe as to walke among vs, ought not we then to bee carefull how wee walke before him, and to bee wary euery one of vs, leaſt we ſhould diſpleaſe him? Ought wee not to behaue our ſelues with al feare and reuerence, ſeeing he beholdeth vs, and eyeth whatſoeuer wee doe throughout our whole life? For as he is come neerer vnto vs, [q] ſo vnleſſe we draw neere vnto him, clenſing our handes, and purging our heartes, hee will withdraw himſelfe from vs, if wee make not our ſoules and bodies pure Temples for him to lodge and abide in. He will dwell with vs vppon no other condition: if we obſerue not this, we make our ſelues guilty of driuing God away, that hee ſhould no longer remaine among vs to bleſſe vs.

q Iam. 4, 8.

Vſe 4. Laſtly, we are put in minde by his preſence, to waite and ſtay our ſelues vpon his prouidence, in all things depending vppon his protection and deliuerance. *Stephen* a faithfull witneſſe of the truth, beeing perſwaded of the preſence of Chriſt, ſtood out to death, [r] & boldly maintained the cauſe of God againſt al his aduerſaries. We are alwaies in ſuch ſort vnder his protectiō, that we ſhal not need to fear, that his power wil faile to maintain and preſerue vs. When the Lord Ieſus ſaid to his Diſciples, [ſ] *Go into all Nations, preach vnto thē, and baptize them*, he addeth, *Lo, I am with you vnto the end of the world:* Wherby, he ment to confirme and ſtrengthen them in all the combats they were to ſuffer, and conflictes which they were to endure in

r Acts. 7, 56.

ſ Matth. 28, 20.

in the preaching of the Goſpell. So Chriſt appearing vnto *Paule* and promiſing his preſence to be with him, gaue him boldneſſe to vndergo great dangers, and not to account his owne life precious and deare vnto him, ſo long as hee might doe ſeruice vnto God: he ſaide vnto him, [t] *Feare not, but ſpeake, and hold not thy peace, for I am with thee, & no man ſhall lay hands on thee, to hurt thee, for I haue much people in this Citty.* Thus the Lord ſpeaketh to the Prophet *Ieremy*, *Be not afraide of their faces: for I am with thee to deliuer thee.* Here we ſee, the preſence of God is made as a reaſon to ſtrengthen him in the duties of his calling. We meet with many dangers & incumbrances that aſſault vs, and ſet vpon vs in the running of our race, and finde many Enemies that ſeeke to ſtoppe our courſe: and ſuch is our weakeneſſe, that we ſhal neuer bee able to ouermaiſter them, and to go luſtily forward in a reſolute and conſtant courſe, vnleſſe we ſet before our eyes this Doctrine, that *Balaam* publiſhed as a priuiledge belonging to the Church, that God is with vs, and wil neuer forſake vs. Let vs therefore conſider, *If he be with vs,* [u] *we ſhall not need to feare who be againſt vs.* He will ſmite our enemies vppon the Cheeke-bone, and breake the teeth of the wicked. He wil ſcatter their counſels and deuiſes, and caſt downe whatſoeuer riſeth vp againſt our peace.

[t] Acts. 18, 9, 10.

[u] Rom. 8, 31.

[*And the ioyfull ſhout of a King is among them.*] This is the third prerogatiue graunted to the Church, whereby wee are to vnderſtand the bleſſing and benefite of the word, which God as the King of the Church graunteth vnto it, beeing as it were the Scepter of his kingdome, and the Lawes by which it is gouerned. For as no Kingdome can ſtand without Statutes, nor the Subiectes bee gouerned without Lawes: ſo it is in Gods kingdome. He is the K. the church is the kingdom: the word is the ſtatute-law: the deuils & all his Inſtruments are Traytors & Rebels to this King and Kingdom: the faithfull & elect of God are the naturall Subiects, which willingly yeelde obedience to the word. This vvord [x] beeing the arme of God, and

[x] Eſai. 53, 1.

the kingdome muſt bee preached, to draw the elect into his kingdome, and to frame in them new obedience. This *Balaam* calleth a ioyfull ſhout, and the Prophet is commanded of God, [y] to cry aloud & not ſpare, to lift vp his voice like a Trumpet, ſhewing to the people their ſinnes, and to the houſe of *Iacob* their tranſgreſſions. This teacheth vs, [z] that it is a great honour and priuiledge of the Church, to haue the ioyfull ſhout of the word to ſound among them. The Scripture or word of God is a priuiledge belonging properly to the Church, & the vſe thereof. When God gaue his Law in *Sinai*, it was giuen onely to Iſrael, (*a*) as appeareth *Deutronomy*. 4. where *Moſes* ſtirreth vppe Iſrael to hearken to the ſtatutes and ordinances that ſhould be deliuered vnto them. So the Prophet [b] ſpeaketh, *He ſheweth his word vnto Iacob, his ſtatutes, and his iudgments vnto Iſraell: he hath not dealt ſo with euery nation, neither haue they knowne his iudgements.* Hereunto commeth the exhortation of *Moſes*, [c] *Keep his lawes and doe them, for that is your wiſdome and vnderſtanding in the ſight of the people, which ſhal heare all theſe ordinances, and ſhal ſay, Onely this people is wiſe and of vnderſtanding, and a great Nation.* Thus the Apoſtle *Paul* ſheweth the difference & preheminence of the *Iewes*, being at that time the church of God aboue the *Gentiles*, that it was herein moſt excellent and glorious, [d] *Becauſe vnto them, yea onely vnto them, were committed the Oracles of God, euen committed vnto them, of truſt: to them pertained the glory, the couenant, the law, the ſeruice of God, and the promiſes.* Likewiſe, when *Iohn* the Apoſtle was cõmanded to write in a booke, the thinges which he had ſeene reueiled vnto him, he was charged withal, whẽ once they were written [e] *To ſend them to the ſeauen churches that are in Aſia.* Al which places plainely proue, that it is one of the greateſt gifts, bleſſinges, and honours, that God beſtoweth vppon his people, the giuing vnto them his word and ordinances.

[y] Eſai. 38, 1.

[z] *Doct.* 14. It is the churches priuiledge to haue the pure vſe of the word.

[a] Deut. 4, 1. Exod 20, 1, 2.

[b] Pſal. 147, 19 20.

[c] Deut. 4. 6, 7.

[d] Rom. 3, 1, 2, and 9, 4.

[e] Reuel. 1, 11.

Reaſon. 1.

The reaſons are many in number, and waighty in force. For firſt, hereby, we and our Children are entered into a ſolemne couenant with God to be his, and he to be ours

for

for euer. A wonderfull mercy of God, that a sort of poor sinfull men should be admitted and receiued into a couenant with the eternall God. This Couenant is a f mutuall promise and agreement betweene God and men: whereby on the one side God giueth men assurance, that he wil be gratious and fauourable vnto them, forgiue their sins, and giue them newe righteousnesse and eternall life for his Sons sake: and on the other side, men binde themselues to accept of this mercy with all thankfgiuing, receiuing this so great a benefite with a true faith, and promising to yeilde true obedience to God. The entrance into this couenant, is as it were the day of our marriage, beeing more neerely coupled to God, then the Wife is ioyned to the Husband. This is it which *Moses* is bold to put the people in minde of, *Deut.* 29. exhorting them to keepe the words of this couenant, g *Ye stand this day euery one of you before the Lord your God, your Elders, your Officers, your Children, your wiues, and thy stranger that is in thy Campe, frã the hewer of thy wood, vnto the drawer of thy water; That thou shouldst passe into the Couenant of the Lord thy God, for to establish thee this day a people vnto himselfe, and that hee may bee vnto thee a God, as he hath said vnto thee.*

f What Gods couenant with vs is,

g Deut. 29, 10 11, 12, 13, 14, 15.

Secondly, the church alone is honoured of God, to be the keeper and preseruer, the holder forth and publisher of this word, and therefore none haue to doo with it but the church. Hence it is, that it is called by the Apostle, h *The piller and ground of truth*. It is the preseruer of it, not the mother of it; it is the keeper of it, not the author; it is a crier to publish, not a iudge to decide & determin; it is as the candlestick to hold the light, not the candle it selfe, to giue light. For this cause the vision offered to *Iohn* of the seauen golden candlestickes, is i expresly and directly expounded to signifie the seauen churches. This then is an honour peculiar to the church, to be the brasen pillar of truth, and the golden candlestick to hold the light or candle of the word of God vnto the people, that they may see how to walk in the waies of godlines.

Reason, 3.

h 1 Tim 3, 15.

i Reuel. 1, 12, 20.

Reason, 3. Thirdly, the word is the Testament of God. Now none hath to doe with the Testament or will of any, but they that haue Legaces bequeathed vnto them by it, as Children, and they that are of the Houshold and Kindred of God; not Strangers, Aliants, and Forrainers, they haue nothing to doe in it, they are not to meddle with it. Thus the Apostle teacheth, k *That the Testament belongeth to them that are to receiue the promises of the eternall inheritance.* Lay then these reasons together, that the giuing of the word is the Seale of the Couenant, the Church, the keeper of the truth, and the Law, the Testament of God, wee are confirmed in this Doctrine, that the church is greatly honoured, when the Scriptures are preached in it, & make a ioyfull shout among his people.

k Heb. 9, 15.

Vse. 1. The vses are now to be considered. First, wee learne from hence for our instruction, to account the Ministery of the wotd, the Treasure of the Church. Among all the blessinges bestowed vpon the Sonnes of Men in this life, the guift and blessing of the word is eminent. It is an incomparable blessing farre aboue all earthly thinges, that earthly men make their felicity. The Prophet *Ezekiell* compareth al l other blessings that God gaue his people, to the Ornamentes of the body, as to Bracelets, Abillments, Rings, fine Linnen, Chaines, Silke, and such like; but the giuing of his worde and Statutes vnto them, to his marriage with them. And when God was to deliuer his Lawes and Ordinances vnto Israell, *Moses* tooke them by the hand, and led them forth to meet God, who in the company of the Angels, accepted thē for his chiefe Treasure and inheritance, aboue all other Nations vnder Heauen: so, that in the finishing of this match and marriage with his people, *Moses* was as the Father, the Angels the Bridemen, God the Husband, vnto whom Israell was affianced and coupled in marriage. So then, the happyest tidinges and greatest dignitie that can euer come to any people or seuetal congregation, is the glad tidings of the Gospell, and the free passage of the word to be brought

l Ezek 16, 10. 11.

among

among them. The more any are blessed this way, the more honorable and glorious they are with God & his Saints, they are therby made his sonnes and daughters, yea kings and Priests vnto him, and they which once were farre off, are made neere vnto him by the preaching of the Gospel, whereby he dwelleth among them, and setteth vppe his Throne in their hearts. *Capernaum* [m] is saide heereby to be lifted vp vnto heauen. *Ierusalem*, where the worde and seruice of God was set foorth, is called the holy Cittie, [n] and the ioy of the whole earth, and the resting place of God. From hence, all such are reproued, as haue not the sight and feeling of this mercy of God in their heartes, to raise them vp to reioycing and thankfulnesse. And heerin (my Bretbren) we are to call our selues to remembrance, and thinke what our condition is. We are indeed a noble kingdome, adorned with many outward priuiledges and blessings, increased in multitudes, & furnished with sundry commodities: but, if we be compared with the great, large, & wealthy Dominions in other parts of the world, onely a poore corner of the earth. But heerein wee passe them all, as honoured aboue them, and preferred before them, [o] that wee haue the inestimable Treasure of the word which they want, in steed of those Mines of Siluer and Gold, wherewith they abound.

This is out priuiledge, our glory, our aduantage, wherin God hath blessed vs aboue *Italy*, *Spaine*, and many rich Countries in *Asia* and *Affricke*, vnder the Turke and other blinde and barbarous Princes, detained in the kingdome of darkenesse, and of the Deuill; we haue the truth of God among vs, the Treasure of all treasures, the value whereof, is farre aboue all precious stones. The want of this blessing maketh all other blessings to be curses, and Iudgements vnto them that are destitute heereof, and therefore we must all call our selues to an account, what account we make of it. We should make it our meate and drinke, a treasure for the obtaining whereof, rather then want it, we would sell all that we haue: but (alasse) what thanke-

[m] Luke. 10, 15

[n] Psal. 132, 13 14.

[o] Math. 13, 44

thankefulnes hath it wrought in vs? We are like vnto the *Iewes*, they had this glorious light brought among them, but they loued darkenesse more then light, because their works were euill. If we be weary of this heauenly Manna, let vs take heed, least the lord grow weary of vs: if we cast away his word, he will cast away vs, & forsake vs for euer. The Lord biddeth vs take heed to the sound of the trumpet, [p] let not vs answere presumptuously, we will not take heed, let vs beware of security, & remember from whence we are fallen. *And let him that* [q] *glorieth, glory in this, that he vnderstandeth and knoweth the Lord and his word, to his saluation.*

[p] Ier. 6, 17.

[q] Ier. 9, 24.

Vse. 2. Secondly, seeing the blessing of the word is a priuiledge of the Church, it followeth; that whersoeuer God hath established this his ordinance, there certainly hee hath a Church and chosen people, & some that belong to eternall life, for whose sake it is sent among them. For as the spirit of God is the soule of the Church, quickning it, and giuing it life: so the word is this soules Instrument, or the seede whereby it worketh, [r] and the onely essential mark thereof; so that where it is sincerely taught, and constantly professed, there certainly is a Church. Where it is not, there is no true Church (albeit it haue neuer so goodly & glistering a showe) but a very carrion and carkasse of a church, without the life of the spirit: but as an house without light, as the world without the Sunne, as a kingdome without the Law. The Prophet *Esay* calleth it the [s] standart of God, saying; *I will lift vp mine hand to the Gentiles, & set vp my standart to the people, and they shall bring thy Sonnes in their armes, and thy daughters shall be caried vpon their shoulders.* Where the Lord Iesus is compared to a King and Captaine, and therefore all that will haue comfort, that they are members of the Church, must range themselues vnder it, as souldiers vnder the banner of their Chiefetaine; otherwise they remaine as men in darkenesse, and in the shadow of death, as stragling and runnagate souldiers out of the campe, and as dissolute men vnder no law to gouerne them. For they are the vilest and basest, that liue with-

[r] Acts. 2, 42.

[s] Esai. 49, 22.

without it, very Dogges and Swine. They of the Church are Gods children, and the word is the childrens foode, belonging to them onely. When the *Canaanitiſh* woman would haue beene partaker of Chriſts Miniſtery, t he anſwered, *It is not meete to take the Childrens Bread, and to caſt it vnto whelpes*. But other are as vncleane and filthy beaſtes. This which now hath bin ſpoken, ſerueth to ouerthrowe two ſorts of people: Firſt, thoſe of the Church of Rome, which make other marks and notes of the church; as antiquity, vnity, vniuerſality, ſucceſsió, ſubiection to the pope, & ſuch like counterfet marks of their counterfet church, and leaue this, which is the moſt certaine and inſeperable note. This proueth vnto vs plainly, that theſe which moſt of al boaſt of the name of the church, are indeed neither the catholick church, nor any ſound part therof, becauſe they want the immortall ſeed to beget them, the milke & meat of the word to feed and nouriſh them; yea, it is accounted an high point of hereſy to haue read the Scriptures, and none is permitted to look into them without a licenſe, ſo heinous a ſin it is to haue the word. Secondly, it cenſureth and condemneth the *Donatiſts*, *Anabaptiſts*, *Browniſts*, & thoſe of the ſeperation, which condemn our churches to be no churches; our ſacraments to be no ſacramẽts; our Miniſters to be no Miniſters; and in effect, our religion to be no religion; becauſe wee doe not with them in matters accidentall fully agree, albeit wee do conſent in matters fundamental. We lay Chriſt alone for the foundation, on which we build our ſaluation: wee lay hold vpon him by faith only: we preach Chriſt crucified truly, & by their owne confeſsion powerfully. They hold themſelues to haue u receiued faith among vs by our miniſtry, before they made this rent & breach in the church, and that the end of ſuch faith (if they had died in it) had bin the ſaluation of their ſouls. Let thẽ therfore return, & cauſe others to return & ioyne with vs in hearing the word preached, ſeeing where it is rightly eſtabliſhed, there muſt of neceſſity be a true church. And albeit ſome of them haue written

t Math. 15, 26.

u See the bookes of *Greenwood* and *Iohnſon*.

ten, many of them haue ſpoken againſt our Church, yet let them follow the example of that ſon, [x] who anſwered his Father ſtubbornely, that hee would not worke in his Vineyard, but afterward repented earneſtly, and vvent his wayes.

[x] Math. 21, 29

Vſe. 3.

Thirdly, all ſuch as are this way honoured and bleſſed, muſt be carefull to vſe the word as an honour and a bleſſing, by embracing it, by entertaining it, by magnifying this bleſsing of God, in truth, and not in opinion; in hart, and not in face; in works, and not in words; that we may walke worthy the Goſpell, and of the Lord that hath called vs, and ſhew our ſelues carefull to bring foorth the fruits thereof, ſaying with the Apoſtle, [y] *How beautiful are the feete of them that bring glad tidings of peace, and bring glad tydings of good thinges.* Hitherto tendeth the exhortation of the Apoſtle to the *Theſſalonians*, [z] *Ye know how that wee exhorted you, and comforted and beſought euery one of you (as a Father his children) that ye would walke woorthy of God, who hath called you vnto his kingdome and glory.* Let vs bee carefull to keepe this treaſure among vs, leaſt the kingdome of God be taken from vs. Otherwiſe, inſtead of being the water of life to ſaue vs, it will be a ſea to drowne vs; inſteade of being the ſauour of life to life, it will turne to bee the ſauour of death to death; inſtead of being meat to feede vs, it will be our bane to deſtroy vs; inſtead of good tydings to refreſh and comfort vs, it will prooue the ſaddeſt and heauieſt newes that euer came to our eares, and that day the blackeſt day that euer came ouer our heads. Thus our Sauiour threatned *Capernaum*, which he had honored with his preſence, bleſſed with his preaching, aduanced by his dwelling in it, and lifted vp with his Myracles, (a) *Thou Capernaum, which art lifted vp vnto heauen, ſhalt be thrown down to hel: for if the great workes which haue beene done in thee, had beene done among them of Sodome, they had remained to this day.* Looke vpon the ſeauen Churches of *Aſia*, we ſee what is become of them. Behold, what the contempt of the goſpell hath brought vpon the Iewes, the like hath not fal-

[y] Rom. 10, 10

[z] 1 Theſ. 2, 11 12.

[a] Math. 11, 23

len

len vpon any people since the beginning, what mischiefe and misery did not fall vpon them? It cannot be denyed, but God hath blessed vs as much as euer he lifted vp the head of *Capernaum*, and hath magnified his mercies and loue vnto vs aboue other Nations. The more hee hath honoured and exalted vs aboue others, the more vile and odious we shall become, hee will poure shame and contempt vpon vs, hee will make vs a Mirrour and example of his iudgements to others, vnlesse we bring forth fruits answerable to so great goodnesse. Who so is wise hearted, let him consider these things.

Verse 22, 23, 24. *God brought them out of Ægipt, their strength is as an Vnicorne: for there is no Sorcery against Iacob.* Hitherto we haue spoken of the spirituall blessinges bestowed vppon the Church; to wit, the forgiuenesse of their sinnes, the presence of the Spirit, and the vse of the word. Now followeth another priuiledge, being an effect of the former, that nothing shal hurt them, they may fal into many afflictions, but none shalbe able to destroy thē. Hee alludeth in this place to the practise of the Vnicorne, purging and cleansing the water with his horne, against the poyson of venomous beasts. From hence wee learne, [b] that no meanes and attempts shall hurt or ouerthrow the church. Whatsoeuer the Enemies of God and his people imagine, what counsel soeuer they take, what mischiefes they deuise, God wil make them frustrate and of none effect.

This truth appeareth by sundry examples in the word of God. When the church of God was in *Ægipt*, the *Egiptians* said: *Let vs worke wisely with them, least they multiply,* [c] *they vexed them with bondage, they destroyed their Children, they oppressed them with burthens, they plagued them with Taskmaisters, and euery way they encreased their miseries*: yet after al these deuilish practises they preuailed nothing against them. This appeareth likewise in the ambition and pride of *Hamman*, [d] *He thirsted after bloud, but the plot he had contrined was disappointed, and he fell into the pit which he had digged*

b *Doct. 15.* No attempres, shall hurt the Church.

c Exod. 1, and 2, and 3.

d Ester, 3 and 7, and 9.

digged for another, the snare was broken, and the Church was deliuered. Infinite are the examples that might be produced to this purpose, of the Churches dangers & deliueraces. The Prophet *Dauid* handleth this argument at large in sundry Psalmes. In the 91. Psalme, [c] hee assureth those that trust in God, that into whatsoeuer dangers they fall, they shall neuer miscarry, nor be dismayed in their afflictions. *He will deliuer thee from the snare of the Hunter, and from the noysome Pestilence: he will couer thee vnder his wings, and thou shalt be sure vnder his Feathers: his truth shall bee thy shielde and buckler, Thou shalt not be affraide of the feare of the night, nor of the Arrow that flyeth by day, Nor of the Pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day. A thousand shal fall at thy side, and ten thousand at thy right hand, but it shall not come neare thee.* Where the Prophet meaneth, that howsoeuer these afflictions may come to the godly, yet they shall not be able to hurt them, or hinder their eternall peace with God, but he wil make them, and al things besides to further their saluation. This is it which the Apostle [f] teacheth at large. *Rom. 8. Who shall seperate vs from the loue of God? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? In all these we are more then Conquerors, through him that loued vs.* Thus we see, that no attempts can hurt the Church, inasmuch [g] as God taketh the wise in their craftinesse, and scattereth the deuises of the wicked, as he turned the wisedome of *Ahithophel* into foolishnesse.

[c] Psal. 91. 3, 4, 5, &c.

[f] Rom. 8, 35, 37.

[g] Iob. 5, 13.

Reason. 1. The Reasons of this Doctrine seruing for confirmation of vs, are direct and euident. For first, it is God that watcheth ouer his to deliuer and to preserue them from al the dangers that go ouer their heads. We shall not neede to feare, hauing so good a keeper, and being assured of right good keeping. Hee will alwayes protect vs by his great power and infinit goodnesse. This the Prophet handleth at large. *Psal. 121. Shall I lift vp mine eyes to the mountaines? My helpe commeth from the* [h] *Lord which hath made the heauen and the earth; he that keepeth Israel will neither slumber nor sleepe,*

[h] Psal. 121. 1, 2, 3, 4, 5, 6, 7.

the

the Lord is thy keeper, the Lord is thy shaddow at thy right hande: The Sunne shall not smite thee by day, nor the Moone by night, The Lord shall preserue thee from all euill, hee shall keepe thy soule. So *Moses* declaring the cause that *Balaams* curses and conjurations did not preuaile, but were turned into a blessing, [i] saith, *It was because the Lord loued his people.* No pollicies can preuaile where there is such a Keeper, who beeing on our side, what skilleth it who be set against vs. [i] Deut. 23, 5.

Secondly, he hath appointed the Angels also to guard and defend them, to pitch their Tents round about them, to be Ministring spirits sent out for their good, which alwaies behold the face of their father which is heauē. God is the chiefe Watchman, whome nothing can escape; the Angels are second Watchmen vnder God, whome God hath deputed to that Office, to serue the necessities of the Church. This the Prophet *Dauid*, that sweete singer of Israell setteth downe, [k] *There shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle. For he shal giue his Angels charge ouer thee, to keepe thee in al thy waies, they shal beare thee in their handes, that thou hurt not thy foote against a stone.* Where the Prophet proueth, that no crosse or calamity, shall come neere them or their dwellinges to hurt them, because not onely God himselfe will care for their defence, but apoint the holy Angels as his heauenly messengers to preserue them. Not that the helpe of GOD is not sufficient, or that we should put our trust in their help, but to teach vs for our comfort, that we haue God, and all the hoast of Heauen, as an Armie readie mustered and marshalled to succour and sustaine vs in all our dangers. Reason. 2. [k] Psal. 91. 10, 11, 12.

Now, it remaineth to consider what Vses may be made of this Doctrine. First, seeing no fetches and deuises of the enemies of the Church can preuaile, we must confesse to our singular comfort, that great is the power & goodnesse of God, which can neuer faile or forsake those that are his. No counsell, or wisedome, or policie, can escape his knowledge, or encounter with his power; we see this notably in this example before our eyes. *Vse.* 1.

This

This false Prophet *Balaam*, was an enemy of God and of his people, he had set both his heart to couet, and his tongue to sale, all his purpose was to curse the people, hee leaueth nothing vnattempted to compasse and contriue his enterprise, yet we see all is vanity, and commeth in the end to nothing. Great therefore is the power and might of God. We heard before, that he was constrained to say, [l] *That God is not like to mortall men*, and therefore we ought to be a shamed to call the truth or power of God into question, wherein there is neither want nor weakenesse. Al the power that is in men and Angels, is nothing to the infinite power of God. Let vs therefore acknowledge and confesse this might and Maiesty of God: let vs in all our daungers and calamities reuerence it, and rest in it. Let vs not measure it by ordinary meanes, but know that hee is able to worke as well without meanes, and against meanes, as by meanes. The Faith of *Abraham* is commended by the Apostle, [m] *That aboue hope he beleeued vnder hope, and that God was able of the Ashes of Isaac offered vp in sacrifice, to raise him againe vnto life.*

[l] Verse. 19.

[m] Rom. 4, 18. Heb. 11. 19.

Vse. 2. Secondly, seeing nothing shall hurt such as are vnder Gods protection, we may in assurance of his fauour conclude the blessednesse of the people of God, and their happy estate and condition: yea, we may truely say with the [n] *Psalmist, Blessed are the people that are so, yea, blessed are the people whose God is the Lord.* None are harder assaulted, none are better protected. Their confusion is sought, but they stand in the strength of God. This is a great blessing to be shaken, and yet to abide firme in stormes and tempests. Happy are they that haue so vigilant a Watchman as the Lord is. That Citty is safe, that Kingdome is sure, that house is quieted, that soule is secured, that hath such a keeper What Citty vppon the earth (sauing the Citty of our God) hath such a Watchman, as neither slumbereth nor sleepeth? But the Church which is Gods common-wealth, hath a gouernour and gardian which is all an eye to see their dangers, all an eare to heare the

[n] Psal. 144, 15

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counsels, and all an heart to vnderstande the deuises of their enemies, and all an hand and strong arme to scatter them, and to defeat them.

This happinesse, we heard o before how *Balaam* praised & desired. He confesseth aloud, that the death of the Iewes was more to be desired, then the life of all other men, because God held them for his people. Though hee were a wretched Idolater, and sought to turne the truth of God into falshood, yet standing as it were vpon the racke, hee was enforced to vtter this speech, as if he had saide; who is it that can do any thing against Israell, seeing they remaine in the fauour of their God. Let vs learne to magnifie the Lord for this his mercy, and walke woorthy of this our happinesse, which the men of this world do want. They haue no protection from God, but lye open and naked to daungers of soule and body, and haue to defend them, not so much as a poore Fig-leafe.

o Verse. 10.

Thirdly, seeing no attempts of enemies shall be able to hurt the faithfull, whom God fauoureth as his children, and tendereth as the Apple of his eye: let vs seeke to bee at peace with God, and labour to be reconciled vnto him. If God be against vs, what creature dare stand vp for vs to helpe or comfort vs, nay what creature shall not fight against vs to destroy and confound vs? For the subiect, (though neuer so Noble and honourable) that hath the King against him, shall finde few other to succour him, or shew him any countenance, p as wee see in the booke of *Ester*, so soon as the wrath of the king began to be kindled against *Haman*, by and by they couered his face, and helped forward his execution. So if we sinne against God, the King of Kings, and prouoke him to wrath, who shal dare to plead for vs. On the other side, if God be on our side, who shall be against vs, or what creature shall hinder our peace? This the Prophet *Hosea* declareth, as a benefit belonging to the Church, q *In that day will I make a couenant for thē with the wild Beasts, & with the Foul's of heauen, & with that which creepeth vpon the earth, and I will breake the Bowe and the sword,*

Vse. 3.

p Est. 7. 9.

q Hosea. 2. 18.

sworde, and the battell out of the earth, and will make them to sleep safely. In which words, the Lord promiseth that he will so watch ouer his Church by his prouidence, that they shall haue rest and security from all dangers of enemies, and be deliuered from the rage of beasts, & the violence of men. But how (will some say) can this be? Seeing the vngodly, that haue God their enemy, yet haue the world and the men of the world smile and laugh vpon them, & the godly who haue God their frend, yet haue the world there enemy? I answere, This seemeth to bee so, to those that iudge of things after the flesh, and according to the outward appearing; but if we will iudge righteous iudgment, and behold them with the eye of faith, wee shall finde it to be otherwise; whether we respect the end, or the inward feeling of the soule and conscience. Touching the end and yssue of things, if we waite with patience but a while, and looke with a single heart vppon the euent, we shall see that the vngodly (who haue God set against them) haue all things to worke their destruction, and to further their condemnation; not only their troubles, but euen the most holy ordinances of GOD; the exercise of Prayer, the hearing of the word, the partaking of the sacraments. The things are in themselues, and their owne Nature [r] the sauour of life to life, but to them they become the sauour of death to death. Contrary-wise, the godly who haue God reconciled vnto them in Iesus Christ, haue all things to further and to finish the saluation of their soules, and to seale vp their eternall peace, [t] inasmuch as all accidents that befall them, tend to bring them to glory and immortality, and worke for the best vnto them that loue God, euen to them that are called of his purpose; not onely Prayers and Praises, not onely the word and Sacraments, which are as the life of their souls and the breath of their Nosthrils, but all crosses, calamities and afflictions, are sanctified for their good and happinesse. Secondly, in respect of the inward feeling of the soule and conscience. For the vngodly, who feele the wrath

Obiection.

Answere

r 2 Cor. 2, 16.

t Rom. 8, 28.

wrath of God for their sinnes, as it were the flashings of hell fire, do finde rest and refuge in nothing, but account all the creatures for their enemies, and alwayes stande in feare of them, as of Gods hoast and army, set in battaile array against them, and as of his Instruments to bring them to destruction. The Heauens are prepared at the commandement of God to be as Brasse, [t] as in the daies of Famine, to punish them: the clouds, to [u] poure down shewers of raine vpon them, as vpon the old world: the Waters ready to drowne them, [x] as the hoast of *Sisera*: the fire to consume them, [y] as it did *Sodom*, and the other Cities of the plaine: the aire to poison and infect them, [z] as in the time of pestilence: the earth opened to swallow them, [a] as it did *Dathan* & his followers: the Beares to deuoure them, [b] as they did the two and forty vngracious children that mocked the Prophet: the Lyons to destroy them, [c] as they did the Idolatrous *Samaritanes*; fiery Serpents to sting them, as they did the murmuring [d] *Israelites* in the Wildernesse: the basest and meanest creatures are armed with power and will to bid battaile and defiance against them, Flies and Frogges to annoy them, [e] as they did the *Egyptians*: and lice to eate them, [f] as they did *Herod* a bloudy persecuter of the Church. Thus do the vngodly feare all the creatures of God, and cannot bee secured from any one of them. An example whereof we haue in *Caine*, [g] who wandered vp & downe in the earth, and feared that euery creature that founde him, would kill him. And no maruaile, [h] for the wicked flyeth, when no man pursueth him. But the godly, who feeles Gods fauour and mercy towarde them, and haue him for their friend, doe finde by blessed experience, all Gods creatures, as it were sworne his souldiers, to stand for them, and therefore do not stand in feare of them, but cā say with a feeling faith, [i] *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor thinges to come, nor heighth, nor depth, nor any other creature shall bee able to sperate vs from the loue of God, which is in Christ Iesus our*

[t] 1 King 17, 1
[u] Gen. 7, 11.
[x] Iudg. 5, 12,
[y] Gen. 19, 24
[z] Ezek. 5, 12.
[a] Num. 16, 32
[b] 2 Kin. 2, 42.
[c] 2 Kin. 17 25.
[d] Num. 21, 6.
[e] Exod. 8, 6, 24
[f] Acts. 12, 23.
[g] Gen. 4, 14.
[h] Pro. 28, 1.
[i] Rom. 8, 38.

Lord. For when the waies of a man pleaſe God, hee will make euen their enemies at peace with them. *Prou.* 16,7. All this appeareth in the example of *Adam*, as in a glaſſe, before he fell into ſin, [x] *he walked in the garden without feare, he talked and communed with God without feare, all things were ſubiect to him that was ſubiect vnto God.* But when he had harkened to the old ſerpent, and diſobeyed the commandement of God, the whole courſe of nature was turned, he hid himſelfe from the preſence of God, and feared the creatures which before he ruled. To conclude therefore, ſeeing it is God who is the cauſe of our peace, let vs reſt vpon his prouidence and protection, and ſeeke earneſtly reconciliation with God, that we may haue the inwarde peace of a good conſcience, which howſoeuer the world may ſtriue to diſturbe and hinder, yet cannot take away from vs, [y] as our ſauiour promiſeth, *In me ye ſhal haue peace, in the world ye ſhal haue affliction.* And againe, [z] *Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you.* So that, in regard of this ſpirituall peace of the faithfull, conſiſting partly in our peace with God, which is the Fountaine, and partly in our peace of conſcience, which is the fruite, (*a*) our ſoules are aſſured to dwell at eaſe, in the midſt of all troubles we ſhall bee comforted, and by his prouidence and protection be ſecured, howſoeuer our bodies be toſſed and turmoiled. For this ſpirituall peace not onely may ſtand, but is euermore ioyned with croſſes and perſecutions.

[x] Gen. 3, 8.

[y] Iohn 16, 33.

[z] Iohn 14, 27.

[a] Pſal. 25, 13.

Verſe. 24. [*Behold, the people ſhal riſe vp as a Lyon, and lift vp himſelfe as a young Lyon: he ſhall not lye downe, till he eate of the prey, &c.*] In theſe wordes the eſtate of the Church is deſcribed after ſundry conflicts in this life. It hath many enemies that for a time riſe vp againſt it: but in the end the Church ſhall rouze vp it ſelfe, and ariſe as a Lyon, who will not couch til he haue taken and eaten his prey. This ſhall be the ſtrength of the people of God, in ſubduing and ouercomming all their enemies. This was begun by *Moſes*, proſecuted by *Ioſua*, continued by *Dauid*, and

and fulfilled by Christ, (*b*) *Who ruleth in the midst of his enemies, and shall bring all things in subiection vnder his feet.* From hence wee learne, (*c*) that the Church in the ende shall haue victory ouer all enemies that set themselues against it. They dash themselues against the rock, that shal break them in pieces: for howsoeuer they oppose themselues against the good estate thereof, they do but kick against the goad, as stif-necked & hard-harted beasts, that haue not learned to beare the yoake of God, nor to acquaint themselues with the waies of godlinesse. God will shew himselfe most powerful in ouerthrowing & discomfiting the enimies of the church. This euidently appeareth by the history of the church in *Egipt*, in *Babilon*, (*d*) as appeareth in the bookes of *Exodus* and *Ester*. The Prophet *Dauid* declareth, that notwithstanding the rage of Gods & his enemies, e *He that dwelleth in the heauens shall laugh, the Lord shal haue them in derision, yea he shal crush them with a scepter of Iron, and breake them in pieces like a Potters vessell.* This Christ our Sauiour teacheth his disciples, when hee sent them forth to worke Myracles, and to preach the Gospell of the kingdome to be at hand, hee prepareth them for the crosse, he foretelleth them what they should look for, f *I send you as Sheepe in the midst of Wolues: but beware of men, for they will deliuer you vp to the Counsels, they will scourge you in their Synagogues, they will bring you before Rulers, they will betray you to your enemies, and ye shall bee hated of all men for my sake, but hee that endureth to the end, he shall bee saued.* All which Testimonies serue to teach vs, that howsoeuer the Church generally, and all the faithfull particularly, must haue afflictions in this Worlde, yet in the end they shall preuaile, and haue the vpper-hand ouer them.

The Reasons are euident. For first, the Lord Iesus is the king of his church, he hath the keyes of hell and death, g *He openeth and no man shutteth, he shutteth and no man openeth.* He is the shepherd of his sheep, his sheep heare his voice, he knoweth them, they follow him, he giueth vnto them eter-

b Psal. 110, 1, 2.

c *Doct.* 16. The church shall in the end haue victory ouer al enemies.

d Exod. 14, & Ester. 8,

e Psal. 2, 4, 9.

f Math. 10, 16. 17, 22,

Reason. 1.

g Reuel. 1, 18. Iohn. 10, 28.

eternall life, so that they shall neuer perish, neyther shall any plucke them out of his hand. He is the f *heade of the Church, and quickneth all the members of his body, by whom wee haue redemption thorough his blud, euen the forgiuenesse of our sinnes.* Seeing therefore, Christ Iesus is the King of his Church, the Shepheard of his Sheepe, the head of his body, we cannot doubt but he will defend his Church, saue his Sheepe, and keepe safe and sound the members of his body, that none shall be able to destroy them, or to take them out of his hand.

f Col. 1, 18.

Reason. 2. Secondly, our weakenesse is not hidden from the Lord, he knoweth whereof we are made, he remembreth that we are but dust; yea, a winde that passeth and commeth not againe. Therefore the Apostle saith, g *That GOD is faithfull, which will not suffer vs to be tempted aboue that wee are able, but will euen giue the yssue with the tentation, that we may be made able to beare it.* So the Prophet teacheth, (*b*) *That the rod of the wicked shall not alwaies rest vpon the lot of the righteous, least the righteous put forth their hand vnto wickednesse:* declaring, that the Lord appoints his for a time to bee afflicted, yet in the end they shall bee deliuered, and the wicked shal not be suffered in their oppressions. So then, whether we do consider the office of Christ, which is to protect his Church, or the mercy of God, that maketh their afflictions momentary, & endure but a short space: in both respects wee may truely gather, that the Church shall preuaile, and haue victory ouer all enemies.

g 1 Cor. 10, 13

h Psal. 125, 3.

Vse. 1. The Vses are now to be handled and stood vpon. First, seeing the Church shall at the last haue victory and Dominion ouer their greatest and strongest enemies, this teacheth for our instruction, that it hath alwaies enimies in this world, against which it must continually striue & fight. There is no victory before the battaile, there is no conquest before the fight. We are all souldiers and warriors in this life, to fight the battailes of God, wee must not dreame of liuing euer in rest and pleasure.

Humility and misery must goe before honour and glo-

rie:

ry: the Crosse commeth before the Crowne; we must wraſtle before we can haue the Garland; we muſt runne before we can obtaine the goale; wee muſt ſtriue before wee can haue the maiſtery; wee muſt labour before wee can receiue the fruits; we muſt fight before wee can win the victory. This is it which the Apoſtle ſheweth vnto vs. [k] *If we be dead together with Chriſt, we ſhall alſo liue together with him: if we ſuffer, we ſhall alſo raign together with him, if we deny him, he alſo will deny vs.* Thus it was with Chriſt, *Firſt hee ſuffered aduerſity,* [l] *and then he entred into glory: firſt he endured the Croſſe, and diſpiſed the ſhame,* [m] *and then hee was ſet at the right hand of the Throne of God.*

i 1 Cor. 9, 24, 25.

k 2 Tim. 2, 5, 6, 11, 12.

l Luke. 24, 26

m Heb. 12, 2.

This is the way, let vs walke in it. He is a fooliſh huſbandman that will looke to reape before he haue ſowed. The Diſciple muſt not looke to be aboue his Maiſter, nor the ſeruant aboue his Lord. We muſt through manifolde tribulations enter into the Kingdome of Heauen: and al that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions. This is our lot and portion, this is the cup which is prepared for vs to drinke of: wee muſt prepare ſtrength and courage, we muſt get vs faith and patience, that we may be able to hold out vnto the end.

Secondly, ſeeing God will defend his church, and ouerthrow al the enimies of it, this is a ſingular comfort to all the Children of God, and able to ſeaſon and ſweeten the bitterneſſe of the Croſſe, and make vs to vndergoe it with ioy and gladneſſe. Whenſoeuer therefore wee ſhall bee hated for the Goſpels ſake, and ſuffer perſecution at the hands of our enemies, let vs comfort our ſelues with theſe Meditations. Firſt, afflictions ſhall not ſeparate vs from God, howſoeuer for the preſent they ſeem not ioyous but grieuous, [n] yet afterward they bring the quiet fruit of righteouſneſſe, vnto them which are thereby exetciſed. This the Apoſtle teacheth, [o] *That neither tribulation, nor anguiſh, neither perſecution, nor famine, neither perill nor ſword, ſhall ſeparate vs from the loue of Chriſt.* Secondly, the afflictions of this preſent time [p] are not woorthy of

Vſe. 2.

n Heb. 12, 11.

o Rom. 8, 35.

p Rom. 8, 18.

the glory which shall be reueiled vnto vs, which neither the eye hath seene, nor the eare heard, nor the heart of man conceiued.

True it is, our afflictions are oftentimes great, but the reward is greater: our troubles are of great continuance, & of long durance, [q] but the glory to come is without ende, when we shall be crowned and cloathed with immortality. Our persecutions are many, but the ioyes laide vp for the faithful are infinite, & not to be numbred. Thirdly, all our crosses which we bear and sustaine, shall haue an happy euent, and a glorious end, [r] for such as hold out to the ende shall bee saued. Whosoeuer shall confesse Christ before men, him hee will acknowledge before his Father which is in heauen; and whosoeuer shall loose his life for his sake and the Gospels, shall be sure to finde it, in asmuch as he hath committed it to a faithfull Keeper, who is able to keepe that which he hath committed vnto him against that day. Fourthly, we must cõsider, that the same calamities, nay farre greater, haue happened to Christ himselfe and his Apostles; to the Prophets and holy men of GOD, remembred vnto vs in the Scriptures. Now the seruant must not looke for a better condition [t] then the Maister, nor the Disciple then his Lord; nor the Housholde then the Housholder: nay, wee must not dreame of a better estate then our Fellow-seruantes haue had before vs.

Fiftly, the enemies in their greatest rage, snarling like Dogges, hurting like Serpents, biting like Cockatrices, deuouring like Lyons, bloudy like VVolues, subtill as Foxes, raging as wilde Boares, as vnreasonable as beasts, yet can proceede no farther then to kill the body, [u] they cannot destroy the soule; nay, they can exercise no power ouer the body, except it bee giuen them from aboue, seeing the prouidence of God so ouerswayeth all things, that not an haire falleth from our head, nor a Sparrow to the ground, without the will of our heauenly Father. These are great comfortes, that arise vnto vs in our troubles,

q 2 Cor. 4, 17, 18.

r Math. 10, 22, 32, 39.

s 2 Tim. 1, 12.

t Math. 10, 24, 25. Luke. 21, 22, 23.

u Math 10, 28.

bles, wherewith we ſhould be wholly poſſeſſed, that we murmure not againſt God. On the other ſide, this doctrine ſerueth to ſet downe the wofull condition of the Perſecutors and Enemies of the Church, they may proſper and preuaile for a time, * but in the ende they ſhall not eſcape; for the Church, and the members of the Church muſt haue the vpper hand, when all their aduerſaries ſhall be ſhamefully confounded. This we ſee notably ſet before vs in the booke of *Daniell*, he had many & mighty aduerſaries that plotted his death, and ſought his ruine, incenſed the King againſt him, and cauſed him to be caſt into the Lions denne. But what was the iſſue of theſe thinges? Surely, hee was deliuered, and they were deſtroyed: y *For by the Commaundement of the King, theſe Men which had accuſed Daniell, were brought and caſt to the Lions, they, their Children, and their wiues, and the Lyons had the maiſtery of them, and brake all their bones a pieces, or euer they came at the ground of the denne.* This is it which *Salomon* teacheth, z *The righteouſneſſe of the vpright ſhal direct his way, but the wicked ſhall fall in his owne wickedneſſe: the righteous eſcapeth out of trouble, and the wicked ſhall come in his ſtead.* Look vpon the examples of *Pharaoth*, of *Sanacherib*, of *Hamman*, of *Herod*, and ſundry others, (a) in all which we ſee, that *The wicked ſhall be a ranſome for the iuſt, and the tranſgreſſour for the righteous.* This ſerueth to terrifie all vngodly men, and to teach them not to ſet themſelues againſt the godly, that are more righteous then themſelues.

* Math. 10, 33 38, 39.

y Dan. 6, 24.

z Pro. 11, 5, 8.

a Pro. 21, 18.

Vſe 3. Thirdly, ſeeing the Church after their trials and perſecutions ſhall be ſet at reſt, and triumph ouer their enemies, here is matter giuen vnto vs of praiſe and glory to be giuen vnto God, for the ſafety and deliuerance of his people. It is the worke of his right hand, and therefore the glory alſo muſt be his. Our helpe cannot come by our owne ſtrength, nor wee ouercome by our owne pollicy, when we haue ſearched and examined all that is in vs, we ſhall find it to come ſhort of working our deliuerance. It is God onely that hath done it, and therefore we muſt

yeild

yeelde him the honour of all the victories that he giueth vs against our enemies. When a man hath done vs any wrong, or put vs to some trouble, and we bee deliuered from it, we must assure our selues, that it is God hath giuen vs the vpper hand, to the end our mouths should alwayes be opened to giue him thankes, and wee by our whole life should acknowledge how much we are bound and indebted vnto him. This is it which *Moses* pointeth vs vnto, *Deut. 32.* when hee willeth the *Iewes* and *Gentiles* to praise his name, (*b*) *For hee will auenge the bloud of his Seruants, and yeelde vengeance to his aduersaries, but hee will bee fauourable to his Lande, and bee mercifull to his owne people.*

b Deut. 32, 43

Vse 4. Lastly, as *Balaam* heere declareth that the church hath sure and certaine hope of victory, and shall rise vp as a lyon in defiance of all their enemies; so this shall especially appeare in respect of spirituall enemies, which fight against our soules. This victory shall be finished and fully accomplished in Christ, who as the victorious Lyon of the Tribe of *Iudah*, with his foote of Brasse, shall stampe downe, and trample vnder his feete by little and little, the enemies of our peace and saluation. This is it which the Apostle assureth the Saints of God, (*c*) *The God of peace shall tread Satan vnder your feet shortly.* This is a sweete and singuler promise, which should be as the Anchor of our soules both sure and stedfast, wherin it is vnpossible that God should lye, that we might haue strong consolation, which haue our refuge to lay hold vpon that hope, that is heere set before our eies. True it is, the deuill doth alwayes renue the battel against the seruants of God, doth sift and winnow them as Wheat, [d] and as it were, bruise their heele, but his head is broken, he hath receyued his deadly wound, and he shall not preuaile ouer them: for there is no condemnation to them that are in Christ Iesus. Indeede, God is able to foile him and destroy him at once, and to giue vs a full and finall conquest ouer all the powers of darkenesse in a moment, if it pleased him: but

c Rom. 16, 20

d Gen. 3, 15.

but leaſt we ſhould be puffed vp in pride, and forget our ſelues, leaſt wee ſhould leaue calling vppon the name of God, and the ſorrowing and ſighing for our own weakneſſe; leaſt wee ſhould be beſotted with ſelfe-loue, and fall aſleepe in ſecurity, the Lord will worke by little and little, he will proceede as it were by line and leuell, hee will roote out our ſpirituall enemies by degrees. Let vs not therefore looke to be freed wholly from tentations, but know, that it is profitable for vs to be exerciſed vnder them, [e] *And let vs be ſober and watch, ſeeing our Aduerſarie the deuill, as a roaring Lyon walketh about, ſeeking whom he may deuoure, whom if we reſiſt ſtedfaſt in the faith, he will fly from vs.* Let vs put on the whole Armor of God, that wee may be able to ſtand againſt all the aſſaults of the deuill. And let vs remember, that he is reſiſted and driuen away, not by any ſuperſtitious croſſing our ſelues (which is no Armor of proofe) but by Faith, and by Prayer proceeding from faith, which are of great force and effect.

[e] 1 Pet. 5,8,9. Iames, 4, 7.

25 *Then Balak ſaide vnto Balaam, Neither curſe nor bleſſe them at all.*

26 *But Balaam anſwered, and ſaide vnto Balak: Tolde I not thee, ſaying; All that the Lord ſpeaketh, that muſt I do?*

27 *Againe, Balak ſaide vnto Balaam, Come I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe that God, that thou mayeſt thence curſe them for my ſake.*

28 *So Balak brought Balaam vnto the top of Peor, that looketh toward the Wilderneſſe.*

29 *Then Balaam ſaide vnto Balak, Make mee heere ſeauen Altars, and prepare mee heere ſeauen Bullockes, and ſeauen Rammes.*

30 *And Balak did as Balaam had ſaide, and offered a Bullocke and a Ramme on euery Altar.*

Thus much touching the propheſie it ſelfe: now followeth

weth the laſt part; to wit, the iſſue and effect thereof, both in *Balak* and in *Balaam*. For here wee ſee, the King chafing, the Sorcerour excuſing; the Sorcerer commanding, & the King obeying. Firſt of all, when *Balak* perceiued that hee was deceiued and beguiled of his hope and expectation, his wrath is kindled, and hee chargeth the Hireling, that if hee will not curſe the people as hee appointed, yet hee ſhould not bleſſe them as he had enterpriſed. For the wicked had rather haue the truth of God ſmothered and buryed in ſilence, then themſelues offended and diſappointed. The mercenary Prophet excuſeth himſelfe, that hee was vniuſtly accuſed, hauing foreſhewed, that it was not at his choice to holde his peace, or to ſpeake what he would, but was conſtrayned by a ſuperior power to open his mouth, and to vtter that which was deliuered vnto him.

After this aunſwere, the King taketh him vp into another place (to *Peor*) in which Mountaine their Idoll had a Temple, hoping that all the laſt, the GOD of Iſraell would change his minde, and graunt his requeſt. Behold the peruerſeneſſe of vnbeleeuers, who albeit they bee croſſed in their euill intentions and inuentions, yet they proceede in their purpoſes, and betweene voyde hope, and vaine feare, hold on their courſes in the blindneſſe of their hearts. Therefore, *Balaam* ſeeking to keepe his credite, and entertaining the King in an expectation of better ſucceſſe to come, reneweth his former practiſe, commaunding ſeauen Altars to bee builded, and ſeauen Bullocks and Rams to be prepared; to whom the credulous King obeieth, and ſuffereth himſelfe to be deluded, by the deuiliſh Sorceries & idolatrous ſacrifices of that falſe Prophet.

Theſe particular pointes haue beene before conſidered, and the principall Doctrines ariſing from hence likewiſe opened. For heereby wee ſee, the rage and fury of the Enemies to be vnſatiable, and vnappeaſeable, (a) albeit their might be not anſwerable to their malice, nor their

a *Ierom. lib. 2. apolo. aduerſ. Ruffin.*

their power so great, as their desire to hurt; they are like the Sea that neuer resteth; but casteth vp mire and grauell. No malice or cruelty can be comparable to the malice and cruelty of a naturall man, vndertaken for Religion, or rather against Religion and the truth of God. The Father in this case hath not spared the son, [b] the brother hath betraied the Brother to death, a mans enemies haue bin they of his owne house, and they haue bin as Wolues one to another.

[b] Math. 10,35

Againe, we see how euill men, albeit they bee crossed in their attemptes, yet will not giue ouer, but returne to their former sinnes, *As the Dogge to his owne vomit*. So deceitfull a baite is sinne, ensnaring the conscience, that hardly they returne that are holden in the chaines thereof, hauing Sathan at their elbow to tempt them, & their owne corruptions within them to helpe them forward. Notwithstanding, it shall not be amisse for vs to obserue the points laid before our eyes; one, in the person of *Balaam*, the other, in respect of *Balak*, the third, in respect of them both.

Verse 26. [*Balaam answered and saide vnto Balak, Told I not thee, saying; All that the Lord speaketh, that must I do.*] We haue oftentimes noted before, that the wordes which *Baalam* deliuered, he spake, as moued and inspired by the spirite of God; his prophecies are not mingled with his owne dreames and deuises, as drosse with pure Gold, as Chaffe with cleane Wheat, or as Saw-dust with wholesome meat: these came not from the will of man, nor proceeded from any priuate motion and interpretation: he was guided and directed by the Holy ghost, & therefore he saith in this place: *All that the Lord speaketh, that must I doe*: and in the Chap. following, [c] *If Balak would giue me his house full of Siluer and Gold, I cannot passe the commandemẽt of the Lord, to do either good or bad of mine own mind: what the Lord shall commaund, that same will I speake*. So then, he declareth, that in vttering and pronouncing these propheſies, he was limited and restrained, [d] and his tongue tyed

[c] Num. 24,13

[d] Num. 22,38

tyed vp to that which God ſhould put in his mouth. He was not left at liberty to ſpeak at randon what he would, hee muſt ſpeake onely that which the Lord would haue him.

e *Doct. 17.* It belonges to the Miniſters to deliuer gods word only, and wholy.

From hence wee learne, e that it is a duty belonging to all the Miniſters whom God hath ſeparated & called to that office, to deliuer the will of God fully & perfectly as they haue receiued it of God, without adding to it, or detracting from it. True it is, the Miniſters of the goſpell haue now no extraordinary reuelations or immediat inſpirations, God doth not appeare or reueile his will vnto them, either by dreames in the night, or by viſions in the day, neither do they hear his voice from heauen: but they haue the will of God reueiled, & the Lord ſpeaking vnto them in his word. This word they muſt teach, & nothing but this word, and al that is reueiled for our ſaluation in this word. A witneſſe that is brought in to giue euidence between man and man, in any hard matter that riſeth in iudgment betweene bloud & bloud, betweene Plea and Plea, f is ſworne to ſpeake the truth, and al the truth, and nothing but the truth. So ſhould it bee with all Paſtours and teachers, which are as the Lords witneſſes, they muſt deale fully and faithfully, they muſt boldly ſpeake that which God in his word hath reueiled, and publiſh vnto his people al that which he hath deliuered vnto thē. This is it which the Lord ſpake to *Ieremy*, hanging back when God called him, excuſing when God ſeparated him, refuſing when God had choſen him, g *Say not, I am a Child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoeuer I command thee, ſhalt thou ſpeake.* Likewiſe, when our Sauiour ſent out his Apoſtles into the world, hee charged them with this as a part of their commiſſion; h *Teach them to obſerue al things whatſoeuer I haue commanded you.* And the Apoſtle ſpeaking of the ſupper of the Lord, ſaith: i *I receiued of the Lord that which I alſo haue deliuered vnto you:* And afterward confirming the faith the *Corinthians*, in the Article of the reſurrection, he ſaith: k *Firſt of al I deliuered vn-*

f *Cic. epiſt. famil. lib. 5.*

g Ier. 1, 7. 1 Kirg. 22, 14.

h Math. 28, 20

i 1 Cor. 11, 23.

k 1 Cor. 15, 3.

to

to you that which I receiued, how that Christ died for our sins, and rose againe according to the Scriptures. Thus doth the Apostle cleare himselfe, being falsely charged by the Iewes, [l] *I obtained help of God, and continue vnto this day, witnessing vnto small and great, saying none other things then those which the Prophets and Moses did say should come.* Yea, this was the vsuall manner of al the Prophets preaching vnto the people, to com vnto them in the name of God: *Heare yee the word of the Lord, thus saith the Lord.* All which consentes of Scriptures serue, to seale vp the truth of this doctrine, that the Ministers must teach nothing but Gods word, and deliuer that soundly and sincerely, vvhich is vvarranted vnto them in the same.

[l] Acts. 26, 22.

The reasons for confirmation heereof follovve to bee marked of vs. First, this appeareth from the sundry titles as names of their office that are giuen vnto them in the Scriptures, to put them in minde of the duties of theyr callings. They are called [m] Worke-men, because they should doe the Lordes businesse, and finish the woorke whereunto he hath called and ordained them. They are called Builders, [n] because they should builde vppon the foundation. The foundation is precious, euen Iesus Christ, who is pure & perfect gold; and they must build vpon it, Gold, Siluer, and pretious stones; not Hay, not Stubble, not Timber, least they suffer losse when the fiery triall shall come. Thus the Apostle speaketh, *According to the grace of GOD giuen to me, as a skilfull Mayster-Builder, I haue laid the Foundation, and another buildeth thereon: but let euery one take heed how he buildeth vppon it.* Sometimes they are called [o] Pastours and Shepheardes, because they should make the Sheepe of Christ to rest in greene pasture, and lead them by the still waters. Sometimes they are called [p] Messengers, because they are, or should be, Gods mouth and Messengers vnto the people, and in stead of God himselfe to them.

Reason. 1.

[m] 2 Tim. 2, 15

[n] Psal. 118, 22 1 Cor. 3, 12.

[o] Eph. 4, 11, Ier 3, 15.

[p] Mal. 2, 7. 2 Cor. 5, 20.

Should not the Ambassadour deliuer the message, and all the Message of his Lord and Maister? Dare he chop & change

change, dare he adde or altar, dare he inuent and deuise any thing of his owne? No, hee will not depart or decline from his commission, but faithfully dischargeth the trust reposed in him. The Ministers are the Messengers of God, and Ambassadours of Christ, and therefore it is required of them, that they bee found faithfull in the execution of their office. Hence it is, that the Prophet saith; *The Priestes lippes should preserue knowledge, and they should seeke the Law at his mouth: for he is the Messenger of the Lord of Hoasts.* So the Apostle speaketh, *Now then we are Ambassadours for Christ, as though God did beseech you through vs, we pray you in Christes stead that yee bee reconciled to God.* All which Titles, doe tye vp the Minister of God to deliuer onely the Message of God, and doe not leaue him at liberty to teach what he list.

Reason. 2. Secondly, to the end the Faith of the hearers may bee certaine, stayed vpon the power of God, not vppon the wisedome of men, which is but a broken Reed, a weake piller, and a rotten foundation to beare them vp. This is the reason that the Apostle *Paule* vseth, 1. *Corinthians*, 2. after he had shewed, that hee spake vnto them the wisedome of God in a mystery, euen the hid wisedom which God had determined before the world vnto our glory, he giueth this reason: ¶ *That your Faith should not bee in the wisedome of men, but in the power of God.* GOD would not haue his people left in vncertainties, nor fed with chaffe, nor carried about with euery wind and weather of doctrine, but builded vpon a sure Rocke, and stand vppon a certaine foundation. But there is no sound feeding for the soule, but by the word, which is the power of God to saluation; all other foode is as dust and drauery. All the fine deuises of the wit, deliuered in the perswasible words of mans wisedome, that tickle the outward eares, and delight carnall men, sauouring wholly of the flesh, and not of the spirit, are no better then Huskes, fitter to feed Swine, then to nourish the Sons and Daughters of God to eternall life. The word of God is ‖ a sharpe two ed-

¶ 1 Cor. 2, 5, 7.

‖ Reuel. 1, 16, Heb. 4, 12.

ged

gedsword: the word of man is as a leaden Knife, or a woodden Dagger, which may well threaten, but cannot strike, or if it strike it cannot enter. The word of God s is a consuming fire, like to God, the Authour of it, able to enflame mens hearts with a loue of God when it is beleeued: the word of man is as a painted fire, which carrieth a shewe, but hath no substance or strength, eyther to wast the stubble, or to refine and purify Siluer or gold. The word of God is the Lordes t Fanne to winnow the people, separating the bastardly broode of *Abraham* from the true sonnes, venting the Hypocrites from the beleeuers, and scattering with the powerfull blast thereof the Reprobates from the elect: all other waies and meanes that are vsed, are too weake and feeble to worke this separation of the Chaffe from the Wheat. And therefore, all such as are the Lords Fanners, that would publish their doctine, not to please the eare, but to open the doore of the conscience, must vse no other instrument then this word of God which hath this force and effect.

s Ier. 5, 14, & 23, 29.

t Math. 3, 12.

Thirdly, God will destroy those that doe not deale faithfully with his people. Such as either hide the truth, or with-hold it in vnrighteousnesse, such as conceale or corrupt the word to please men, vndergoe the curse of God, and bring vppon themselues the heauy wrath of God. This appeareth in that charge which the Lorde gaue to the Prophet *Ieremy*, u *Thou therefore trusse vppe thy loines, arise and speake vnto them all that I commaund thee: bee not afraide of their faces, least I destroy thee before them.* Thus the Lord dealeth also with the Prophet *Ezekiell*: x *Sonne of Adam, I haue made thee a Watchman to the house of Israell, if thou blow not the Trumpet, nor giue warning to the wicked man of his wicked way, his bloud will I require at thine hand.* So the Apostle saith, y *A necessity is laid vpon me, and woe vnto me, if I preach not the Gospell.* So then, whether the Titles giuen to the Ministers bee considered, or that the faith of the hearers is to be vnderpropped, or that all vnfaithfull Teachers shall be destroyed, we see it is laid as a burthen

Reason, 3.

u Ier. 1, 17.

x Ezek. 3, 18. and 33, 6.

y 1 Cor. 9, 16.

vpon

vpon them to admoniſh the people by the word of God,
x Eze. 3, 3, 10 11. x and when they haue eaten and filled their bowels with the roll of Gods Booke; that is, receiued in their hearts all hir words that he ſpeaketh vnto them, and heard them with their eares (as the parable is propounded and expounded to the Prophet) they muſt go vnto the people, and tell them that which God hath taught them in his holy word.

Vſe. 1. The Vſes of this doctrine thus ſtrengthned by prooſes, and confirmed by Reaſons, are now to be handled. Firſt of all, ſeeing the Miniſters of God may ſpeake nothing as of themſelues, but that onely which they haue receyued of the Lord, and alwayes come with the warrant of the word; it followeth that they muſt know the Scriptures, they muſt not be young plants, Idol Shepheards, blinde guides, dumbe Dogges, ſleepy watchmen, vnſauoury ſalt, which is good for nothing (*a*) but for the
a Luke. 14, 35 Math. 5, 13. dunghill, if for the dunghill. It is ſhame, for a guide not to know the way, for a ſeer to be blinde, for a Meſſenger to be dumbe: So then, all teachers ſhould make conſcience to furniſh themſelues as wiſe Scribes, and good Stewards, with profitable and competent knowledge, ſpending their daies in getting the vnderſtanding of the ſcriptures, that they may Miniſter a word in due ſeaſon, and be able to feede their fellowes ſeruants with wholeſome food, leading them to the fountains of life. So then the knowledge of the worde of God, and the gift of interpretation cannot be ſeperated from the function and calling of the Miniſter, and God doth diſclaime and diſauow ſuch as are without knowledge, that they ſhall bee none of his Paſtors and Teachers. Thus hee ſpeaketh by
b Hoſea. 4, 6. the Prophet *Hoſea*, (*b*) *Becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt bee no Prieſt to mee.* Who would not maruaile, if a Prince ſhould appoint a Meſſenger or Ambaſſador to go to a people, which had no legs to go, no tongue to ſpeake, no language or reaſon to deliuer his meſſage? Who then can be ſo abſurd, as to think

that

that the wise God, the Lord of Lords, and King of kings, would appoint any to be as his mouth, and the messenger of his will, which cannot teach and deliuer his will? who is it that hath an house to build, that will chuse such Carpenters and Masons as haue no skill to lay a stone, or to hew their Timber, or to handle their Tooles? Who will retaine or entertaine a Shepheard to keepe his sheepe, an Husbandman to till his ground, a Captaine to leade his army, a Steward to prouide for his family, a labourer to do his worke, that is altogether ignoraunt, and hath no knowledge to do these things? Now, God is more prudent and prouident then mortall man, and therefore hee will reiect and refuse all such as are not able to discharge the Office committed vnto them thorough ignorance. God requireth knowledge in all the people: much more in such as take vpon thē to be the teachers of the people, which should not onely haue knowledge themselues, but teach knowledge to others, that they doe not perish for want of knowledge. The spirit of God mentioneth this to be one of the chiefest causes that Religion perished among the ten Tribes, and that Idolatry was erected and continued among them, euen vntill they were carried away to perpetuall captiuity, [c] in that *Ieroboam* made of the lowest and rudest of the people, Priestes of the high places, who would, might consecrate himselfe to that calling. The condition of the *Iewes* was neuer more dangerous and desperate, and neerer to destruction and desolation, then when they had blinde watchmen, and such Priests set ouer them as had no knowledge, [d] which made the Prophet *Esay* call for all the beasts of the fielde to deuoure them, and all the beasts of the Forrest to eate them vp, giuing this as the reason, for their watch-men are all blinde, and haue no knowledge. Hence it is, that the Prophet *Malachi* teacheth, [e] *That the Priests lips should preserue knowledge, and the people seeke the Law at their mouth, for they are the Messengers of the Lord of Hoasts.* This therefore sheweth and condemneth the grosse and grieuous sinne

[c] 1 King. 13. 31 and 13. 33.

[d] Esai. 56. 9, 10.

[e] Mal. 2. 7.

of many amongſt vs, that occupie the places of Paſtors, and cannot feede; that run before they were ſent; take vpon them to be lights, and yet are darkeneſſe. Theſe can haue no comfort in their calling, becauſe they were neuer deſigned or called of God to this place: For whomſoeuer hee calleth to any function, hee inableth in ſome meaſure to diſcharge the duty which he hath required of them. They indanger their owne ſoules, and the ſoules of many other, for when the blinde lead the blinde, both fall into the ditch, [f] and one ſaith truely, that wee murther the ſoules of ſuch, as wee ſee runne the way of deſtruction, when we are careleſſe and hold our peace.

[f] *Greg. hom. 11. in Ezekiel.*

Vſe. 2.

Secondly, it behoueth all the Miniſters of the worde of God, to make conſcience to deliuer the truth, and all the truth vnto the people, howſoeuer it be taken, according to the example of the Apoſtles, [g] *Peter* and *Iohn* anſweared vnto them, and ſaide; *Whether it bee right in the ſight of God, to obey you rather then God, iudge ye: for wee cannot but ſpeake the thinges which we haue ſeene and heard.* And *Paule* exhorting the Elders and ouer-ſeers of the Church of *Epheſus*, ſetteth before their eyes his owne practiſe, [h] that he had kept backe nothing that was profitable, but had ſhewed them all things neceſſary to ſaluation, *I take you to record this day, that I am pure from the blood of all Men, for I haue concealed nothing, but haue reuciled vnto you all the counſell of God.* If we be carefull and conſcionable in doing this dutie faithfully, to God and his people, we ſhall reape and receiue more ſound comfort thereby, then by the powerfull effect of our Miniſtery. True it is, all painfull Teachers eſteeme nothing more, nor ſo much, as of the people whom they haue gained to God and godlineſſe, [i] accounting them their ioy, and their Crowne, and their glory; and yet we may reap more true comfort and conſolation by diſcharging our duties carefully, then by ſauing ſoules, and by turning many to righteouſneſſe, if we could winne whole kingdoms to God. For we may ſaue others from death, and conuert a Sinner from going

[g] Act 4, 19, 20

[h] Acts. 20. 20. 26, 27.

[i] 1 Theſ. 2, 19, 20.

aſtray

aſtray out of his way, and yet after this, our ſelues become Reprobates: we may be the ſweet ſauour of life to life to others, and not our ſelues to God. Thus it was with many Prieſts of looſe and licentious life vnder the law. Thus it was with *Iudas*, who wrought myracles, preached the Goſpell, and conuerted ſoules as well as the reſt of the Apoſtles, yet was the Sonne of perdition. And thus no doubt, it was with the Scribes and Phariſies that ſate in *Moſes* Chaire, and taught the people what they ſhould obſerue and doe, like vnto thoſe Worke-men that builded the Arke for others, but were drowned themſelues. Let vs then labour after the eſpeciall comfort, conſiſting in the deliuerance of the whole will of God, that though our hearers perriſh, and goe vnto deſtruction, yet wee may finde peace and comfort to our owne hearts. This was it which the Apoſtle reſted in; he preached Chriſt, not onely as a Sauiour to them that beleeue, but as a Iudge of them that contemne him, [k] hee ſaith; *Wee are vnto GOD the ſweete ſauour of Chriſt in them that are ſaued, & in them which perriſh: to the one we are the ſauour of death vnto death, and to the other, the ſauour of life vnto life: for we are not as many, which make Marchandize of the worde of God, but as of ſinceritie, but as of God, in the ſight of God, ſpeake wee in Chriſt.*

k 2 Cor. 2, 15, 16, 17.

Thus dooth the Prophet *Eſay* propheſie concerning Chriſt, bringing him in, on the one ſide complaining of the contempt of his preaching, and on the other-ſide comforting himſelfe, that his worke was approued of God, [l] *I haue laboured in vaine, I haue ſpent my ſtrength in vaine, and for nothing, but my Iudgement is with the Lorde, and my worke with my God.* If wee bee found faithfull, we ſhall be partakers of this comfort; bleſſed ſhall that ſeruant be, whom his Maiſter when he commeth ſhall find ſo doing. So then, this dutie ſerueth to comfort ſuch as haue taught the word of God, not onely truly, but wholly and onely, ſo that they are able to appeale to the conſciences of their hearers, to witneſſe with their ſinceritie.

l Eſai. 49, 4.

Thus did the Apostle *Paule* in many places. In the 20. chapter of the *Acts* g he saith, *Ye know from the first day that I came into Asia, after what maner I haue beene with you, wherefore I take you to record this day, that I am pure from the bloude of all men:* Where hee maketh them witnesses of his diligence in preaching, and of the discharge of his duty in his calling, and therefore they could not deny it. Thus he speaketh in his second Epistle to the *Corinthians.* Chap. 3. *Do we begin to praise our selues againe? Or need we as some other, Epistles of recommendation vnto you, or Letters of recommendation from you?* h *Ye are our Epistle written in your hearts, which is vnderstood and read of all men.* The like manner of speaking and dealing hath beene vsed i by the Prophets (*k*) and Apostles, as appeareth in sundry places; yea, l by Christ Iesus himselfe. *Samuel* cleareth himselfe before the people, *Behold, heere I am: beare record of me before the Lord, and before his annointed.* So Christ speaketh, *Which of you can accuse me, and rebuke me of sinne?* This is a great and singular comfort to all the Ministers, that in truth shall bee able to auouch to their people this their diligence & vprightnesse, and to say in the face of the congregation, *Ye know that I haue done my dutie, I take you to record that I haue admonished you, I haue blowne the Trumpet, and taught you the way of saluation.* This is expedient and necessary for the Minister to vtter of himselfe, both in respect of the godly and vngodly: of the godly, that their soules gained to the faith might cleare him, and God haue the glory. Of the wicked his aduersaries, that they might bee left without excuse, that their mouths might be stopped, and they haue nothing iustly to lay against him. But contrarywise, when the people haue beene ignorant, and without instruction through the want of performaunce of this dutie, this should be as great a griefe and anguish of spirit, & bring as great trouble of conscience to consider his negligence and want of loue to their soules, that were redeemed by the precious bloud of Christ.

g Acts. 20, 18. 26.

h 2 Cor. 3, 1, 2

i 1 Sam. 12, 3.
k Phil.
l Iohn. 8, 46.

Vse. 3. Thirdly, seeing the Ministers are to speak all the truth,

and

and nothing but the truth, seeing they are charged to conceale nothing, but to reueile the whole will of God, and to content themselues with the simplicity of the word, this serueth to confute & conuince sundry errors, & to correct sundry euil practises & corrupt abuses. First, it meeteth with many errors and heresies of the Church of *Rome*, which maintaineth the sowre leauen of false Doctrine, and poyson the truth of God with their owne inuentions. And seeing the Minister is to set downe but the truth of God, we must learne to detest Apocryphall additions, and their humaine Traditions, both which, are a derogation to the sufficiency and perfection of the Scriptures. For touching the Apocriphall Bookes, which they haue lifted vp into the Chaire of Estate, and giuen them equall power and preheminence with the Canonicall Scriptures, they are but base and counterfeit coyne and no part of the Churches Treasure; they haue drosse mingled with them, and are not pure and perfect mettal. They were not endited by the spirit of God, nor penned by the Prophets, [m] the Lordes Secretaries, as the Scriptures were, which haue God for their Authour, and the holy Prophets for their pen-men. Againe, they were neuer committed of trust to the Iewes, nor receiued of the into the Arke, as not onely the Fathers, but the aduersaries themselues confesse and acknowledge: but the ancient Church of the Iewes receiued and approoued [n] all the Canonicall Bookes. God did commend them to their care, and committed them to their custody; for this was one chiefe priuiledge of the Iewes, that they were credited with the Oracles of God. And howsoeuer they shewed their ignorance in false interpretations, yet they discouered no vnfaithfulnesse in wilfull corruptions, additions, alterations, or manglings of any Bookes; for then they should haue been charged with this, [o] as wel as with the other. Lastly, they containe sundry things that disagree from the true scriptures of God, and likewise from themselues, as might bee declared and demonstrated by

[m] 2 Tim. 3, 16 2 Pet. 1, 19.

[n] Rom. 3, 2.

[o] Math. 5, 21.

many particulars. Seeing therefore, these bookes called Apocrypha, were neither penned by the Prophets, nor deliuered to the Church of the *Israelites*, neither are free from diuers contradictions; we conclude, that the church of *Rome* hath no warrant to equall them with the holye scriptures, & make them of like credit and authoity with the scriptures. Againe, they offend in teaching [p] humain Traditions, in making a word vnwritten, equall with the word written, and holding the scriptures to be vnperfect, maimed, lame, not containing all things necessary to faith and saluation, not fully inabling the Minister to discharge his calling. But the holy scriptures are perfect, absolute, and all-sufficient, [q] to teach the truth, to conuince errors, to correct vices, and to instruct in righteousnes; yea, to make the man of God perfect, & throughly instructed in euery good worke, and are of strength, ability, and sufficiencie, to make him wise to saluation.

[p] *Trid. Conc. Sess. 4.*

[q] 2 Tim. 3, 16, 17.

Lastly, [r] they are accursed that adde any thing, that take away any thing from that which is written, & therefore no such vnwritten verities are to bee taught or preached to the people, as the matter of our sermons or the instrument of our faith, or the means of our saluatiō. Moreouer, it serueth to redresse & amend sundry corrupt practises, too common and familiar among the Ministers of the Gospel. Some, in stead of building vppe the foundation of the Prophets and Apostles (Christ Iesus beeing the chiefe corner stone) doe feede men with fancies and fond deuises, without godly edifying, and teach their owne Dreames and Fables. Let the Prophet [t] *that hath a Dreame, tell a dreame: and he that hath my word, let him speake my word faithfully, what is the chaffe to the Wheat saith the Lord?* And the apostle chargeth *Timothy*, [t] *to stay prophane & vain babblings, for they shall encrease vnto more vngodlinesse.* Many there are that corrupt the word to please men, and to establish their owne errors. We cannot content our selues with the ancient faith, but loath the heauenly *Manna*, and waxe wanton against Christ. Hee is not esteemed,

[r] Deut. 4, 2. Prou. 30, 6. Reuel. 22. 18.

[t] Ier. 23, 28.

[t] 2 Tim. 2, 16.

that

that preacheth the plaine truth plainely in the euidence of the ſpirit. He is moſt magnified and made of, that can bring in ſome ſtrange matter againſt the common receiued Faith, and we liue in this reſpect in moſt daungerous times and perilous ſeaſons, as euer were heeretofore. Others ſhut vp their mouths, & either through feare dare not, or through flattery and filthy lucre, will not reproue ſin. Theſe are men-pleaſers, and time-ſeruers, [u] not remembring what the Apoſtle ſaith. *Galath.* 1, 10. *Preach I mans Doctrine or Gods? Or goe I about to pleaſe men? For, if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.* The Miniſters of the Goſpell muſt [x] not ſowe Cuſhions vnder mens elbowes, nor propheſie to the people of Wine and of ſtrong drinke, they muſt not apply or faſhion theyr Doctrine to the humors and affections of men, as if the word were a crooked line, or a leaden rule, or a ſhippemans hoſe, but keepe a good conſcience. Hence it is, that the Lord chargeth *Ieremy* to take away the precious from the vile, and to do according to his word: [y] *Let them returne vnto thee, but returne not thou vnto them. A Father will not alwayes feede the fancie, nor follow the diſpoſition of his ſonne that is ſicke, but will ſometimes croſſe his minde, and reſtraine his deſire.* So muſt the Miniſter of God, which are the fathers of our ſoules deale with ſuch as are ſicke of ſin, not ſooth them vp with ſweet words, not dawb with vntempered Morter, [z] but giue them that precious balme that ſhal not break their head. Thus dealt *Eliah* with *Ahab*, *Amos* with *Amaziah*, *John Baptiſt* with *Herod*, though it coſt him his head. And thus ſhuld al the true Miniſters of god do, without pride or ambition, without feare or flattery ſeeke the glory of God, not the praiſe of men: (*a*) and howſoeuer the people hate him that rebuketh in the gate, and abhorre him that ſpeaketh vprightly, (*b*) yet they ſhould ſet God before their eyes, and conſider they haue to deale with him. Laſtly, they muſt not preach part of the word onely, and leaue another part vntaught, but lay before them the whole will of God. Some preach nothing

[u] Gal 1, 10.

[x] Ezek. 13, 11. Mich. 2, 11.

[y] Ier. 15, 19, and 6, 14.

[z] Pſal. 141, 5.

[a] Amos. 5, 10.

[b] 2 Tim. 2, 15.

thing but the law: ſome teach nothing but the Goſpel: and both ſorts are greatly deceiued, if they looke for any great encreaſe by their labours. The law muſt prepare and make the way, the Goſpell muſt follow after. The law caſteth downe, the Goſpell comforteth and rayſeth vp. The Law reuealeth the knowledge of ſin, the Goſpell reuealeth the remiſſion of ſin. Both theſe meanes are to be ſet on worke, and applyed wiſely and diſcreetly to our hearers. Such as are ſecure and cold in the profeſsion of the Goſpell, ſuch as through preſumption or ignorãce ſee not their owne ſinnes, giue them the law, and apply vnto them the threatnings of the ſame. Such as ſee and feele their ſinnes, and are caſt downe by a deepe apprehenſion of Gods heauy iudgements, miniſter vnto them a plaiſter of the Goſpell made of the precious bloude of Chriſt, (*c*) that looking vppon him as it were vppon the Brazen Serpent, they may preſently bee cured and recouered of the ſting of ſinne, and the wound of conſcience. Both theſe are two neceſſary meanes that God hath left, the one without the other, hurteth more then healeth. The Law without the Goſpell driueth the poore diſtreſſed ſoule vppon the rocke of deſperation: the Goſpell without the Lawe, puffeth vppe and aduanceth proude fleſh vnto preſumption; and therefore the ſpirituall Phyſitians & Surgeons are ſo to temper them, as that the Church may haue the profitable and neceſſary helpe of both.

c Num. 21, 6.

Vſe. 4. Laſtly, ſeeing the Miniſters muſt be faithfull teachers of all the truth of God, it ſerueth to direct the hearers in the right Art of hearing: they muſt ſubmit themſelues to Gods ordinance, and be ready to know and heare all the will of God. We muſt not haue itching eares, which are not able to ſuffer wholſome Doctrine, ſome as the *Athenians* delighting in new things, and in hearing Fables, others not abiding to bee reprooued. Therefore, the Prophet *Michah* ſaith, (*d*) *Are not my wordes good to him that walketh vprightly?* The cauſe why the worde to ma-

d Mich. 2, 7.

ny

ny men is vnpleaſant, and vnſauoury, is becauſe they delight in euill, and deſire to continue in ſinne, growing to ſo groſſe a contempt, as to command the Prophets not to propheſie; or to preſcribe vnto them, what they ſhall prophecie, or would limit them to their owne liking to ſerue their owne affections and filthy luſts. Many would follow *Iohn* the *Baptiſt*, till he required repentance. They would heare Chriſt, vntill hee ſpake of taking vppe the croſſe. *Herod* heard *Iohn* willingly, and practiſed manie thinges, e but when once hee came neerer to him, and taught that it was not lawfull to keepe his Brothers wife, he enioyned him ſilence, and clapped him vp in priſon. The Iewes ſeemed for a time attentiuely to heare the defence of *Paule*, f but when hee touched his Apoſtle-ſhip to the Gentiles which they croſſed and gainſayed. *Luke* teſtifieth, they heard him vnto this worde, but then they lift vp their voices and ſaide, g *Away with ſuch a fellow from the earth, for it is not meete that he ſhould liue.* Thus it fareth with many hearers in our dayes. The Drunkard delighteth to heare the Miniſter preach againſt oppreſsion and couetouſneſſe: this pleaſeth his humor, this his ſtomacke brooketh well enough. Theſe men heare the worde by parts and parcels, they giue eare till their ſpeciall ſinnes be reproued, and ſit quietly till their ſores bee rubbed: and when once they are touched, they beginne to kicke and ſpurne with their heeles againſt the worde, and the Miniſters of it. But wee muſt heare all that is taught vs, and not certaine clauſes or cantiles onely, wee muſt heare conſtantly, continually, and vniuerſally, as well the thinges that miſlike vs, and go againſt vs, as thoſe things that pleaſe and content vs: as well the Iudgements of God thundered out againſt vs in the Law, as the ſweete promiſes pronounced and offered in the Goſpell: as well the laying open of our owne ſinnes, as the publiſhing of the ſinnes of other men.

This kind of hearing the lord commendeth in his people after the deliuery of the law, g *They haue wel ſaid, al that they haue*

e Mark. 6, 20.

f Acts. 22, 22.

g Deut. 5, 28, 29.

haue ſpoken; they were readie to heare all, and do al that *Moſes* ſhould ſpeake vnto them. But if wee fall to ſtint the ſpirit, and teach the Lord to ſpeake, preſcribing the Miniſter what hee ſhall ſay, and reſtraining our hearing what we will heare, we ſhall neuer heare fruitfully, wee ſhall neuer practiſe conſcionably what wee haue hearde. Thus much concerning the proteſtation of *Balaam*.

Verſe 27. [*Balak ſaide vnto Balaam, Come I pray thee, I will bring thee vnto another place, if ſo bee it will pleaſe that God, &c.*] Heere is offered to our conſiderations, the profeſſion of *Balaam*. He pretendeth Religion, and the helpe of God, and profeſſeth to do all thinges in the name of the true God, and yet was voide of all Religion, and ſincere dealing, and doth all things by the working of the deuill, abuſing the glorious and fearefull name of God, to malicious and miſchieuous purpoſes. Heereby wee learne, *h Doct.* 18. that many in the world profeſſe piety and godlineſſe in the tongue, that haue none in the heart. They profeſſe God outwardly, but ſerue the deuill inwardly. This appeareth in the Iewes, who albeit they would not heare the preaching of the Prophets rebuking them in the name of the Lord, *i* yet had oftentimes in their mouths, the Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord.

h Many profeſſe god that ſerue the deuill.

i Ier. 7, 4.

Thus the Prophet *Eſay* reproueth them in his time, (*k*) *This people come neere vnto me with their mouth, and honour mee with their lips, but haue remoued their heart farre from me, and their feare toward me was taught by the precept of men*. So many, that were profeſſors & teachers of the truth (as Chriſt teſtifieth) yea, workers of Myracles, & crying vnto him, Lord, Lord; yet ſhall not bee acknowledged of him as belonging vnto him. The *Samaritans* *l* called and accounted themſelues the true worſhippers, and pretended the Tradition of their Fathers, and hated the Iewes as falſe worſhippers, yet themſelues worſhipped they knew not what. All Heretiques wil boaſt, they teach Gods truth; all Hypocrites will ſay, they embrace the faith: all carnal

k Eſai. 29, 13.

l Iohn. 4, 20.

and

and looſe profeſſors will challenge ſincerity: all Papiſtes will cry out they are the Church, the ſucceſſors of the the Apoſtles, and the true Catholiques, yet are no true Church but in ſhew; no true Catholiques but in name; no true ſucceſſours of the Apoſtles, but in place. In the dayes of Chriſt, the Iewes gloried that [m] they vvere the ſeede of *Abraham*, the ſonnes of the Couenant, the heires of promiſe: they pleaded they were the firſt born of God, yet he prooueth to their faces, that they were the very limbes of the deuill. And the Church of [n] *Smyrna* had ſuch among them, as vaunted they were Iewes, that is; the people of God, but were in truth the Synagogue of Sathan. All which examples, conclude the certaintie of the former Doctrine, and verifye the ſaying of *Salomon*, [o] *There it a generation that are pure in their owne eyes, and yet are not waſhed from their filthineſſe.*

[m] Iohn. 8,44.

[n] Reuel. 2, 9.

[o] Prou. 30. 12.

The truth heereof, will farther and more fully appeare vnto vs, if we enter into the conſideration of the cauſes and reaſons of it. The firſt is, pride and ſelfe-loue, which ſo ouercome their hearts, and blinde their eyes that they cannot ſee their owne wickedneſſe and wretchedneſſe, which are ſo hud-winked with palpable ignoraunce of God, as that they cannot iudge of themſelues and theyr owne miſery, as they ſhould. Wee ſee the coniunction of theſe in the King of *Moab* and his Chaplaine the falſe Prophet, that albeit they pretend the holy name of God, yet through loue of themſelues, on the one ſide, and ignorance of God on the other, they cannot ſee that their whole proceeding, is an vtter renouncing of God. This reaſon the Prophet *Dauid* pointeth vnto, when he ſaith; [p] *The wicked hath made boaſt of his owne hearts deſire, and the couetous bleſſeth himſelfe though he contemneth the Lorde: for the wicked is ſo proud, that he ſeeketh not for God, he is in proſperitie, God ſpareth him in mercie, and he immagineth preſently that he is iuſt and holy, pleaſing God.*

Reaſon. 1.

[p] Pſal. 10, 3. 4.

Secondly, the hart of man is many times deceitfull. He can ſpeake with his tongue that which he meaneth not in his

Reaſon. 2.

his heart, nor hath any sence or feeling of in his owne soule, but beguileth with lying lips and a double toong. Many are vnder theyr profession Hypocrites, and haue Hypocriticall and hollow hearts, speaking that which they do not purpose, & cunningly colouring that which they did not mind. For the nature of an q Hypocrite is to appeare outwardly like a painted Toombe, as if there were nothing in him but singlenesse and simplicitie of heart, and vntill his corruption breake out as filthy matter out of a sore (which assuredly it will doe at sometime or other, r seeing there is nothing couered that shall not be reuealed) there is none more conformable then he, in the outward exercises of the worde, Prayer, and the Sacraments. They draw neere with their lippes, they listen vvith their eares, they stretch forth their hands: thus they prepare and make ready their mouths to pray, their eares to heare, their handes to receiue. This appeareth in the proud Pharisie. *He came into the Temple* s *to pray, hee thanked God for his blessings, he fasted twice in the weeke, he gaue tithe of all that he possessed: yet he worshipped God in vaine, and departed to his house without profit or comfort.* Seeing then, that pride and selfeloue do compasse many as a chain, and couer them as a Garment; seeing the heart of man is deceitfull as a vizard that hideth the face; in both respects wee learne, that wicked men blesse themselues in their sinnes, boasting themselues to be that which they are not, thinking themselues to be righteous men, and the people of God, yet remain the Children and Seruants of the Deuil.

q Math. 5, 8.

r Luke. 12, 2.

s Luk. 18, 11, 12.

Vse. 1. Now, let vs handle the Vses of this Doctrine. First, we learne heereby for our instruction, that outward profession is not enough to assure vs of our saluation, or to fit vs to Gods kingdome: for the deuill might go as farre as the best of those that rest in the shew of godlinesse, t who can turne and transforme himselfe into an Angel of light. A Woolfe may put on a Sheepes skinne; yea, the Parrat and Ape can immitate: and therfore trust not to thy faire shewes, and externall appearance, if thou proceede no fur-

t 2 Cor. 11, 14

further. It is not sufficient for thee to be baptized, to be made partaker of the word of God, of the Table of the Lord, and such priuiledges of the church, [u] this is to trust in lying words that shall not profit. The case and condi-on of many professors, is no better then of the Heathen Infidels, as of Turkes and Sarazens, I meane of such as content themselues with the bare name or profession of Christianity, and therein satisfie themselues; nay, it is a great deale worse, [x] as our Sauiour teacheth, that *Corazin*, *Bethsaida*, and *Capernaum*, shall bee punished more seuerely, then *Tyre* and *Sidon*, then *Sodome* and *Gomorrha*. What comfort in the things of this life can any man take to beare the name of land, & another to haue the state, to haue the Title, and another the intrest: to haue the empty shaddow, and another the propriety and possession? Who would content himselfe with a bare shew of riches, of honours, of health, of profit, and to want the thinges themselues? We see how all men hate couzeners and deceitfull persons that seeke to deceiue and beguile their Brethren: but much more odious and abhominable is it, to go about to delude the Lord, and to make shew of louing him, when indeede wee hate him. *Saule* pretended great zeale [y] and forwardnesse in fulfilling the commandement of the Lorde, but the kingdome was rent from him for his Hypocrisie. For there can be no greater dishonour done to God, then to seeke to please him with painted worship, as if he were a childe that is delighted with Babies or Rattles, or would bee pleased with toyes and trifles, which is blasphemie once to thinke of the eternall Maiestie, who beholdeth the secrets of the heart.

[u] Ier. 7, 4.

[x] Math. 11. 21 22, 23.

[y] 1 Sam 15, 13

Secondly, seeing in outward behauiour many set goodly colours vpon their actions, and pretend great sincerity when the heart is emptie, it is very behouefull for vs to know them by their fruits, and to obserue the notes & markes of Hypocrisie, whereby in the closest & cunningest carriage, it is bewrayed and disclosed. True it is, some by continuall practise are growne to hide the hollow-

Vse. 2.

nesse

nesse of their hearts so deep, that it is hardly discouered: yet such is the iudgement of God against them, that hee layeth them open one way or other, at one time or other, in one place or other, in one company or other, vpon one occasion or other, & so pulleth off the vizard of hipocrisy from their faces, & in the meane season leaueth vs diuers marks to discern them, & to trace them out as by certain footsteps: first of al, their chiefest care is to seek the pomp and glory of the world, to be highly esteemed of others, and neuer regard the glory of God, or what he esteeme of them. This appeareth in *Saule*, [z] who being reproued of *Samuel* for his sinne, thought more of vpholding his owne estate, then of turning to God by true repentance, and therefore saith vnto him, *Honour me I pray thee, before the Elders of my people, and before Israel, and turne againe with me.* This also appeareth in the Pharisies, [a] who could not beleeue because they receiued honour one of another, & sought not the honour of God alone. Secondly, Hypocrites are sharpe-sighted, and haue Eagles eyes to obserue the behauiour and looke into the liues of other men, but are blinde in regarding, & backward in reforming their owne, [b] as we see in the Pharisie. *Luke 18. He thanked God that he was iust & holy, not as the Publican.* Heerunto commeth the reproofe of Christ, [c] *Why seest thou the mote that is in thy Brothers eye, and perceiuest not the beame that is in thine owne eye? Or how sayest thou to thy Brother, Suffer mee to cast out the Mote out of thine eye, and beholde a beame is in thine owne eye; Hypocrite, first cast out the beame out of thine own eye, & then shalt thou see cleerly to cast out the mote of thy brothers eie.* Let vs learne to begin with our selues, & to end with others: first, to looke to our owne wayes, and when wee feele how hard it is to subdue the strength of sinne in our selues, and to ouer-maister our owne corruptions, wee shall bee more charitable, [d] and lesse seuere to others. Thirdly, they are more curious in the obseruation of the ancient Traditions of men, of customes of Forefathers, & of deuises of their owne, then of the holy Statutes and

[z] 1 Sam. 15, 30

[a] Iohn 5. 44.

[b] Luke 18, 11.

[c] Math. 7, 3, 4, 5.

[d] Iam. 3, 2, 2.

commandements of almighty God. Behold, the practiſe of the Phariſies in this point, as they are painted out vnto vs in the Goſpell, as the Euangliſt ſheweth. *Mat.* 15. where the Phariſies are ſaide to come vnto Chriſt, and to demand of him, why his Diſciples tranſgreſſed the tradition of the Elders, and to complaine againſt them, when they ſaw them eate meate with vnwaſhen handes: [e] for the Phariſies and all the Iewes, except they waſh theyr hands oft, eate not, holding the Tradition of the Elders: and when they come from the market, except they waſh, they eate not, & many other things there be, which they haue taken vpon them to obſerue, as the waſhing of cups and pots, and of brazen veſſels, and of beds. They doe not charge the diſciples with breaking the lawes of God (which might be iuſtly returned vppon themſelues) but with tranſgreſsing the ordinances of men, and making them neceſſary to the worſhip of God, and therefore are taxed as Hypocrites. Let vs take heed wee do not pleaſe our ſelues in vaine ſuperſtition or worſhip of God fondly deuiſed by our ſelues, and in blinde zeale, which is not according to knowledge. Fourthly, they are preciſe in trifles, and looſe in waighty affaires, they ſtumble at a ſtraw, and leape ouer a blocke, they ſtraine out a Gnat, and ſwallow a Camell, they binde heauie burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue thē with one of their fingers. This is the cauſe that [f] Chriſt denounceth ſuch woes againſt the Phariſies, becauſe they did tyth Mint, Annis, and Cummin, and leaue the waighter matters of the Law; as Iudgement, Mercie, & Fidelity: theſe ought ye to haue done, and not to haue left the other vndone. Thus they ſnared mens conſciences, and entangled their owne about ſmall things, and ſlender trifles, but neglected the greateſt things, and looſed the raines in thinges that were ſimply euill, and prouoked the wrath of God. They thought it a great ſinne to heale the ſick on the Sabaoth day, to pull and rub eares of Corne on that day, to driue

[e] Mark. 7, 3. 4

[f] Math. 23, 23

driue away hunger, to conuerse with Publicans and sinners. They made great scruple of conscience, to put the Siluer pieces into the treasury, which *Iudas* brought back, and cast downe at their feet, g becausse it was the price of bloud: but their hearts neuer smote them, neither counted they it vnlawfull to hyre a Traitor to betray his Maister, and to shed innocent blood. So at the time of the passion of Christ, their tender consciences suffered them not to enter into the common Hall, h least they shoulde bee defiled, but that they might eate the Passeouer: but they were not affraid to oppresse the Sonne of God with slanders, lies, and false witnesses, and to crucifie the Lord of glory. Such is the holinesse and Religion of the church of *Rome* standing in outward obseruations, i *Touch not, taste not, eate not, which are after the Doctrines and commandements of men, which haue indeede a shew of holinesse, but are things of no value. Let not vs cleaue to such vanities, nor aduance our owne inuentions, but make the law of God a light to our feete, and a Lanterne vnto our steps.*

Lastly, they do all things to bee seene of men, seeking the praise and applause of the worlde, and hunting after vaine glory, which haue receiued all their rewarde, they can looke for no other at the handes of God. This property Christ obserueth k to be in Hypocrites, they blow a Trumpet before their Almes, they stand and pray in the open streets, they disfigure their faces when they fast, & all these ceremonies and circumstances are vsed, that they may be seene and praised of men. But we must in all our workes looke vnto God, and know that his eye is vppon vs, who seeth vs in all places, and will reward vs openly. To conclude, we are all to take knowledge of these fruits and effects of Hypocrisie, that we be not ouertaken with it: and on the otherside, let vs first seek the glory of God, reforme our owne wayes, preferre the statutes of GOD, obserue the waighty things of the lawe, and content our selues to be seene of God, that so we may haue praise not of men, but of God.

g Math. 27, 6.

h Iohn 18, 28.

i Colos. 2, 21, 22.

k Math. 6, 2, 5, 16. & 23, 3.

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Thirdly, ſeeing the name of the eternall God is oftentimes pretended, where his honour and glory is not intended, but the very workes of the deuill are practiſed; it teacheth vs what to thinke of coniuring, ſorcerie, and enchantment. Sorcerers and Witches will ſeeme to doe all thinges in the name of God, they vſe many good words, they haue the name of God, and of Ieſus Chriſt, continually in their mouthes, and would bee thought to worke wholly by the Diuine power of almighty GOD, whereby they ſhamefully take his name in vaine, and notoriouſly deceiue ſuch as reſort and repaire vnto them: and therefore we ſee, how God maintained his own glory, and reuenged the abuſe doone vnto his holy name in [l] the *Actes*, by the example of thoſe which tooke vppon them to coniure and caſt out deuils in the name of God, and to name ouer them which had euill ſpirits, the name of the Lord Ieſus; ſaying, we adiure you by Ieſus, whom *Paule* preacheth: for the man in whom the euil ſpirit was, ran vpon them, and ouercame them, & preuailed againſt them, ſo that they fled out of that houſe naked, & wounded. Neither let any obiect and ſay, there is no ſinne in ſeeking to them, ſeeing they vſe good wordes, whereof followeth a good effect, to wit; recouery of health, and reſtoring of the ſick. For heerein lyeth the deep ſubtility of Sathan, vndermining craftily to hide his purpoſe. He knoweth that if he were knowne, and his hand ſeen in it, all men would abhorre and abiure him. Therefore, hee vſeth to aſſaile men diſguiſed, [m] and changeth himſelfe into an Angell of light, that we may be the ſooner deceiued, and he the better receiued.

Vſe.3.

[l] Act. 19, 13, 16.

[m] 2 Cor. 11, 14

Now, he can finde no fitter colour, then to make ſhew of the name of God, which is horribly abuſed and prophaned euen by ſuch as are accounted cunning men, and cunning women. Theſe, the more they vſe the name of God, the more wicked they are: and therefore, albeit they ſpeake of God, and Chriſt his Sonne, and teach ſuch as come vnto them, to vſe good wordes, to weare ſome

part of *Iohns* Goſpell, and to do all in the name of Chriſt, yet they are the Inſtruments of the deuill, prophaners of the Scriptures, abuſers of holy thinges, and takers of the name of God in vain, [n] *Whom God wil neuer hold guiltles.* The Deuils are not driuen out with good wordes, [o] *he is withſtood with the ſhielde of faith,* where the Scriptures are not hanged about the necke, but vvriten in the heart by the ſpirit of God, and the ſoule thoroughly armed with the power of them, as with a ſpirituall ſword that is able to vvound the enemy.

n Exod. 20,7.
o Eph. 6, 16.

Vſe.4.

Laſtly, ſeeing God may bee in the mouthes of many, where hee is not in the heart, vve learne from hence to ioyne to our outward profeſsion, true ſanctification, and inward holineſſe of conuerſation. True profeſſion, bringeth with it true godlyneſſe. For all ſuch, as haue this honour giuen vnto them to be the people of God, and his precious inheritance, muſt bee an holy people to God, [p] as *Moſes* teacheth, *Thou haſt ſet vp the Lorde this day, to bee thy God, and the Lorde hath ſet thee vp this day to bee a precious people vnto him, that thou ſhouldeſt keepe all his Commanndements, and to make thee high aboue all Nations, in praiſe, in name, and in glorie, and that thou ſhouldeſt be an holie people vnto the Lorde thy God.* Let vs not content our ſelues to haue God in our mouthes, but labour to bee ſincere, and firſt of all beginne to looke to our hearts. Hee that looketh to haue good fruite of his Trees, looketh to the rootes. He that woulde haue cleere Waters in the Chanels, looketh to the Fountaines. So if we would cleanſe our wayes in Gods ſight, this is the right order to be obſerued, to begin firſt to cleanſe the hart. This Chriſt teacheth the *Phariſies* being proude Hypocrites, [q] *Ye make cleane the vtter ſide of the Cuppe, and of the Platter, but within they are ful of bribery and exceſſe: thou blinde Phariſie, cleanſe firſt the inſide of the Cuppe and Platter, that the out-ſide of them may bee cleane alſo.*

p Deut.26,17. 18,19.

q Math. 23, 25 26.

This dutie muſt of euerie one of vs bee practiſed; firſt, giue vnto God the heart, that made it, and be carefull to

begin

begin the worke of Repentance there, [r] and take heede of all Hypocriſie, which may deceiue others, and will deceiue our ſelues, but cannot deceiue God. Counterfaite holineſſe, is [ſ] double vngodlineſſe, both becauſe it is vngodlineſſe, and alſo a counterfaiting which God abhorreth. Oh Hypocrite (ſaith [t] one) if it be a good thing to be good indeede, what reaſon haſt thou to appeare to be that which thou wilt not be? And if it be an euil thing to bee euill indeede, why wilt thou be that which thou wouldſt not ſeeme to be? If it be a good thing to appear good, it is better to be ſo in deed: and if it be euill to appeare to bee euill, it is worſe to be euill in deed. Wherefore, either appeare as thou art, in truth, or be in truth as thou appeareſt. For what ſhall it profit thee to ſeeme to all others a very Saint, and to be to thy ſelfe; nay, to thy God a Deuill? It is much more to thy profit [u] and comfort, to be that indeed to thy ſelfe, which thou wouldeſt ſeeme to bee to others. A wicked man counterfetting godlineſſe, is moſt vngodly: the deeper his Hypocriſy is, the greater is his iniquity and impiety.

r Luke. 12. 1.

ſ *Auguſt. in Pſal. 63.*

t *Chryſ. in Matth. hom. 7.*

u *Seneca. epiſt. 78.*

Verſe 28. [*So Balak brought Balaam vnto the top of Peor, that looketh towarde the wilderneſſe: Then Balaam ſaide, &c.*] Hitherto of two Doctrines, ariſing partly from the perſon of *Balaam*, and partly from the perſon of *Balak*. One more remaineth to be conſidered in the ſhutting vppe of this Chapter, from the practiſe of them both. In all this buſineſſe, wee haue ſeene, more their policie, then theyr power: and how they haue behaued themſelues cunningly and craftily to bring their purpoſe to paſſe. Hitherto commeth *Balaks* ſending from farre, and hyring of a Sorcerer to curſe the people. Hitherto commeth *Balaks* conſenting and comming for lucre, and loue of Money: and the Sacrifices that both of them did offer. Heereby we learne, [x] that the children of this worlde are wiſe in their generation, omitting no maner of means to bring their purpoſes to paſſe. Wee may obſerue by continuall experience the Nature of vngodly men; they are

x *Doct. 19. The wicked are wiſe in their kind to bring their wicked purpoſes to paſſe.*

subtile and cunning in their kind, they watch their waies and times to fit them, to worke out their wicked deuises and inuentions. *Balak* knew well enough he was not able to meete the Israelites in the open fielde, and to put his cause to the triall of a battell, and therfore dealeth otherwise.

y Acts, 7, 19. This is it which *Stephen* in his Apologye noteth, y *There arose another King which knew not Ioseph, the same dealt subtilly with our kinred, and euilly intreated our Fathers, & made them to cast out their young children that they should not remaine alive.* Thus did *Laban* deale toward *Iacob*, z changing his mind, reuoking his bargaines, altering his wages, murmuring at his prosperity, and changing his countenance toward him. This is noted also in the parable recorded, *Luke.* 16. where it is saide, that the Maister praised and commended his vniust Steward, because hee had done wisely, (*a*) *For the children of this world, are in their generation wiser then the children of light.* This we see by many examples. *Ahithophels* counsell was esteemed (*b*) like as one had asked counsell at the Oracle of God, so was all his counsels both with *Dauid* and with *Absolon*. The like we see in *Herod*, when he heard of the birth of Christ, as of a new borne King by the wise-men, he pretendeth pietie, but vseth policie to destroy the Babe our Sauiour, he calleth the Wisemen secretly and priuily, he willeth them to returne what successe they had, (*c*) and pretended a good end that he might worshippe him, whereas his meaning was to kil him. The same we might obserue in the Scribes and Pharisies after the ascention of Christ, they spared no meanes to hinder the d course of the Gospell, but vsed sometimes faire meanes, sometimes threatninges, sometimes commandements, to stop the mouths of the Apostles. All which Testimonies teach vs, that which the e Prophet *Ieremy* saith, *Chap.* 4. of the people in his time, agreeable to the truth of this Doctrine, *They are wise to do euill, but to do well they haue no knowledge.*

z Gen. 31, 1, 2, 41

a Luke, 16, 8.

b 2 Sam. 16. 23

c Math. 2, 7, 8

d Act. 3. & 4, and 5.

e Ier 4. 22.

Reason. 1. And albeit these consents of Scripture serue sufficient-

ly to satisfie vs in this truth, yet if we waigh the Reasons also, we shall bee more strongly confirmed. First, they serue a cunning Maister, the Author of all confusion, the contriuer of all mischiefe, the worker of all wickednesse, that olde subtill Serpent, [f] who worketh in all the children of disobedience. They serue him as their Maister, they obey him as their Father, they follow him as their Captaine, they honour him as their Lord, they worship him as their God. For do ye not know, saith the Apostle *Paule*, [g] *That to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sin vnto death, or of obedience vnto righteousnesse?* And as *Peter* testifieth, [h] *They promise vnto others liberty, and are themselues the seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same he is in bondage.* Seeing therfore, they are led by the deuill an olde practioner and deepe dissembler, [i] no maruell if politique Wise-men, his Instruments and Gods enemies can digge deep to hide their Counsels, to conceale their intents, and to couer their sleights & false conueyances, that they be not espyed.

[f] Eph. 2, 2. 2 Cor. 4, 4. Iohn. 8, 44.

[g] Rom. 6, 16.

[h] 2 Pet. 2, 19.

[i] 2 Cor. 11, 13, 14, 15.

Secondly, God giueth euen to wicked men wisedom and vnderstanding, to magnifie his mercie, (*k*) who is good to all, and to aggrauate their sinne, who are made thereby [l] without excuse. For hee maketh his Sunne to shine vpon the euill and the good, he sendeth rain on the iust and vniust. Now, the greater his goodnesse is toward them, the heauier shal his iudgement & their punishment be. *To whom much is committed, of him much shall be required, and to whomsoeuer men doe giue much, the more of him will they aske.* What is it that thou hast not receiued? And if thou hast receiued it, why dost thou not glorify him of whom thou hast receiued it? Thus we see, God giueth wisedom and sundry other gifts to the vngodly, both to shew himselfe to be in his mercies vnspeakable, and to leaue them in their sinnes inexcusable.

Reason. 2.

[k] Psal. 145, 9.

[l] Rom. 1, 20, 21.

[m] Luk. 12, 48.

Thirdly, the enemies of God haue knowledge, vnderstanding, experience, fore-sight, and fore-cast, they are

Reason. 3.

as wise as Serpents, as subtle as Foxes, as crafty as Crocodiles, to the end God may vse them as his rods, in correcting his Church, and in trying the faith of his people. So he proued the patience of the *Israelites* by *Pharaoh*, & the *Egiptians*, and by the [n] cunning and crafty fetches, which they practised for their ouerthrow and destruction. So he tried *Dauid* by wise *Achitophell*, through whose subtility and suggestion *Dauid* was driuen out of *Ierusalem*, and to shift from place to place for the safegarde of life. So he tried *Ioseph* and *Mary*, by the dissimulation of *Herod*, by whom they were constrained to depart out of *Iudea*, and to flye into the land of *Egipt*. Seeing therefore, the vngodly are the Seruants of a crafty Maister, & that God giueth them wisedome, to make them without excuse; yea, will for a time try his Church and chosen people by them, they are not simple sots and naturall Fooles, but men of deepe reach, of much pollicie, and of craftie heads, able to bring great things to passe.

[n] Exod. 1. 10, 11, 15, 22.

Vse. 1. The Vses to be made of this Doctrine are many. First, seeing this is the Nature of the enemies of the Church, this should on the other side, teach vs to deale wisely and warrily with them, least we be snared and circumuented by them. We are set as vpon an hill, we are placed as vpon a stage, if we professe Christ Iesus, a small spot wil be seene in our garment. It behoueth vs therefore, to bee wise as Serpents, and innocent as Doues, [o] according to the Counsell of Christ our Sauiour, to the end wee may stop the mouths of gain-sayers, & cut off occasions from them that seeke occasions, [p] that when they speake euill of vs, as of euill doers, they may be ashamed which slander our good conuersation. It behoueth vs therefore, hauing to do with such aduersaries as are their Craftel-Maisters in their occupation, and haue learned cunning in their profession, to deale not onely lawfully, but wisely. Their wisedome is ioyned with wickednesse, our wisedom must be seasoned and tempered with godlines. Their pollicy is iniquity, with vs, pollicy and innocencie must

[o] Math. 10. 16

[p] 1 Pet. 3, 16.

must accompany together, and kisse one another. Their wisedome is a circumuenting by laying of snares; our wisdome must be to be circumspect in auoyding of snares. If we haue this warinesse mingled with true sincerity, hauing our spirits without guile, and all our actions without dissimulation, it is both lawfull and expedient to set wisedome against wisedome, and policy against policie, care against care, and vnderstanding against vnderstanding, that so through their subtility, and our simplicitie, we be not taken in their traps which they haue laide for vs. The men are mischieuous, the times are dangerous, the snares and slights are pernicious: if wee shoulde not deale wisely and warily, we shoulde lye open as a prey to the enemies, and should not withstand imminent harmes and hurts ready to fal vpon vs. Thus the seruants of God haue borne themselues in a lawfull course with a wise hand. *Rebekah*, vnderstanding the hatred, and hearing of the purpose of *Esau*, q that when the daies of mourning for his Father should come, hee would slay his Brother, being desirous to preserue them both, but especially *Iacob*, conueyeth him out of the daunger; shee goeth and alledgeth that the Daughters of *Heth* were a greefe of minde, and a wearinesse of life vnto her, and so sendeth him away from his fathers house for a season. She pretendeth the cause to bee, to take a wife at *Padan Aram*, but concealeth her principall purpose from her husband, and dealeth not onely lawfully, but wisely and pollitickely. The like we see in *Paule*, perceiuing a dissention in the assembly, r and a diuision in iudgement amongst his accusers, consisting of two partes; one of the Pharisies that held the immortality of the soule, and the resurrection of the body; the other of the Saduces, which denied the one and the other, he tooke the occasion and opportunity by his calling, and cried out in the Counsell, *Men and Brethren I am a Pharisie, the sonne of a Pharisie I am accused of the hope and resurrection of the deade*: whereby hee set a rent among them, and by that meanes the knot was broken, and

q Gen. 27. 41, 46.

r Acts, 23, 6. 7, 8.

and ſo their malice was abated. A lawfull cauſe, and a wiſe courſe, bring a bleſſing with them vppon thoſe that delight to followe them. A good matter is many times marred in the handling. A good cauſe, well and wiſely handled, ſhall finde a comfortable yſſue in the end. This we ſhall attaine vnto, if we make the word of God our Counſellers. The Prophet found by experience, that by his commaundements hee was made more wiſe then his enemies, more learned then his teachers, more skilfull then the ancient. For whoſoeuer doeth ſubmit himſelfe to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne him more wiſedome, then the Maiſters and profeſſors of it.

Pſal. 119, 24. 98, 99, 100.

Vſe. 2. Secondly, ſeeing they are worldly wiſe, it is our duty to pray vnto God to be deliuered from them, and truſt in him for his helpe. For vnleſſe our helpe bee in the name of the Lord, which hath made Heauen and Earth, they will go beyond vs, and ouer-reach vs. They deale warily and circumſpectly, they worke by all meanes, lawfull and vnlawfull, iuſt and vniuſt: let it bee our wiſedome therefore to truſt in the wiſe God, and to beg this grace at his handes, [t] as the Apoſtle *Iames* teacheth, *If any man lacke Wiſedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it ſhall be giuen him.* Wee muſt neuer look to liue in peace, or that the world ſhould be reconciled vnto vs: neuer maruaile as if ſome ſtrange thing did befall vs, when the enemies ſet their wittes on work to deuiſe ſome miſchiefe: our refuge muſt be in god in the time of troble. It is our help to craue his help. This was the hope of *Dauid*, when mighty Buls cloſed him, & the roaring Lyons gaped vpon him, [u] hee deſired GOD not to bee farre from him, becauſe trouble was neare, for there was none to helpe him, *Bee not farre off (O Lorde) my ſtrength, haſten to helpe mee, deliuer my ſoule from the ſword, my deſolate ſoule from the power of the Dogge.*

[t] Iam. 1, 5.

[u] Pſal. 22, 11. 12.

So the Apoſtle craueth the Prayers of the Church, [x]

[x] 2 Theſ. 3, 1, 2.

Pray

Pray for vs, that the worde of the Lord may haue a free paſſage, & that we may be deliuered from vnreaſonable and euil men, for all haue not faith. So long as wee make God our truſt and refuge in our affliction, be our enemies neuer ſo cunning and wiſe, wee ſhall not fall downe vnder the burden, but ſtand vpright through the power and Wiſedom of God, y who ſhall catch the craftie in their owne craft, deſtroy the Wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent.

y Iob. 5, 12, Eſai 29, 14. 1 Cor. 1, 19.

Thus *Dauid* prayeth to the Lord, z *O Lorde, I pray thee, turne the Counſell of Ahithophel into fooliſhneſſe.* This the Lord heard, and brought his heauy Iudgement vpon his counſell and perſon, for his Counſell was croſſed by another, he himſelfe was hanged by his owne hand. The like we ſee in *Herod*, in whome wee may beholde exceeding craftineſſe, ioyned with extreame ſottiſhneſſe, and his furie ouercome by exceſsiue fooliſhneſſe. How eaſie a remedie had hee at hand, either to haue gone himſelfe, ſeeing hee ſuppoſed it to concerne his Crowne and Kingdome, or to haue ſent ſome of his Courtiers vnder colour of accompanying the wiſe men, and ſo hee could not haue doubted to catch him in his clawes. But the wiſe men go alone, a he neither detaineth them with him, nor ſendeth any with them.

z 2 Sam. 15, 31

a Math. 2, 8, 9.

Thus the Lorde from time to time deliuereth his Church from the paw of the Lyon, from the tuske of the Bore, and from the Horne of the Vnicorne: and ſtriketh all their enemies with the ſpirite of giddineſſe and aſtoniſhment, that they become fooliſh, and cannot ſee the way before them. Hee ſcattereth the deuiſes of the craftie, ſo that their handes cannot accompliſh that vvhich their hearts haue enterprized. An excellent and ſweete comfort to all the ſeruauntes of GOD, not to feare the high reaches and deepe deuiſes of their Enemies, ſeeing they ſerue that wiſe God, which taketh the vviſe in their craftineſſe, and maketh the Counſell of the wicked fooliſh.

Laſtly,

Vse. 3.

Lastly, this serueth to reproue two sorts of men, that esteeme not aright of this worldly wisedome of wicked men. For some are offended at their wisedom, because it is so great: others rest contented in it, because it is so excellent. This is the weakenesse and infirmity of the children of God, when they see the glory, prosperitie, and wisedome of worldly men, that they are able to reach so farre, and ouer-reach by their policies many others, they are ready to account them the happiest men, to ioyn with them, [b] and to say; *Certainly wee haue cleansed our heartes in vaine, and washed our hands in innocencie.* For though they talke presumptuously, and set their mouth against Heauen; yea, and their tongue walketh through the earth: yet God hath set them in slippery places, & casteth them downe into desolation. Looke vpon the wicked liues & wretched deaths of the great wise men of the world, that were deepe wise men in their owne eyes, and in the eyes of the worlde, but not in God, nor with the godly, and we shall see they haue beene suddenly destroyed, & horribly consumed. Looke vppon the example of *Pharaoh, Saule, Ahithophel, Herod, Haman,* and such like; and tell me, whether thou wouldst haue their fearefull endes, for all their naturall gifts, and exchange the wisedom of the spirit, for all their worldly wisedome.

[b] Psal. 73, 13.

[c] Iam. 3, 17.

The true wisedom which is from aboue, [c] is first pure, then peaceable, gentle, easie to be intreated, ful of mercie and good fruits, without iudging, and without Hypocrisie. Who then is a wise man indeede, and endued with knowledge? Euen such a one, as sheweth by good conuersation his workes in meekenesse of wisedome. As for the cunning heads of the world, and such as haue nothing in them but humaine and prophane wisedom, they may for a time haue the applause and praise of men, but they and their policies shal come in the end to nothing.

[d] Iam. 3, 15.

This wisedome (*d*) descendeth not from aboue, but is earthly, sensuall, and diuelliſh. Heereupon the Apostle

[e] 1 Cor. 1, 20.

saith, [e] *Where is the wise? Where is the Scribe? Where is the dis-*

puter

puter of this world? *Hath not God made the wiſedome of this world foolishneſſe?* If then, God haue made it fooliſhneſſe, let vs not account it our happineſſe, nor thoſe happy men, that haue nothing to commend them to God and men but that. If God will deſtroy it, let not vs thinke it can ſaue thoſe that truſt in it, or reſt vpon it. Secondly, we ſhould not content our ſelues to be worldly wiſe. This the Gentiles ſought after and obtained. Let not vs care ſo much for this learning, as to bee heauenly wiſe, and to knowe Chriſt, that we may haue him liuing and dwelling in vs. This the Apoſtle teacheth, *Rom.* 16. where hee ſaith, f *Your obedience is come abroad among all, I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.* Heere he requireth wiſedome, but ſimple: and ſimplicity, but wiſe. Then he ſheweth wherin theſe muſt appeare, and how we muſt be both the one and the other. We muſt not be wiſe to do euill, nor ſimple vnto that which is good. But our wiſedom muſt conſiſt in following that which is good: our ſimplicity in eſchewing euill. There is a wiſedome of God, there is a wiſedome of men, there is a wiſedome of the deuill. The firſt is heauenly, the ſecond humaine, the third diuelliſh. The end of the firſt, is the ſaluation of the godly; the end of the ſecond, is the commendation of the worlde; the end of the third is the condemnation of Hell. The firſt, is a ſpirituall giſt of God; the ſecond, a naturall giſte of man; the third, a wretched worke of the deuill. The heauenly wiſedome which is from aboue is holy: the diuelliſh wiſedome which is from hell is vnholy; the humaine wiſedome which is from the earth, is in it ſelfe, and of it ſelfe indifferent, and partaketh of a meane nature, neither holy nor vnholy. The Heauenly wiſedome teacheth to know God, and is the beginning of godlines: the earthly wiſedome ſtandeth in humaine knowledge of naturall things, and in vnderſtanding the thinges of this life: the diuelliſh wiſedome g conſiſteth in *Machiauillian* policies and in deſperate deuiſes, to accompliſh by right or wrong,

f Rom. 16, 19.

g *Guicciard. hyſto. lib. 1.*

wrong, by force or flattery, by life or death that which the corrupt heart intendeth, and hath contriued. This last kind we must alwaies auoide, which was first taught by the deuill, and practised by his Disciples. The first day we begin to practise it, we begin to be the diuels Schollers. The further we go forward in it, the more we profit in the deuils schoole. This was the profound wisedom [h] of *Ahab* and *Iezabel*, when they plotted to get the possession of *Naboths* Vineyard. This is to be found in many fine wits in the world, that set them a worke on wickednesse, and abuse it to the dishonour of God, to the hurt of their Brethren, and to the destruction of their owne soules. The humaine wisedome standeth in human things, in ordering matters belonging to the Common-wealth, and priuate familyes: wherunto belongeth the knoledge of Arts and Sciences. This differeth much from the former: that being alwayes vnlawfull, the end being to accomplish some mischiefe by fraud and deceit, where the end of this is to delight, and to profit. And yet this [i] wisedome cannot be acceptable to God, but is foolishnesse with him; vnlesse it be seasoned and sanctified with the heauenly wisedom which is ioyned with the feare of God. The heauenly wisedom may stand with the earthly, and the earthly of it selfe may bee ioyned with that which is diuelliſh. But when the spirit of God commeth, and putteth true heauenly wisedome into the heart, it rectifyeth the humaine wisedome, and giueth it a pleasant tast that pleaseth God; it separateth and aboliſheth all diuelliſh wisedome, and suffereth it not to lurke & lodge within vs any longer. Let vs all therefore seek to be wise in God, in his word, and in godlynesse: and then the naturall gifts that God hath giuen vs, shall be sanctified vnto vs.

h 1 King. 12.

i 1 Cor. 3, 19.

(***)

CHAP.



Chap. 24

1 When Balaam sawe that it pleased the Lorde to blesse Israel, thē he went not as at certain times before to set Diuinations, but set his face toward the wildernesse.

2 And Balaam list vp his eyes, and looked vpon Israell, which dwelt according to their Tribes, and the spirite of GOD came vpon him.

3 And he vttered his Parable and saide; Balaam the Sonne of Beor, hath sayde; and the man whose eyes were opened, hath sayde.

4 He hath saide which heard the words of God, and saw the vision of the Almightie, (a) falling in a traunce, and hauing his eyes vncouered. a 1 Sam. 19, 24

5 How goodly are thy Tents, O Iacob! and thy Tabernacle, O Israell.

6 As the vallies are they stretched forth, as Gardens by the riuers side, (b) as the Aloe trees which the Lorde hath planted, as the Cedars beside the waters. b Cant. 4, 4.

7 The water droppeth out of the Bucket, and his seed shalbe in many waters, and his King shalbe higher then Agag, & his kingdome shalbe exalted.

8 God brought him out of Egipt, his strength shalbe as an Vnicorne: he shal eate the Nations his enemies, and bruise their bones, and shoot them through with his arrowes.

9 He coucheth and lieth down as a young Lyon, and as a Lyon: who shall stirre him vp? Blessed is he that blesseth thee, & cursed is he that curseth thee.

In

IN the former Chapter we hane heard and handled the two firſt prophecies of *Balaam*, wherein we ſee, how he hath bleſſed and not curſed the people of God. Heere *Moſes* (*c*) proceedeth to finiſh the reſt of the Hiſtorie, wherein we are to conſider two thinges; firſt, the reſidue of his Propheſies remaining; ſecondly, the euent of them all. The Propheſies are of two ſorts; firſt, ſpeciall Propheſies, concerning ſpeciall & ſeuerall people, to the 23. Verſe; namely, the *Iſraelites*, the *Moabites* and *Edomites*, the *Amalekites* & the *Kenites*: ſecondly, generall Propheſies belonging to al the Nations bordering together, and inhabiting *Aſſyria*, *Iudea*, *Paleſtina*, and all *Syria*, which ſhall taſt of the ſame miſery of warre, and bee conſumed with the violence of the ſame fire. The firſt point is touching the *Iſraelites*, in which propheticall Hiſtorie, wee muſt conſider (as wee did before) three things: firſt, the preparation that is made vnto it: ſecondly, the Propheſie it ſelfe; thirdly, the effectes and conſequences thereof enſuing.

[c] The thirde propheſy of Balaam.

Touching the Preface and preparation vnto the Propheſie, it ſerueth to confirme the authority and truth of this propheſie. For albeit it were deliuered by the mouth of a wicked man, who was conuinced by the light of his owne conſcience, and by the Teſtimony of Gods ſpirite, that he ſhould not curſe his people, yet he worketh and wraſtleth againſt the will of God, as if he could couzen and deceiue the moſt higheſt. Therefore, he did not ſeek a ſolitary place (as he was woont) to worke his Witchcrafts, as which time he ſaw God met him and preuented him: but turneth his countenance at a ſuddaine, toward the deſert of *Iordan*, [d] where the *Iſraelites* ſoiourned and pitched their Tents, purpoſing preſently to breake out into a curſing of them, before the God of the *Iſraelites* ſhould be aware of it, and ſuppoſing hee would haue put no propheſie in his mouth before he ſhould go to ſet his wicked and wonted diuinations. Thus hee determined with himſelfe to vtter the wicked immaginations of his

[d] Chap. 22, 1.

owne

owne heart, before God should worke any impression in his minde, or reueale his counsell vnto him. But GOD which catcheth the (e) wise in their owne craftinesse, and knoweth that the thoughts of the most wily are vain, represseth his diuelliſh purpose, and doth not onely bridle his tongue, but inspireth him with his spirite (being as it were changed into another man) that he shoulde speake, not his owne deuises, but the wordes of God. So then, God casting as it were his hand vpon him, taketh holde on him, staying his intent, and stopping his course two waies: the one, outward; the other inward. The outward meanes vsed of God to hinder him, was, the beholding of the dwellings and lodgings of the *Israelites*, distinguished according to their Tribes. For when he saw with his eyes their goodly and comely order, whereby the presence of God among them was manifested, and their faith in him was testifyed, f euery man encamping by his standart, & vnder the Ensigne of his Fathers house: he was vpon that sight and scituation of them, with-holden from proceeding in his courses and execrations. The inward meanes was yet more forcible to stop the streame of the Waters ready to ouer-flow the people of God: for the spirite of God came suddainely vpon him, that whereas he determined to serue the Deuils and damned spirits, he is constrained against his will to serue the purpose and prouidence of God, and to speak what God would, not what himselfe wished & desired. Thus wee see, g that neither Sathan nor his Instruments, can worke any hurt to the saluation of the people of God, but both they & all their endeuors come to nothing.

e 1 Cor. 3, 19, 20.

f Numb. 2, 2.

g Rom. 16, 20.

Hitherto of the preparation: Now, wee come to the Propheſie which he vttereth by the spirit of God. In this we are to consider; first, the entraunce into it, then the propheſie it selfe. In the entrance or beginning, to procure attention, and purchase credit to his words, he setteth downe three things; first, the inscription and tytle of the Propheſie, wherein is a description of himselfe by his

his name, and the name of his Father. For albeit *Balaams* name be of no such waight and moment with vs, that we should for the persons sake giue credit to the prophesie, or respect more who speaketh, then what is spoken: yet this simple and plaine dealing, professing his owne name, and confessing himselfe the vnworthy Instrument of GOD, serueth to adde some authority to the speech that followeth. Secondly, he stileth himselfe to be the man whose eyes were opened, whereby he teacheth that hee would publish nothing of his owne inuention, but that onely which hee had receiued by diuine inspiration. As if hee should say; Though *Balaam* bee by nature as blinde as a Beetle in the matters of God, and vnderstand nothing of heauenly things, yet he hath receiued a spirituall & heauenly reuelation of the spirit from aboue, that of a blind man, whose eyes through couetousnesse of Money, and ignorance of God, were closed vp, he is become a seer to see for others, not for himselfe, nor his owne saluation. Some read the sentence thus, that his eyes were shut vp: but the other reading agreeth better to the circumstances of the Text, and the words following, [h] as euen *Lyra* himselfe confesseth, that he was enlightned of God to see with the eyes of his minde more cleerely, then hee could doe with his bodily eyes; inasmuch as the light of the minde is more plaine and perspicuous, then the light of the bodie.

h *Lyra. in Num. ch.* 24.

Thirdly, he confesseth, he had heard the words of God. Thus he speaketh after the manner of the true Prophets, who were wont to begin their Prophesies with prefixing the name of God, Thus saith the Lorde, *Heare ye the word of the Lord*, to shew, that they vttered not their owne inuentions, but the Oracles of God. Nowe, as *Balaams* sight (which is the sharpest and quickest sence) saw nothing, before God opened his eyes, so hee declareth hee was dull and deafe of hearing, before God had opened his eares to heare, & deliuered his word vnto him. Lastly, he saith, he had seene the vision of the almighty, rauished

shed in minde, but having his eyes vncouered: whereby he meaneth, that being as it were in an extasie, hee was carried out of himselfe. The like is noted touching *Saul.* 1. *Sam.* 19. he went to *Naioth* in *Ramah*, and the spirite of God came vpon him also, and he went propheſying vntil he came thether. Heereby *Balaam* sheweth two things; First, the author of the propheſie, to wit; the Almighty, ascribing all to God, challenging nothing to himselfe; Secondly, the maner of his propheſie, which was in a vision, [i] which farre surpasseth and surmounteth the communication of Gods will by dreame, albeit God bee the author of both.

i Ezek. 3, 14. Dan. 8, 27, & 10, 8.

Thus hath God oftentimes made himselfe knowne among the Infidels, both by visions, and by dreames, as to *Abimelech*, *Pharaoh*, *Nebuchadnezzar*, & others, who may be saide to haue the holy spirit, but had not the spirite of holinesse: for whereſoeuer he worketh, hee is holy: but hee doth not alway worke holinesse and sanctification, which euermore accompany saluation. Now, becauſe it is saide he fell into a trance, it shall not be amisse to shew what a trance is, what are the parts and ends of it, being a way and meanes which God hath vsed to reueale his will vnto men. A traunce is [k] an extraordinary worke of the spirit of God vpon the whole man, casting the bodie and sences into a deepe sleep, and withdrawing the soule from the fellowshp of the body, to a fellowshippe with God, for the better enlightning therof. It is (I say) an extraordinary worke of the spirit, aboue the worke of Nature, or constitution of the body, or strength of the imagination, whereby the whole man is for a time changed in body and minde; the body and the sences thereof both outward and inward cast into a deep or dead sleep, and made senceleſſe: the soule withdrawne or seperated from the communion and fellowshp of the body, to the fellowshp of God, for the better inlightning thereof to vnderstand the secrets & counsels of god. This is a trance, [l] or to be rauished in the spirite which God vsed often to his

k What a trance is, what are the partes & endes of it.

l Gen. 15, 12. Acts. 10, 10. Reuel. 1, 10.

his Prophets. It ſtandeth in two partes or actions: Firſt, on the body which is caſt into a deepe ſleepe, when the ſences are for the time bereaued of the preſent vſe of the. Secondly, on the minde; the which that it might bee brought neerer to God, is withdrawne from all dealing and fellowſhip with the body, and enlightned to vnderſtand diuine thinges, as *Acts.* 10. *Peter* ſaw heauen opened, a veſſell comming downe, and a voyce came vnto him. The cauſes why it pleaſed God to reueale his vvill after this maner, are; firſt, that they ſhould take nothing to themſelues, but account all receyued from God; ſecondly, that their bodies and ſoules being ſeperate from all other dealinges, might haue a deeper impreſſion of the thinges reuealed, and thereby vnderſtand them, and keepe them the better. Thus much touching the trance of *Ba'aam*, and the beginning of the propheſie.

Now, wee come to the ſubſtaunce of the propheſie it ſelfe, the ſumme whereof is firſt propounded, then amplified, and laſtly concluded. The propoſition which is prooued, is deſcribed by a Queſtion, and by way of admiration, expreſsing the happineſſe of the Church, *How goodly are thy Tents, O Iacob! and thy Tabernacles, O Iſraell!* As if hee ſhould ſay: O how bleſſed and happye a people art thou, which now liueſt vnder theſe Tents, and dwelleſt in theſe habitations! And note heere, that hee doth not giue a touch to their happineſſe, and then paſſe away ſuddainly from it: but hee doubleth, and repeateth it, as if hee ment to dwell long vppon it. There is no part or parcell of Gods worde in vaine. If wee ſee not the vſe of ſome thinges, it is our weakeneſſe, and wee muſt confeſſe it, not condemne the Scriptures. The ſpirit of God [m] forbiddeth vaine babling, and reproueth ydle repetitions, and therefore neuer vſeth the ſame himſelfe.

[m] Math. 6, 7.

The Reaſons [n] and occaſions of repetitions, are theſe three: Firſt, for greater aſſuraunce, for God ſpeaking twice doth as it were produce a double witneſſe, and ſignifieth

[n] Three cauſes of vſing repetitions

niſyeth that it did not ſlip from him vnawares, but is that which he meaneth to ſtand vnto, and to ratifie; ſo that albeit heauen & earth paſſe away, yet one iot or title of his worde ſhall not paſſe away. Secondly, to teſtifie the ſpeedie accompliſhment of that which he hath ſpoken, that it ſhal not be prolonged and delayed, but be ſwiftly performed, and ſhortly be executed. And theſe two cauſes are both touched by *Ioſeph* in expounding the two dreams of *Pharaoh*, when hee ſaith, o *The Dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it.*

o Gen. 41,32.

The thirde Reaſon of vſing repetitions is to quicken thoſe that are dull, and ſtirre vppe thoſe that are heauie hearted, that they ſhoulde ſhake off all deadneſſe and drowzineſſe of ſpirite. Once ſpeaking paſſeth ſuddainely away, wee cannot heare it: or if wee heare it, we cannor remember it; or if wee remember it, wee are backewarde in practiſing of it. Wee haue neede to bee often put in minde of the ſame thing, p and for vs it is a ſafe thing. This is the cauſe that the Prophets of God ſo often q vſe repetitions. So did *Balaam* before in the former Chapter, r *God ſeeth no iniquitie in Iacob, he ſeeth no tranſgreſſion in Iſraell.* Theſe three cauſes haue place in this repetition vſed in this place. For their happineſſe is certainely confirmed, ſpeedily to bee accompliſhed, and the enemies of the people of God are rouzed vppe diligently to conſider thereof, and thinke with themſelues, ſurely this is of great importaunce, ſeeing God offers it vnto me againe and againe.

p Phil. 3, 1.

q Eſai. 28, 23.

r Num. 23, 21.

This bleſſed eſtate and condition of the Church is ſet downe; firſt, comparatiuely, then ſimply, whereby the former ſimilitudes are expounded, and interpreted. The Metaphors and ſimilitudes are many in number, but tending to one and the ſame purpoſe: vnder the borrowed ſpeeches of the Tentes of the Shepheardes, of ſtretching out of the Valleyes, watering of the Gardens, planting of the Cedars, hee vnderſtandeth

the ſafety, largeneſſe, encreaſe, pleaſauntneſſe, multitude, and ſtrength of the Church, that ſhall ſurmount the glory of the *Gentiles*, and treade downe the kingdome of *Agag*, that is; of the *Amalekites*, which at that time flouriſhed in the worlde, and promiſed vnto it ſelfe a perpetuity vpon the earth; which propheſie vvas performed [f] in the dayes of *Saule* and *Samuel*, of *Dauid* & *Salomon*. This appeareth plainely in the ſecond braunch, where the compariſons are explained, in which he ſheweth, the author of their happineſſe to bee God the giuer of euery good giuing, and of euery perfect gift, who albeit they were a ſmall people, and greatly oppreſſed, yet brought them myraculouſly out of the land of Egypt, he ſhall bee their protection and defence againſt their enemies. [t] giuing them the ſtrength of the Vnicorne, aſſiſting them in all their dangers, and ſubduing all their aduerſaries vnder them.

[f] 1 Sam. 15, 3.

[t] Num. 23, 22.

This is the ſubſtance of the Propheſie, the concluſion remaineth, conſiſting of two parts or members; the firſt, reſpecting the *Iſraelites*, the ſecond reſpecting others, but vttered for the *Iſraelites* ſake. Touching the *Iſraelites*, hee inferreth vppon the premiſſes, their peace, ſafety, and ſecurity, tranquility, and quiet, dwelling without feare, expreſſed by compariſon of a Lyon, who eateth his prey without fearefulnes of the paſſengers: ſo the *Iewes* ouercomming all their enemies, ſhall haue reſt, and gouerne their Church and Commonwealth in peace, which came to paſſe ſo long as they did cleaue to God with full purpoſe of heart, and worſhip him according to the preciſe rule of his worde; for then no enemies (albeit neuer ſo many or ſo mighty) were able to preuaile againſt them. Thus did the Patriark *Iacob* [u] expreſſe the preheminence of *Iudah*. *As a Lyons whelpe ſhalt thou come vp from the ſpoile my ſonne: he ſhal lye downe and couch as a Lyon, and as a Lyoneſſe, who ſhal ſtirre him vp?* The ſecond member belonging to others is this, that they which bleſſe thee ſhall bee bleſſed, and ſuch as curſe thee ſhall be curſed. A notable com-

[u] Gen. 49, 9.

commendation of the Church, and encouragement to perſwade others to be of the Church. As if he ſhould ſay, ſo many as ſhall ioyn themſelues of other people to thee, and embrace the ſame holy Religion with thee (for it ſhall in the fulneſſe of time come to paſſe, x that GOD ſhall allure *Iapheth* to dwell in the Tents of *Shem*) ſhall be partakers of the ſame bleſſings with thee which god ſhal poure out vpon thee; but all ſuch as ſeperate themſelues from thee, and ſhew themſelues, not Brethren, but ſtrangers; not friends, but enemies; not neighbours, but aliants from thee, ſhall lye vnder the fearefull curſe and reuenge of God. This is it which the Lord pronounced & promiſed y long before to *Abraham*. *Gen.* 12. *I will make thee a great Nation, and will bleſſe thee, & make thy name great, and thou ſhalt be a bleſsing; I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.* This power, did *Balak* before falſely aſcribe to *Balaam*.

x Gen. 9, 27.

y Gen. 12, 2, 3.

This is the drift of this diuiſion, and the order that the ſpirit of God obſerueth therein. Touching the inſtructions that ariſe from hence, wee haue conſidered diuers things before. We ſee how *Balak* and *Balaam* proceed in their diuelliſh purpoſes, if God had ſuffered them, and not croſſed them. He reuealed his will to *Balaam*, who ſpake, moued by Gods ſpirit, and thereby declareth, that he ſpeaketh not onely to his owne children, but ſometimes teacheth wicked men to make them without excuſe, and therefore he will not leaue his owne people deſtitute of inſtruction that deſire to feare his name. But of this we haue ſpoken before. Chap. 22. 9.

Verſe. 2. [*Balaam lift vp his eyes, and looked vpon Iſrael, and the ſpirite of God came vppon him.*] *Moſes* ſhewing the propheſie that *Baluam* vttered, deſcribeth it by the Authour thereof, the ſpirit of God came vpon him. In this part of the Title, he ſaith, that the thinges deliuered in this propheſie (which were vttered for the Churches ſake) were hid and kept ſecret, before they were reuealed & mani-

feſted by God. This Propheſie containeth not a doctrine that is common or communicated by the light of nature to men, but a declaration of ſuch ſecrets as God reſerueth hid to himſelfe in his owne counſel, which no liuing creature could knowe otherwiſe then as it pleaſeth God to diſcloſe it by a gracious participation of it. This teacheth vs this truth, [z] that the things of God can no man know, but by the ſpirit of God. The Myſteries of ſaluation and Doctrine of godlineſſe are ſecret and vnknowne of men and Angels, before they be of God reuealed. This our Sauiour teacheth *Peter*, hauing made a confeſſion of Chriſt, *Bleſſed art thou, Simon the ſonne of Ionas, (a) for fleſh & blood hath not reuealed it vnto thee, but my Father which is in heauen.* And expounding the parable of the Sower to his diſciples, he ſaith, [b] *To you it is giuen to know the Myſtery of the kingdome of God, but vnto them that are without, all things are done in Parables.* The Apoſtle teacheth, that the naturall man perceiueth not the thinges of the ſpirite of God, for they are fooliſhneſſe vnto him, neyther can hee know them, becauſe they are ſpiritually diſcerned. And the ſame Apoſtle [c] in another place ſpeaking of the Goſpell, calleth it a Miſtery reuealed, which was kept ſecret from the beginning of the worlde. So the Apoſtle *Iohn* handling hidden viſions, and teaching the Church the things that muſt come to paſſe heereafter, [d] called that Booke *The Reuelation of Ieſus Chriſt, which God gaue vnto him.* This then is an euident truth made plaine vnto vs by theſe places, that the Lorde muſt reueale the Myſteries of his kingdome before we can know and vnderſtand them.

[z] *Doct.* 1. The things of God are vnknown till hee reueile them.

[a] Math. 16, 17.

[b] Mark. 4, 11.

[c] Rom. 16, 25. Epheſ. 3, 9.

[d] Reuel. 1, 1.

Reaſon. 1.

The truth of this appeareth, becauſe they were hidde in the Treaſury of Gods wiſedom, which is vnſearchable, and not to be ſounded by any creature, and therefore the Apoſtle [e] calleth them a ſecret hid in God: ſo that the Apoſtles and holy Prophets of God could deliuer nothing of his Counſell, before he had reuealed it to them. So the Lord ſpeaketh, *Numb.* 12. *Heare now my words, if there be a Prophet of the Lord among you, I will be knowne to him*

[e] Eph. 3, 9.

[f] Num. 12, 6.

by a vision, and will speake vnto him by Dreame. The calling of the *Gentiles* seemed strange to the very Apostles, before it was reuealed to *Peter*. Who would euer haue imagined that God would haue redeemed man by such a wonderfull meanes (the greatest wonder that euer came into the worlde) by giuing his sonne, and that vnto the death, to ransome and redeeme g a Church by his owne bloud. This no creature in heauen or earth, woulde euer haue thought vppon, if God had not reuealed it by his word, and assured it by his spirit. g Acts. 20.

Secondly, this receiueth further strength for the confirmation of it, because the wisest and subtilest that were in the world, were heerein ouertaken and proued fooles, for by all their wisedome (though neuer so great) they were not able to reach vnto it, nor to looke into any the least part of it. The Apostle speaking of the Mysterie of the Gospell, reuealed by his Ministery, alledgeth the Propheſy of *Esay*, h where the Lord threatneth to destroy the wisedom of the wise, and to cast away the vnderstanding of the prudent: and after he saith, *Where is the wise? hath not God made the wisedome of this worlde foolishnesse?* So then, whether we look vp to God in whom the treasures of all wisedome are hidden, or looke downe vppon the sonnes of men, whose wisedome is foolishnesse: we may conclude this point for a certaine truth, that wee cannot know the things of God, vntill he reueale them. Reason, 2. h 1 Cor. 1, 18, 19.

The Vses remaine to be learned of vs. First, for knowledge, we see that the Mystery of godlinesse reuealed vnto the world by God in the Gospel, is a most worthy & glorious Mistery, greatly to be admired and reuerenced: vnto vs that are called i it is the wisedome of God, and the power of God. So the Apostle saith, k *Great is the mistery of godlinesse, which is, God manifested in the flesh.* It seemeth farre otherwise to the foolish worlde, it appeareth to them a base and vile thing, as *Paul* complaineth in his time. *We preach the Gospel, euen Christ crucified, vnto the Iewes a stumbling blocke, and vnto the Grecians foolishnesse.* A stumbling *Vse.* 1. i 1 Cor. 1, 24. k 1 Tim. 3, 16 l 1 Cor. 1, 23.

blocke to the Iewes, becauſe they dreaming of an earthly King of this world, to free them from the bondage of the *Romaines*, and thinking they ſhould be Lordes of the earth, were offended at the low eſtate of Chriſt, comming in the ſhape of a ſeruant: fooliſhneſſe to the *Gracians*, becauſe it ſeemed fooliſhneſſe to the wiſe Phyloſophers among the Heathen, to looke for life from death, to beleeue in him that roſe from the dead, and that ſuch as are dead ſhall riſe againe. How many are there among our ſelues, that are offended at the ſimplicity of the Goſpell, that it is not accompanied with Myracles, and that it is brought vnto vs in earthen veſſelles? Theſe are they that eſteeme the Manna as light meate, and therefore loath it. But let them alone to loath this Manna, that loath faith, Chriſt, and Heauen it ſelfe; yea, their owne ſaluation.

Vſe. 2. Secondly, for obedience, we muſt obſerue that when theſe ſecret thinges be reuealed vnto vs of GOD, wee ought to endeuour to learne them, to vnderſtand them, to publiſh them and ſpeake of them to others. Whenſoeuer God hath a mouth to ſpeake, we muſt haue an eare to heare. Therefore *Moſes* ſaith, *Secret thinges belong vnto the Lord,* [l] *but the things reuealed belong to vs and our children to do them.* So the Apoſtle *Paule*, when God had reuealed Chriſt vnto him, and ordained him a Teacher vnto the Gentiles, ſaith, [m] *I was not diſobedient vnto the heauenly viſion, but ſhewed to Iewes and Gentiles, that they ſhoulde repent and turne to God, and do workes worthy amendment of life.* This ſerueth to reproue all ſuch as refuſe to looke into theſe reuealed things of God, but dwell in blindneſſe and ignorance.

[l] Deut. 29,29.

[m] Act. 26, 19, 20.

Of this ſort are the greateſt number in our aſſemblies. They are wiſe enough to looke into their owne profit, but they care not for the Wiſedome that is of GOD. They are brought vppe in the Church, but knowe not the Doctrine of the Church. They are alwayes learning, but neuer come to the knowledge of the truth. He that ſeeketh

setteth his Sonne to Schoole, will looke he should learn somewhat, and not euer stand at one stay. We are trained vppe in the bosome of the Church, which is the Schoole-house of Christ, wee must therefore euerie day bee profiting and going forwarde. God accepteth not of those that looke backewarde, or stande at a stay: hee will know them, that seeke more and more to know him.

Thirdly, seeing all the wayes of God are vnknowne vntill God reueale them, it is our dutie to begge and craue at Gods handes, the knowledge of his will, who openeth the eyes of the blinde, and giueth vnderstanding to those that seeke it. Wee haue a gracious [n] promise to be heard, in the Prayers and petitions that wee make vnto him. Hence it is, that the Prophet *Dauid*, a man after Gods owne heart, and endued with a singular portion of Gods Spirite, craueth the enlightning of Gods Spirite, and desireth still to bee taught of him, [o] *Open mine eyes, that I may see the wonders of thy Lawe: teach mee thy Statutes: Make mee to vnderstand the way of thy Precepts, and I will Meditate in thy wonderous workes: Giue mee vnderstanding, and I will keepe thy law; yea, I will keepe it with my whole heart: I desire thy commaundements, giue me vnderstanding, that I may learne thy commaundements.*

Vse. 3.

[n] Math. 7, 7.

[o] Psal. 119, 18 27, 34, 73.

Thus doth the Apostle pray for the *Ephesians*, [p] that GOD woulde giue them the Spirite of Wisedome, and enlighten their mindes to knowe what the hope is of his calling, and what the Riches are of his glorious inheritaunce in the Saintes. A notable direction for all of vs, how to behaue our selues, when we come into the house of God, and tread in his Courtes; Namely, not to rest vpon our naturall gifts, nor to trust in our Mother-wittes, which are too short and shallow to reach vp to the highth, and to sound the depth of the Mysteries of God.

[p] Eph. 1, 17, 18.

How

How many are there in the world, of an high reach & of a deepe conceit in the matters of the world, that attain to no measure of knowledge in the matters of God? talke with them of the things of this life, they are able to discourse with great insight, many of Gods children inferiour to them, few equall with them, none can go beyond them. They can contriue and dispatch businesse of the world with great facility: you cannot speake to them of any thing of this Nature, but by and by they apprehend it and conceiue it. But enter communication with them of heauenly thinges, of the knowledge of God, of Fayth in Christ, of the saluation of their soules, they can conceiue nothing, they are as blinde as Beetles, they are simple & ignorant as little children, that know not the right hand from the left. This should offer to our wise and carefull considerations, a double meditation. First, it serueth to humble those that haue these gifts of nature, and are wise in their owne conceite, and to make them equall with those of the lower sort: seeing all their giftes which Nature hath adorned them withall, are not able to set them one foote forward toward the kingdom of heauen; nay beeing vnsanctified, they are further off from saluation, then others of smaller gifts. This made the Apostle say, P 1 Cor. 3,18. P *Let no man deceiue himselfe: if any man among you seeme to bee wise in this world, let him be a foole, that hee may be wise: for the wisedome of this world is foolishnesse with God, and the lord knoweth that the thoughts of the wise be vaine:* Where he teacheth euery one to bee ready to deny himselfe, and his carnall wisedome, whose beginning is from the flesh, and whose end is death; to the end we may be truely wise in heauenly things pertaining to euerlasting life.

Secondly, this serueth to comfort the children of God, that want the worldly wit of naturall men, and are not able to diue so deepe into earthly things as they: though they be simple in matters of this world, yet if God haue giuen them a taste of the glory of the worlde to come, let them rest in this spirituall knowledge, and giue God the praise.

praise, that hath opened the eyes of their mindes, and inlightned their hearts to haue a feeling of it. This our Sauiour taketh occasion to practise, and to offer praise and honour to God in a sweete remembrance of this dealing of God, q *I giue thee thanks, O Father, Lord of heauen & earth, because thou hast hid these thinges from the wise, and men of vnderstanding, and hast opened them vnto Babes: it is so, O Father, because thy good pleasure was such.* Though we bee simple in the world, yet if we be wise in God; though weak in the world, yet if we be strong in God: though we be accounted as fools and silly ones, of the sharp wits of the world, yet if we haue learned Christ Iesus, and know the exceeding measure of his loue toward vs, let this be our comfort and consolation, that God hath abundantly recompenced the want of these outward things, by giuing vnto vs an happy and holy aduantage in heauenly things. And indeed all those are learned, that are taught of God; and they vnlearned that are not taught of him, although otherwise they abound in other knowledge. Such as haue learned Christ Iesus, and him crucified, and so are become new creatures in him, they are learned though they know neuer a letter in the book: r *For in him are hid al the treasures of wisedome and knowledge.* He that hath not learned Christ, is vnlearned, s *Although otherwise he be neuer so learned: for if he be not regenerate and borne a new, but committeth sinne with greedines, he hath not seen him, neither hath known him.* Wherefore, let vs al learne from hence, to depend vpon God for his blessing vpon vs, especially when we enter the Lords Courts, and come to heare his word, let vs confesse that we are not able of our selues to vnderstand his wil, & desire him t to open our hearts, as he did the heart of *Lydia*: for otherwise we shall depart away as ignorant and blind as we came, we shall neuer soundly rest in the truth that is deliuered, but alwayes be ready to carpe and cauill at it, to wrangle & reason against it, saying; How can these things be? And then it may be said vnto them u as Christ speaketh to the proude Pharisies, who gloried in their owne

q Math. 11, 25 26.

r Col. 2, 3.

s 1 Iohn 3, 6.

t Acts. 16, 14.

u Iohn 9, 40, 41.

owne inſight, and thought all men blinde beſide themſelues, *If ye were blinde, ye ſhould not haue ſinne: but now ye ſay, we ſee: therefore your ſinne remaineth.* Let vs then bee ready to renounce our worldly wiſedome, and to deny our ſelues, and begge the aſsiſtance of Gods ſpirit to bee our inward teacher and inſtructer, that ſo we may heare with profit and comfort.

Vſe.4. Laſtly, learne to be thankful to God, fore ſhewing this grace and mercy to vs his vnworthy Seruants, when hee reuealeth and maketh knowne vnto vs the hid things of God touching our ſaluation: without which wee haue liued in darkneſſe, in the ſhadow of death, and in the eſtate of damnation. He hath not vouchſafed this mercie vppon all, but hath paſſed ouer many thouſandes in the world, which know not truth from error, nor light from darkeneſſe, hee might haue paſſed ouer vs, as hee hath done them. For are we more excellent, or better by nature or deſert then they? No, by no meanes: wee are [x] borne dead in ſinnes, and the heyres of wrath as well as others. This made the Apoſtle, hauing made mention of the mercies of God ſhewed vnto him, that had been a blaſphemer, a perſecuter, and an oppreſſor, to render thankes vnto God, and to giue him the praiſe and glory. Thou haſt heerein greater cauſe to bleſſe and praiſe the name of God, then for thy creation, which only gaue thee a being vpon the earth, whereas this, doth ioyne thee to God, and entitle thee to the kingdome of heauen.

[x] Eph. 2, 1, 3.

Verſe 4. [*He hath ſaid, which heard the words of God, and ſaw the viſion of the Almightie, falling into a traunce.*] We heard before, how *Balaam* was inſpired of God to deliuer vnto the *Moabites*, *Midianites*, and *Ammonites*, the vvill of God: Now, heere is offered to our conſiderations, the meanes and maner that God vſed in giuing vnto him his Diuine inſpiration, and that is by a viſion, or trance. We heard before what a trance is, (to wit;) an extraordinary worke of the ſpirit vppon the whole man, caſting the bodie as it were in a deepe ſleepe, and making the minde

fit

fit to receiue the things which are reuealed of the Lorde. Thus it pleased the Lorde to deale with *Balaam* at this present, that his words might be knowne to bee diuine, not humaine. From hence wee learne, (a) that GOD in former times hath reuealed diuers thinges vnto men by visions, by dreames, and otherwaies, as seemed good to his heauenly wisedome. God hath not vsed one meanes alone, but diuers to speake to the worlde, either by Angels, or by the cloud, or betweene the Cherubims, or by *Vrim*, or by dreames, or by visions. To this purpose there is a rule set downe, *Numb.* 12. *If there bee a Prophet of the Lord among you, I will bee knowne to him* (b) *by a vision, and will speake vnto him by dreame.* This is further taught in the Booke of *Iob* by the words of *Elihu*, instructing *Iob* in the maner of Gods dealing with sinners, and shewing howe God amonisheth them in dreames and visions, (c) *GOD speaketh once or twice, and one seeth it not: in dreames and visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds.* So when *Paule* was conuerted by the voyce of Christ, (d) the Lord spake to *Ananias* in a vision to goe vnto him: and *Paule* likewise in a vision sawe him comming in vnto him, and putting his hands on him that hee might receiue his sight. When *Peter* lodging with one *Simon* a Tanner, waxed hungry, and would haue eaten, e he fell into a Trance, he saw heauen opened, and a certaine vessell came downe vnto him, as it had bin a great sheet, knit at the foure Corners, and was let down to the earth, &c. So the Apostle being compelled by the false Apostles to glory of himselfe, f maketh a rehearsall of the visions, and reuelations of the Lord that were offered vnto him. Vnto these examples we might adde sundry others out of the Scriptures, g as of *Iacob*, of *Samuel*, of *Ezekiel*, of *Daniel*, of *Iohn*, all declaring that God vsed to reueale many things by visions to his Seruants the Prophets, and to others when it pleased him.

a *Doct.* 2. In former times God reuealed diuers thinges by visions.

b Num. 12,6.

c Iob. 33, 14, 15.

d Act. 9, 10, 12

e Act. 10, 10, 11.

f 2 Cor. 12, 1.

g Gen. 46, 2.

The Reasons are; First, to discouer and manifest his will vnto them, somtimes to admonish them, sometimes

Reason. 1.

to

to teach them, ſometimes to terrifie them, and alwayes to declare and reueale his heauenly pleaſure vnto them, as wee heard before out of the Booke of *Iob*. For it hath beene the ordinary maner of God, euen from the beginning to warne, comfort, and declare what he would haue done, or forbid what he would not haue doone, both in the day time, and in the night ſeaſon; partly by viſions to ſuch as were waking, partly by dreames, to ſuch as were aſleepe.

h Iob. 33, 15, 16.

Reaſon. 2. Secondly, God would haue the reuelation of his will appeare to be onely his, and not of themſelues. For howſoeuer it pleaſed the Lord to deale with his ſeruants, and what way ſoeuer he vſed to ſignfie his good pleaſure, in all theſe caſes he imprinted in the mindes and heartes of them to whom he ſhewed himſelfe certaine notes and euident Tokens, whereby they might expreſſely and manifeſtly know that it was his doing. This wee noted before to be one of the cauſes, why it pleaſed the Lorde to deale by viſions, that we ſhould chalenge nothing to our owne ſelues, bnt aſcribe all vnto him.

Reaſon. 3. Thirdly, that the ſoules and bodies being as it were ſequeſtred to attend vpon the Lord, they might the better conceiue, vnderſtande, comprehend and keepe the things reuealed. Seeing therefore, God would in all ages of the Church, haue his will manifeſted, and would leaue none in doubt, whether it were his will or not, but haue them fully aſſured: wee ſee this to bee an euident truth, that God hath had many wayes to reueale himſelf to the fathers, which now are ceaſed.

Vſe. 1. Now, let vs come to the Vſes. Firſt, conſider from hence the greatnes and excellencie of Gods hand, who hath diuers wayes to reueale his will, and to teach his people, to call them and gather them vnto himſelfe. Some meanes he hath to preſerue a ſinner from falling, and ſome to reſtore him being fallen. Hee is the head-Phyſition of the world, he miniſtreth the beſt Phyſicke, and of moſt ſure and certaine working. He neuer faileth in his cures, both

becauſe

because hee knoweth the Nature of the disease, and the working of the ingredient. The woman in the gospel diseased with an yssue of bloud twelue yeares, l *Suffered many things of many Physitians, & spent all that she had, yet it auailed her nothing, but she became much worse.* But such as seeke to God to heale the diseases of their soules, and submitte themselues to be his patients, doe alwaies receyue from him health, and depart from him better then they came. He vseth partly preseruatiues, and partly restoratiues. He speaketh by admonitions in dreames and visions. And these being ceased, he speaketh by chastisements & corrections, hee preacheth vnto vs by the Ministers of his word, and by all meanes desireth to do vs good. True it is, the Deuill hath his visions, being as it were the ape of God, which are so many delusions of men, m as when *he maketh men beleeue they see that which they see not, or perswadeth men strange things of themselues that they are that which indeede they are not.* His drift and purpose in both is, to deceiue and seduce. But God vseth sundry meanes to draw vs to himselfe, to draw vs out of our selues, to draw vs to his kingdome. He is not as a poore practioner that hath but one plaister for euery sore, or one Medicine for euery disease: he hath variety of meanes, and store of prouision for all Maladies, which serueth to commend vnto vs the goodnesse, mercie, greatnesse, power, and wisedome of God to be acknowledged and confessed of euery one of vs.

l Mark. 5, 26.

m 1 Sam. 28, 14.

Secondly, seeing God instructeth by dreames and visions, we learne that God neuer leaueth them destitute of a teacher, that in a reuerent feare of his name seek vnto him, and call vpon him. We see he oftentimes admonisheth and informeth of his will, such as are out of the Church, and know him not: n much more will he teach them his waies that feare him, and reueale his secrets to the humble-minded. Let vs exercise our selues in the diligent reading, hearing, and conferring of his word; let vs earnestly desire to profit and growe forward in the know-

Vse, 2.

n Psal. 25, 9, 12, 14.

ledge and vnderſtanding of the truth from time to time according to the meanes affoorded vnto vs. Wee liue in the cleare light of the Goſpell, and in the golden dayes of Gods grace, times that our fore-fathers neuer ſaw: let vs not therefore ſhut our eyes againſt the truth that ſhyneth in our harts, or at the leaſt not ſtop our eares againſt the ſound of the word, that pierceth our eares. We haue a gracious promiſe made vnto vs, that God will giue a bleſſing vnto ſuch as ſeeke him: hee will bee knowne of thoſe that ſeeke to know him: he will open to thoſe that knocke for him. This is the maine cauſe of all ignorance, that we deſire not knowledge. It is a greeuous ſinne to be deſtitute of knowledge, but it is more fearfull to haue no deſire of knowledge. Ignorance is the root of all impiety, of infidelity, of idolatry, of ſuperſtition, of preſumption, of diſobedience, of contempt of the word, and worſhip of God, o as the Apoſtle rehearſing the corrupt fruites of darkeneſſe; the throat, an open ſepulchre; the mouth full of curſing; the feet, ſwift to ſhed blood; deſtruction and calamity in their wayes, maketh this the cauſe of al, *The way of peace they haue not known.* So the Lord *Pſal. 95.* doth render this as the reaſon why his people erred, p *Becauſe they had not knowne his waies.* This cauſed the *Iewes* to crucifie the Lord of life, and to deliuer him into the hands of Sinners, q *For if they had knowne the wiſedome of God, they would not haue crucified the Lorde of glory,* according to the words of *Peters* preaching repentaunce vnto them, r *Now Brethren I know, that through ignorance ye did it, as did alſo your Gouernors.* And as it is the roote of all impiety againſt God, and vnrighteouſneſſe of men, ſo it is the cauſe of al Iudgements and puniſhments. The Prophets *Hoſea*, threatning Gods plagues in a fearefull hand to fall vpon the people, maketh this one cauſe, s *There was no knowledge of God in the land.* So at the laſt day, when the Lord Ieſus ſhall come to iudge the quicke and the dead, t *He will come in flaming fire to render vengeance to thoſe that do not know him.* Theſe things being rightly and wiſely conſidered,

o Rom. 3, 17.

p Pſal. 95, 10.

q 1 Cor. 2, 8.

r Act. 3, 17.

s Hoſ. 4, 1, 2.

t 2 Theſ. 1, 8.

sidered, should teach all of vs to seeke after knowledge, as for Siluer, and search for vnderstanding, as for precious stones, assuring our selues that God will neuer be wāting to helpe such as hunger and thirst after righteousnesse, who is neere to all those that cal vpon him, euen to all that call vpon him in truth.

Lastly, seeing God in former times spake by Dreames and visions, wee see his mercy is greater to vs then to the fathers before. The Lord Iesus hath brought the Doctrine of the Gospell from the bosome of his Father. Acknowledge then with thankefulnesse the preferment of these latter times, and let vs not seeke after Dreames and visions which are abolished, but hauing the sure worde of the Prophets and Apostles rest in the reuealed will of God. *Moses* had a preheminence aboue the Prophets, to whom God spake not by dreames or visions, but face to face, [u] as is declared. *Numb.* 12. *I will bee knowne to the Prophets by vision and by dreame, my seruant Moses is not so, who is faithfull in all mine house, vnto him will I speak mouth to mouth and not in darke words.* As *Moses* was preferred before the other Prophets, so haue wee a singular priuiledge aboue the Patriarkes and Prophets that haue gone before vs, who wanted the light that we enioy, as the writer of the Hæbrewes doth testifie, declaring that the glorie of our times is greater, in which God hath vouchsafed to speak vnto vs by his owne son, [x] *At sundry times, and in diuers manners God spake in olde time to our Fathers by the Prophets: in these last daies he hath spoken vnto vs by his sonne.* So then, the conditions of all Christians vnder the Gospell, is better then of the *Israelites* vnder the Law, in respect of the manifestation and reuelation of Gods truth. The *Israelites* had God reuealed by the Prophets, but wee haue him taught by the sonne himselfe, [y] who is counted worthie of more glory then *Moses*, inasmuch as hee which hath builded the house, hath more honour then the house, and he that is Lord ouer it, hath more honour then he that is a seruant in it. Hereupon Christ calleth and accounteth

Vse 3.

[u] Num. 12,6. 7, 8.

[x] Heb. 1,1,2.

[y] Heb. 3,3,4.

the Diſciples bleſſed, [c] *Becauſe they ſaw with their eyes, and heard with their eares thoſe things which many Prophets, and righteous men deſired to ſee and heare, and yet could not.* Let vs therefore walke worthy of this great grace and mercie: let vs embrace and profeſſe the Doctrine of Chriſt with all zeale: and as we haue receiued greater fauour, let vs bring forth greater obedience. Let vs magnify the preaching of the Goſpell, whereby Chriſt Ieſus is deſcribed in our ſight, and as it were crucified among vs, which he hath made the ſtrength of his arme, and his great power to ſaue thoſe that doe beleeue, to which hee hath giuen ſuch effectuall grace, that it worketh more mightily then all Myracles, and pierceth deeper into the heart of man, then all viſions and reuelations; yea, (a) *Though one ſhould ariſe from the dead, to ſpeake vnto vs.* Let vs now looke for no Myracles, nor depend vppon ſtrange wonders, the Doctrine of Chriſt is ſufficiently ſtrengthned and confirmed, ſo that to doubt of any part thereof, is to cloſe vppe our owne eyes, that the light of the glorious Goſpell of Chriſt, which is the Image of God, ſhould not ſhine vpon vs. If the goſpell be yet hid, it is hid to them that are loſt. To conclude, let vs all knowe that God hauing brought vs into theſe laſt times, requireth of vs greater knowledge, faith, zeale, obedience, and greater fruites of repentance. For if the [c] word ſpoken by Angelles was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompence of reward, how ſhall we eſcape if we neglect ſo great ſaluation, which at the firſt began to be preached by the Lord, and afterwarde was confirmed vnto vs by them that heard him. Wherefore, wee ought diligently to giue heede to the thinges which wee haue heard, leaſt at any time we run out.

[c] Mat. 13,17

[a] Luke. 16,31.

[b] 2 Cor,4,3,4.

[c] Heb.2,1,2,3

Verſe 5. [*How goodly are thy Tents, O Iacob! and thy Tabernacles, O Iſraell: as the valleyes that are ſtretched out, &c.*] Hitherto we haue ſpoken of the preparation and entrance into this third Propheſie; Now, we come to the ſumme and ſubſtance of it, vttered by way of an admiration, or excla-

exclamation, the diligent consideration of the florishing estate of the Church, rauishing as it were all his sences, & so astonishing him, that he is not able to find words sufficient to expresse the glory thereof. For heere wee see, he compareth the happinesse and blessednes of the Church, to the Valleyes, Gardens, Cedars, and such like; all to this end, to shadow out vnto vs the value and woorth of it, that it farre surmounteth all other societies, & is most precious and deare in the sight of God. Heereby then we learne, d what is the nature and condition of the true Church: it exceedeth all other societies of men; & is most precious and deare to God, and vnto Christ. We see then how from hence we learne, that aboue all other companies and fellowships in the world, the Church is most excellent and beautifull, and of God most respected. This hath plentifull Testimony of other scriptures. The Prophet saith, *The Kings* e *daughter is all glorious within, her cloathing is of broydered Gold.* Heereunto come the Titles and commendations giuen to the Church, in sundry places dispersed in the Booke of *Canticles*, f *Shee is the Rose of the fielde, the Lilly of the vally, the fairest among women, an Orchard of Pomgranats, a Fountaine of Gardens, a Well of springing waters, the Spouse and Sister of Christ, the beauty of the earth, the glory of the world, and being compared with other societies, as a Lilly among Thornes, and like the Apple among the Trees of the Forrest. It is* g *a Citty, whose wals and gates are of precious stones, & the streets thereof of Gold.* It is compared to a woman cloathed with the Sunne, and had the Moone; that is, al corruptible things which are vnstable and vncertaine vnder her feete. All these Testimonies and comparisons teach vs, that howsoeuer there are many societies & assemblies of men in the world, none more excellent and woorthy, none more amiable and louely, none more beautiful and precious then the Church of God.

d *Doct.* 3. The church more excellent and precious then other places.

e Psal. 45, 13.

f Cant. 2, 2, & 4, 13, and 5, 9.

g Reuel, 21, 2. 20.

As the Doctrine by these euidences is made cleare, so by the Reasons whereby it is proued, it may be yet made much clearer. For first, it is more excellent then al other

Reason. 1.

societies, as Gold aboue all other Metals, because in it alone, saluation is to be found, and no where else. When the vniuersall floude came, and couered the face of the whole earth, what place wouldest thou preferre before the Arke, in which *Noah* and his family were saued, and out of the which all the world beside was drowned? So saluation is taught and receiued in the church, damnation is to be found and felt out of the church. Can there be a greater priuiledge had, then to haue our soules saued? or a greater losse, then the loosing of our soules? we read in the scriptures of many great and exceeding grieuous losses. *Iob* lost all his Camels and his Asses, his Oxen and his sheep, his seruants and his sons, all his goods and riches. *Saule* lost his kingdom and his life. But all these are petie losses and damages, in comparison of the incomparable and inestimable losse of the soule, which is a perpetuall seperation from the glorious & comfortable presence of God, [h] according to the saying of our Saviour, *What shall it profit a man, if he win the whole worlde, & then loose his owne soule? Or what shall a Man giue for the recompence of his soule?* The truth of this reason the Lord himselfe expresseth [i] in the Prophet, saying; *I will giue saluation in Sion, and my glory vnto Israel.* The wealthiest country vnder heauen hath not this treasure; the greatest Monark in the world hath none of this Marchãdize; the richest Marchant that compasseth sea and land, and trauaileth into the furthest part of the earth, cannot bring home with him this pearle of vnualuable price, it is only to be found in the Cittie of God, which is his church, for in mount *Sion* & in *Ierusalem* shalbe deliuerance.

[h] Math. 16, 26

[i] Esai. 46, 13.

Reason. 2.

Secondly, al other sorts & societies of men are apointed and ordained of God to serue and preserue this. This is it which the prophet *Esay* saith, [k] *Thus saith the Lord, the labor of Egipt, the marchandize of Ethiopia, & of the Sabeans shal come vnto thee, & they shal be thine, they shal fal downe before thee, and make supplicatiõ vnto thee, saying: Surely God is in thee, & there is none other God beside.* And in another place, [l] *Kings shal*

[k] Esai. 45, 14.

[l] Esai. 49, 23.

thy nursing Fathers, and Queenes shall be thy Nurses, they shall worship thee with their faces toward the earth, and licke vppe the dust of thy feete, and thou shalt know that I am the Lord. It shal be the honour of Kings and Princes to do seruice to the Church, and to promote the good of it. It is the end for which God hath lifted vp the heades of Rulers and Gouernors aboue their brethren, to promote the good of the Church, and to aduance the glory of God. This the Prophet speaketh of in the *Psalm*, that God chose [m] *Dauid* his seruant, took him from the sheepfold, & preferred him before his brethren, euen took him, & from behind the ewes with yong brought he him, to feed his people in *Iacob*, & his inheritance in *Israel*: *so he fed them according to the simplicitie of his hart, & guided them by the discretion of his hands.* The like we see in the book of *Ester*, when the destruction of the church was determined & contriued, *Mordecai* saide to *Ester*, [n] *If thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Iewes out of another place, but thou and thy Fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?* So what power, strength, ability, or meanes soeuer God hath giuen, he looketh for this dutie and thankefulnesse at our hands, to seeke the safetie of *Sion*, and to aduaunce the glorie of *Ierusalem*, and to knowe that hereunto wee are called.

[m] Psal. 78, 71. 72.

[n] Ester 4, 14.

Thirdly, the beauty of al other Cities & Societies standeth in this, that they are parts & members of the church. This is the glory of kingdoms & countries whereby they are beautified, in that they belong to the true church: for otherwise all places are as cages of vncleane Birds; nay, as lodges of vncleane spirits, and all persons are as Dogs and Swine, as Tygers and vncleane Beastes. Hence it is, that the Apostle describing what wee are by Nature, saith; [o] *Yee were at that time without Christ, aliants from the Common-wealth of Israell, Straungers from the Couenauntes of promise, and hadde no hope, and were without GOD in the Worlde.* If then, it beautifie

Reason 3.

[o] Eph. 2, 12.

other places and persons, it must needes be beautifull it selfe. If it giue grace and glory to others that ioyn themselues to it, it must neds be both gracious and glorious it selfe. For whatsoeuer causeth a thing to be so, must needs bee so it selfe, much more. Seeing therefore, the church bringeth saluation to all sorts of men, seeing all societies are appointed to serue it, and therefore receiue commendation and estimation from it, it followeth necessarily, that aboue all other companies we must magnifye the Church, and giue it the highest dignity and preheminence.

Vse. 1. The Vses of this doctrine are excellent, as the nature of the Church is. For first, we conclude, seeing the dignity and excellencie of the Church is so great and honorable, that therfore they must needs be most happy and blessed of God that are members of it. For howsoeuer the world account them miserable, grinning at them with their teeth, nodding at them their heads, gaping at them with their mouths, hissing at them with their tongues, & euery way contumeliously reproaching them with their words, yet they are deere and precious in the account of God, and in the reputation of Christ Iesus, who bought them at a great price, and redeemed them with the ransome of his owne bloud. Behold, what loue the Father hath giuen to vs, that we should be called the Sonnes of God, for this cause the world knoweth you not, because it knoweth not him. God is become our Father, the son is become our Redeemer, the Holy-ghost is become our Sanctifier, the Angels are become our attendantes, the Scriptures are become our euidences, the Sacraments are become our seales, the creatures are becom our seruants, our afflictions are our instructions. This the Apostle teacheth the Church, *All things are yours, whether it be Paul or Apollos, or Cephas, or the world, or life, or death; whether they be things present, or things to come, euen al are yours, & ye Christs, and Christ Gods.* They are blessed that haue their sins pardoned, and not imputed vnto them, as the Prophet teacheth:

P 1 Pet. 1, 18, 19.

1 Cor. 3, 21, 22, 23.

cheth, but God saith to euery beleeuer, *Thy sinnes are forgiuen thee.* They are blessed that heere his word and keep it: but the sheepe of Christ heare his voice and followe him. They are blessed that delight in the law of the Lord, and in his Law meditate day and night: but the Godly make it their counsellor to be aduised by it. This vse that now we stand vpon, is directly vrged by the Prophet. *Psal.* 84. where hauing made his complaint, that he could not haue accesse to the Church of God, to make profession of his faith, and to profit in Religion, hee breaketh out into this passionate exclamation, beeing touched with an inward feeling of the want of those holy assemblies, [r] *ô Lord of hostes, how amiable are thy Tabernacles!* and thereuppon concludeth the point which we haue stood vppon, *Blessed are they that dwell in thine house: they will euer praise thee; blessed is the man whose strength is in thee, and in whose heart are thy wayes.* Howsoeuer the vngodly that sauour nothing but of the earth, want spirituall eyes to behold the beautie of the Church, and account it no part of their happinesse to liue within the compasse and bosome of it; yet the Children of god haue taken nothing so neere to hart, as when they haue beene driuen from the place of his worshippe. The Prophet is grieued, that the Sparrowes & Swallowes had better accesse and freer recourse to the houses of men to builde their nests, to lay their young, and to rest & repose themselues, then he had to the Lords Tabernacle, & therefore preferreth their condition before his own. We see how the Iewes wept, and pittifully lamented by the Riuers of *Babilon*, and hung vp their Instruments on the Willowes, saying, [s] *How shal we sing the song of the Lord in a strange land? If I forget thee, ô Ierusalem, let my right hand forget to play, If I do not remember thee, let my tongue cleaue to the roofe of my mouth; yea, if I preferre not Ierusalem, to my chiefe ioy.* No doubt they might haue prayed to the Lord in *Babylon*, and in banishment, as well as in *Iudea* and at *Ierusalem*, the Lord heareth in all places, & willeth [t] that men pray euery where lifting vppe pure handes without wrath or doub-

[r] Psal. 84, 4, 5.

[s] Ps. 137, 1, 2, 3

[t] 1 Tim. 2, 8.

doubting; but they mourned because they could not visit the Temple of God in *Ierusalem*, there to make publick confession of their sinnes, and of their faith toward God. They therefore plainly testify that they haue no feeling either of the weakenesse of their faith, or of the greatnesse of their offences, that glory in their owne shame, and say they beare as good a soule to God, as they which resort so often to the church, and delight to heat the preaching of the word, & that they can serue God as wel at home as in the church. These are led by another spirit then *Dauid* was, who if he were a man after Gods owne hart, [u] hauing such an earnest desire after the seruice & worship of God, and saying: *As the Hart brayeth for the riuers of water, so panteth my soule after thee, ô God: my soule thirsteth for God, euen for the liuing God: when shal I come and appeare before the presence of God?* Surely these must needs be guided by the spirit of the deuil, who so openly scorne all religion, & are at defiance with God, robbing God of his honour, committing sacriledge in keeping their toongs frō the publick praises of God, cutting themselues off from the misticall body of Christ, condemning & contemning the congregation of the faithful, giuing offence to others by euil example, & despising the ordinance of God, who hath apointed and commanded the assembly of his people to meet together to acknowledge their sins, to confesse their faith, to pray for things necessary, to praise him for blessings receiued, to heare the word expounded, & to receiue the sacraments deliuered; so that such as fly from these, do fly from God himselfe, they fly from their owne saluation, they seeke worship by themselues, and they imagine an heauen by themselues. But let them take heed their worship proue not a false worship, and their heauen a false heauen, and a true hell.

[u] Psal. 42, 1, 2, 3.

Vse. 2.

Secondly, seeing the church of God is precious & wel beloued aboue other things or places, we must all labour to bee members of the church, rather then of any other place in the world. We see how carefull men are, not on-

ly

ly to be in great societies and townes, but to be of them, to haue the freedom of priuiledged places and incorporations, x *Yea, to obtaine it and purchase it with a great summe of money, because it bringeth worldly commodity.* Howe much more should we endeuour to be members of the Church, whereby we are made free men, and haue interrest in the blessings of God; yea, we become free Denizens of the Kingdome of heauen. How do men esteeme their freedome, to be free of earthly Cities? If we be part of the Church, we haue accesse to the truth: Now, if we y shal know the truth, the truth shall make vs free. If wee bee belonging to the Church, we haue our interest in Christ: now, if that Sonne shall make vs free, then we shall bee free indeede. This made the Apostle say, z *Our conuersation is in heauen, from whence we looke for a Sauiour.* If wee become limbes of the Church of God, wee haue the spirit that beares witnesse with our Spirite, that wee are the Sonnes of God: now, the Lorde giueth his Spirite, [a] and where the Spirite of the Lorde is, there is libertie. Such as are free of Cities and Incorporations, haue diuers priuiledges that others want, obtaine many dignities that others desire, and haue their names enrolled among the Free-men: but how much greater is the preheminence of all those that are brought into the glorious liberty of the sons of God, being made partes of the church, which is the freest citty vnder the heauens? This City of our God hath the priuiledges of the communion of Saints, of the forgiuenesse of sins, of the resurrection of the bodie to eternall life, and all such as belong vnto it, haue their names registred and enrolled in the booke of life. What shall it profit thee to obtaine an earthly freedome in earthly Cities, and to bee the Seruant of Sinne, the Bond-slaue of the Deuil, and to want the freedome of the Sonnes and daughters of almighty God. The greatest freedom of the chiefest Cities, is but slauerie and bondage in comparison of the heauenly prerogatiues that properly belong vnto the Church of God.

x Act. 22, 28.

y Iohn 8, 32, 36.

z Phil. 3, 20.

a 2 Cor. 3, 17.

The

The consideration heereof, hath beene strong and powerfull in all those that are seruants in this house, which are the Lords free-men. This made the Prophet *Dauid* to testifie his holy affections in sundry Psalmes, [z] *O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth: One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord al the daies of my life, to behold the beautie of the Lord, and to visit his Temple.* And in another place; *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the River of thy pleasures; for with thee is the Well of life, and in thy light shall we see light: my soule longeth, yea, and fainteth for the Courts of the Lord: my heart and my flesh reioyce in the liuing God: for a day in thy Courts is better then a thousand other where. I had rather be a doore-keeper in the house of my God, then to dwell in the Tabernacles of wickednes.* Where he sheweth, that the spending of one onely day in the place of the publique meetings and assemblies of the godly, was more sweet, comfortable, and profitable to him, then a thousand dayes other where; yea, though the place in it selfe were neuer so pleasant and delightfull: so that he preferreth the baseſt Office, and meaneſt calling in the Church, to keepe the doore, to sweepe the house, to cut woode, or drawe water for the seruice and sacrifice of God, then to dwell in the most gorgeous and glorious Pallaces, wherein the workes of wickednesse are practised and professed. If the same minde be in vs that was in this Prophet, let it be our desire, rather to be of the meaneſt account & loweſt reckoning in the Church, and among the Saints of GOD, then to be in the chiefeſt roome, and in the higheſt place of honour out of the church, where nothing raigneth but prophanesse, and nothing is of price or regarded, but wickednesse. This will be a witnesse to our owne hearts, that we are truely Religious, & are possessed with a loue of godlinesse, when we preferre the loue of Gods house before all earthly things, and are carefull to come to the excercises therein.

[z] Psal 26, 8. and 17, 4. and 36, 8, 9. and 84, 2, 10.

Lastly,

Lastly, seeing the Church is the best and most blessed society, it belongeth to euery one to promote and procure the good thereof. If it be the principall societie, it must be principally cared for. It standeth all persons vpon, Princes, Pastors, Parents, Magistrates, whatsoeuer, in their seuerall places, to seeke the peace, and preseruation of this society, and to further the good of Gods Church. We see this in the Prophet, [a] after he had commended the comely order and spirituall beauty of *Ierusalem* the true Church, he saith, *Pray for the peace of Ierusalem, let them prosper that loue thee: peace be within thy wals, and prosperity within thy Pallaces: for my Brethren and neighbors sake, I will wish thee now prosperity, because of the house of the Lord our God, I will procure thy wealth.* No estate of man so high to exempt himselfe, no calling so lowe, to disable himselfe from seeking the good of his Church. The greater our place is, the more doth god require at our hands, he hath committed the more to our trust, and therefore will take the straighter account of vs. It is the end of their honour and aduancement, not to lift vp their hearts aboue their Brethren, because God hath lifted vp their heads, nor to seeke their owne profits and commodities onely, but to aduaunce the honour of that God that hath aduanced them, remembering that they are the Ministers of God, for the wealth and welfare of their people, and assuring themselues that God wil honor thē, that honor him, but such as despise him, shal be despised. 1. *Sam.* 2. 36. Moreouer, it is our dutie to labour within the compasse of our calling, to bring other societies to this; the Prince his Common-wealth; the Magistrate, his incorporation; the Minister, his people; the Captaine, his Armie; the Housholder, his family; by striuing to make them Christian Commonwealths, Christian incorporations, Christian Parishes, Christian Armies, Christian families. This was the care of all good and godly Princes, *Dauid, Hezekiah, Iehosophat, Iosiah*, who made a couenant [b] to seeke the Lord God of their Fathers with all their heart, and with

Vse. 3.

[a] Psal. 122, 6.

[b] 2 Chro. 15, 12.

with all their ſoule. This was the care of deuout Captaines that feared God, as appeareth by the c Centurion and d *Cornelius*. This was the care of all religious fathers and Maiſters, as we ſee in e *Abraham*, f *Iob*, *Iacob*, and ſundry others, whoſe praiſe is in the Booke of God. And vnleſſe this diligence bee vſed, and duty performed to thoſe that are ſet vnder vs by the ordinance of God, what comfort can we finde in them, nay, what good can wee looke for at their hands? It is the knowledge of God, & the power of godlineſſe planted in the hart, that maketh the ſubiect obedient, the ſeruant truſty, the childe dutifull, and euery degree faithfull in his place and calling. But where the feare of God doth not rule, there ſubiects obey not for conſcience ſake; there ſeruants are deceitfull, and ſerue with eye-ſeruice as men-pleaſers; there children are vngracious & vnruly, not obeying their parents in the Lord. So then, it ſtandeth vs vpon to ſet forward the good of the Church with all our power, and then to bring ſuch as belong vnto vs into the boſome of the Church, that there they may haue fellowſhippe with God, and one with another.

c Math. 8, 10.
d Act. 10, 2.
e Gen. 18, 19.
f Iob. 1, 5.

Verſe. 8. [*God brought them out of Egipt, their ſtrength is as an Vnicorne, he ſhall eate the Nations his enemies, &c.*] In the words before, *Balaam* enlarged by ſundry ſweete ſimilitudes, the excellent condition of the Church, ſhewing, that the place of it was to be choſen aboue all other places, and the people belonging vnto it to be ioyned with all aboue other people of the worlde: Now, in theſe words, he expreſſed their happineſſe and bleſſedneſſe in plaine tearmes, and direct wordes, declaring, that albeit they were a weake people in the land of *Egipt*, oppreſſed with burdens, hurried with labours, ouer-maiſtred with taskemaiſters, vnexerciſed in feats of war, wandering vp and downe in the wilderneſſe, ſeperated from other Nations; on the other ſide their enemies were many in number, mighty in ſtrength, rich in furniture, yet god brought his people with a ſtrong hand out of Egypt from al their

enemies,

enimies, & sent his angel before them to lead them in the wildernes, so that no city or nation could prevail against the. Heerby we learn, g that the enemies of the church, al beit great, mighty, and high-minded, yet are oftentimes brought vnder, & troden on by the church, weaker then they. Howsoeuer the church be weake, & want outward power, yet it hath victory ouer the oppressors of it. This we see plainely strengthned vnto vs in the Booke of *Iudges*, where wee see that the *Midianites* and the rest of the league with them lay in the valley h like Grashoppers in multitude, & their Camels as the sand which is by the Seashore, yet *Gideon* & his hoast being as it were an handful ouerthrew the by blowing their trupets, by breaking their Pitchers, & by holding their lampes in their hands. This appeareth in the history of *Shamgar*, who slew 600. men of the *Philistims* with an Oxe goad: & in the History of *Sampson*, being encloſed by his enimies, who caught vp a Iaw-bone, & said, k *With the Iaw of an Asse are heapes vpon heapes, with the Iaw of an Asse haue I slaine a thousand men.* Thus the weake are made strong, and the strong weake. Likewise, in the dayes of *Saule*, the *Israelites* were all naked and vnarmed men, l and were not suffered to haue either swords or spears, (except *Saul* and *Ionathan*) yet their enimies were discomfited and smitten downe before them. All these examples, to which we might adde many others, teach vs euidently this truth, that God armeth few and weake, to stand against those that are many and strong.

g *Doct.* 4. The church hath the vpper hand of Enimies stronger then they.

h Iudg. 7, 12, 20.

i Iudg. 3, 31.

k Iudg. 15, 15, 16.

l 1 Sam. 13, 19

The Reasons are many that may be alledged. First, God is with his people, and if he be with them, strength, power, courage, and victory must bee with them also, so that they cannot fall, vnlesse God fall with them, which is vnpossible. As then the cause is the Lordes, and the people the Lords, and the battell the Lords, so hee can arme creatures of no account, m euen contemptible people to scourge great and mighty Nations. His souldiers in *Egipt* were Catterpillers and Flies: his armyes against the *Philistims* were Mise. God is infinite in power to doe as hee will, and what hee will, and when hee will, and

Reason, 1.

m Exod 8, 6, 16.

againſt whom he will, in compariſon of whom all fleſh is fraile and feeble. And as hee is great in might, ſo hee is preſent in helpe, and gaineth honour, not by the Bowe, nor Speare, nor legges of man, but he fighteth for thoſe that be his. Thus doth *Moſes* encourage the Iſraelites, being purſued by the *Egiptians*, n *The Lord ſhall fight for you, therefore hold you your peace.*

n Exod. 14, 14

Reaſon. 2.

Secondly, to gaine glory to his great name, ſeeing his power is ſeene in our weakeneſſe. When our ſtrength is ſmalleſt, then is the glory of God greateſt, This made the Lord ſay vnto *Gideon*, o *The people that are with thee are too many for me to giue the Midianites into their hands, leaſt Iſrael make their vaunt againſt me, and ſay, Mine hand hath ſaued me.* Thus *Dauid* aſſured both of the truth of his calling, & the goodneſſe of his cauſe, encountereth with *Goliah*, and ſheweth that al p *the people ſhould know, that the lord ſaueth not with ſword, nor with ſpeare, for the battell is the Lords.* So the Apoſtle teacheth, that God vſeth few, weake, and ſimple Inſtruments, to confound ſuch as are greater in ſtrength, moe in number, wiſer in knowledge, higher in eſtimation, mightier in power, ſtouter in courage, q *That no Fleſh ſhal reioyce in his preſence, but he that reioyceth, ſhould reioyce in the Lord.* So then, whether wee conſider the preſence of God to be euermore with his people, or that he wil giue the glory not vnto vs, but vnto himſelf, and to his name; in both reſpects we gather this to be a certaine truth, that God giueth the vpper-hande to his Church, ouer ſtrong and mighty enemies.

o Iudg. 7, 2.

p 1 Sam. 17, 47.

q 1 Cor. 1, 19, 31.

Vſe. 1.

Now, let vs handle the Vſes of this Doctrine. Firſt, ſeeing God giueth ſtrength to the weak, & maketh them preuaile, as he gaue deliuerance to the *Iſraelites* out of *Egipt*, when they were not able to deliuer themſelues; wee conclude, that the ſafety of the Church is onely of God, and not of themſelues: ſo that fleſh and blood is not to be reſted and relyed vpon, how great ſoeuer the meanes be: and therefore the Prophet teacheth, that the hilles of the Robbers cannot helpe, ſo that we muſt relie on gods

helpe, r and ceaſe from the man whoſe breath is in his Noſtrils. He that lifteth vp himſelfe, his minde is not vpright, but the iuſt ſhall liue by his faith. So then, let vs caſt away our vaine confidence in man, whoſe life is ſo fraile, that if his breath be ſtopped but a litle, he is dead, and cannot helpe himſelfe or others, he cannot ſaue himſelfe or others. God therefore muſt haue the praiſe and preferment aboue all creatures, and be magnified aboue all the workes of his hands.

r Eſai. 2, 22.

Secondly, this is a notable comfort and encouragement, to do conſtantly and cheerefully the duties of our calling, notwithſtanding the croſſes and hinderances to the contrary. For ſeeing it pleaſeth God to put ſtrength many times into thoſe that are his, and to deliuer his Church by weake meanes, againſt ſtrong men, let vs proceed with boldneſſe in the workes of our profeſſion, and deale with a good Conſcience, aſſuring our ſelues that God is not farre from vs. Whenſoeuer wee heare of the wicked combining themſelues, and conſpiring together againſt the Church, taking crafty counſell among themſelues, our hearts quake and tremble, and we are brought oftentimes to our wits end, we are greatly perplexed and diſquieted, ſ as the Trees of the Forreſt are moued by the winde: but we muſt conſider, that the victory is of God, which caſteth downe the mighty from their ſeat, and exalteth them of low degree. Thus doth *Moſes* comfort *Iſrael* terrified and diſmayed by the euill report the ſpyes had brought vp vpon the land, t *If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land flowing with Milke and Hony: but rebell not ye againſt the Lord, neither feare ye the people of the land, for they are but bread for vs: their ſhield is departed from them, but the Lord is with vs, feare them not.* A notable ſtaffe to ſtay them vp, both in reſpect of the preſence of God with them, and of his departure from their enemies. And that which was a ſtay to them, muſt ſerue alſo to comfort and refreſh vs in all diſcouragements, to conſider that wee haue a ſure Buckler with vs, but the

Vſe 2.

ſ Eſai. 7, 2.

t Num. 14 8, 9.

ſhield

shield is departed from our enemies. They lye open to the stroke of Gods hand, he will draw out his glittering sword against them, and they shall finde no shielde to auward the blow. They are in a wofull case, that hauing the Lord to be their enemy, and no Armour of defence vpon them to helpe themselues. Wherefore, whensoeuer we see these enemies of God and his people multiply & encrease, so that they seeme as a violent streame ready to beare downe all things before them, let not this disturbe or disquiet vs, but learne to waite vpon God, [x] who will shew himselfe a present helpe, and our God in the time of neede.

x Psal. 43, 5.

This tentation, that the enemies are many, and that few stand for vs, few haue courage for Gods truth, few shew themselues in good causes, doeth greatly weaken our hearts, and maketh them melt away as water; wee straight way conclude, that the enemies must needs preuaile, for we are weake and few. But know this, O ye of little faith, and of so great feare, that a good cause shall neuer faile, albeit there bee but few, and those feeble to maintaine it. *Ionathan* [y] relying on God after his calling, and a manifest signe to confirme him, goeth on with a Noble courage and resolution, saying; *It is not hard to the Lord, to saue with many or with few.* The worke of God was neuer set forward by the greatest number; nay, the profession of God alwayes had the fewest in number, yet no enemy was able to stand against them. The Apostles of Christ were few in number, [z] and the weapons of their warfare were not carnall: yet were they mightie, casting downe the immaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuity euery thought to the obedience of Christ. *Paule* hauing appealed vnto *Cesar*, (a) and being brought to the defence of his cause, saith; *At my first answering no man assisted me, but all forsooke me: I pray God that it may not be laide to their charge: Notwithstanding the Lord assisted me, & strengthned me, that by me the preaching might be fully [illegible]*

y 1 Sam. 14, 6.

z 2 Cor. 10, 4, 5.

a 2 Tim. 4, 16 17.

This

This appeareth in that worthy prayer of *Asa*, which he made going to battaile against his enemies, (*b*) *Lord it is nothing with thee to helpe with many, or with no power: helpe vs O Lord our God, for we rest on thee, and in thy name are we come against this multitude: O Lord, thou art our God, let not man preuaile against thee.* Let vs not therefore be discouraged and discomfited, when we see many against vs. & few to stand for the causes of God; but consider, that he whose cause it is, is able to defend it, whose power and glory is most of al seene, in the weakenesse of those that are stirred vp to maintaine it.

b 2 Chro. 14, 11.

Lastly, seeing God will roote out the enemies of the Church, and bring them vnder his people, it is our dutie not to fret at euill men, when they are exalted and lifted vp on high, but consider the end that the Lord wil make; (*c*) *Who will take vengeance on his aduersaries, and reserueth wrath for his enemies.* Though they practise against the iust, and gnash their teeth against him, though they watch the righteous, and seeke to slay him, though they abound & prosper, and set their mouth against heauen, yet this is a comfort to the godly, (*d*) *That yet a little while, and the wicked shal not appeare, thou shalt looke after his place, and he shal not be found. Waite patiently vpon the Lorde, and hope in him, fret not thy selfe for him which prospereth in his way, nor for the man that bringeth his enterprises to passe, for euill doers shalbe cut off, & they that waite vppon the Lorde, shall inherit the lande.* The destruction which GOD hath concluded against them is sure, he wants no meanes to ouer-turne them, hee can make things that are not, of greater power then they that are. There is no safety to the enemies of God and his trueth, there is no way for them to escape, for the Lorde is the God of vengeance. This the Prophet *Esay* declareth at large *Chap. 30.* shewing that their destruction should bee both certaine and sodain, *They be broken in pieces* (*e*) *as a Potters pot, in the breaking whereof, is not found a sheard to take fire out of the hearth, or to take water out of the pit: ye haue sayde, We will flee away vpon horses: therefore, shal ye flee: We wil ride vpon*

Vse. 3.

c Nah. 1, 2.

d Psal. 37, 7, 8, 9, 10.

e Esai. 30, 14, 16.

the sunne set, therefore shall your persecuters be smitten. This is that which the same Prophet assureth *Hezekiah*, that God would put his hooke in his Nostrils, and his Bridle in the lips of *Rabshekah*, that railed vpon the holy one of *Israell*,

e 2 Kinges. 16 6, 7. *e Be not afraid of the words which thou hast heard, I will send a blast vpon him, he shall heare a noise, and returne to his owne Land, and I will cause him to fall by the sword in his owne land.*

Let vs therefore remember alwayes the exhortation of the Prophet,

f Psal. 37, 1, 2 *f Fret not thy selfe because of the wicked Men, neither bee enuious for the euill doers: for they shall soone bee cut downe like grasse, and shall wither as the greene herbs, trust thou in the Lord, and do good, dwell in the Land, and thou shalt be fed assuredly.*

Verse. 9. [*Blessed is he that blesseth thee, and cursed is hee that curseth thee*] This is the conclusion of this prophesie, wherein is shewed that God will poure out his blessings vpon his people in such a gracious maner and measure, that it shall run ouer, and fal vpon those that are the frends and fauourers of the church; on the contrary side, such as hurt or persecute them, shall vndergo the heauie curse of God, as God long before shewed vnto *Abraham*. From hence ariseth this doctrine,

g *Doct 5.* God will bee mercifull to such as be mercifull to the Church. g that God will be mercifull to all those that shew mercy to his Church: and such as are without pitty and compassion, shall finde iudgement without mercy at the hands of God. God wil blesse those that doe good to his people, they shall not loose their labour that fauour the Church; but such as are enemies vnto them, shall find God an enemy vnto them. Wee see how God blessed the house of *Laban* for *Iacobs* sake: for

h Gen. 30, 27. h doth *Laban* confesse, *Gen.* 30. *I haue perceiued that the Lord hath blessed me for thy sake.* Thus God blessed the house of *Potiphar* for *Iosephs* sake that was sold vnto him:

i Gen. 39, 3. for God was with him and his Maister saw i *that the Lord made all that he did to prosper in his hand.* Thus haue worldly men been blessed for the godlies sake. This is it which

k Gen, 27, 29. *Isaac* vttered in blessing his sonne, k *Cursed bee he that curseth thee, and blessed be he that blesseth thee.* Hereunto com-

meth

meth a worthy example recorded by the Prophet *Ieremy*, *Chap.* 38. and 39. when *Ieremy* was cast into the Dungeon, where he stacke fast in the Myre, through the false suggestion of his enemies, *Ebed-Melech* the Blacke-Moore, spake to the King for him, drew him vppe with Cordes, and tooke him out of the Dungeon: and therefore the Prophet is sent vnto him with this message, *Thus saith the Lord of Hoasts, the God of Israell, Behold, I will bring my words vpon this City for euill, and not for good, and they shal be accomplished in that day before thee: but I will deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hand of the men whom thou feareſt. for I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a prey vnto thee, because thou hast put thy trust in me, saith the Lord.* Thus did God recompence his zeale, and reward his fauour which he shewed to the Prophet in the miseries & troubles which he sustained. *Rahab* the Harlot [m] receiuing the spyes, sending them out another way, and preferring their safety before her owne life, was her selfe saued from the common destruction, & had her Fathers houshold, & all that she had giuen her as a prey, because she had hid the Messengers which *Ioshua* sent to spy out *Iericho*. The Widdow of *Sarepta* giuing Hospitality to *Eliah*, and offering him part of that poore pittance which was left her & her sonne in those dayes of dearth and drought, [n] was with all her family myraculously sustained in the famine, continuing three yeares and sixe months. The *Shunamite* receiuing the Prophet *Elisha*, making him a Chamber, prouiding all necessaries for him setting him there a bed, a Table, a Stoole, and a Candlesticke, [o] that hee might turne in thither to lodge, when he trauailed that way, & eate bread at her house, receiued both the blessing of a sonne (her husband being olde) and the raising of him from death to life, to her great comfort. Shee shewed some mercy, but receiued more mercy; shee ministred comfort to the Prophet, but her self receiued more comfort. This also our Sauiour testifieth, shewing that wee

[1] Ier. 38, 9. with chap. 39. 16, 17.

[m] Ioſh 6, 25. Iam. 2, 25. Heb. 11, 31.

[n] 1 King. 17. 10,

[o] 2 King. 4, 8.

shall loose nothing that we bestow on any of the faithfull, we serue a bountifull Lord, and a liberall pay-maister, [p] *He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man: and whosoeuer shal giue vnto one of those little ones to drinke, a cup of cold water only, in the name of a Disciple, verily I say vnto you, hee shall not loose his reward.* These examples and promises doe plentifully teach vs, that all such, as in the simplicitie of their hearts serue GOD, and comforteth his Saintes in the duties of loue, and in the fruits thereof, shall obtaine great blessings at the hands of God.

[p] Math 10,41 42.

Reason, 1. The Reasons heereof follow to be considered. First, God will honour all those that honour him, hee will despise all those that despise him. This is the gracious promise that is gone out of his owne mouth, which hee cannot but verifie and performe: for he is not as man that he should lye, hee is not as the Sonne of man that he should deceiue. This is it which the Lorde spake by the mouth and Ministry of *Samuel*, concerning *Eli* and his house, [q] *Them that honour me, I will honor: and they that despise me, shall be despised*: and therefore they [r] shall prosper that loue the Church.

[q] 1 Sam. 2, 30

[r] Psal. 122.

Reason. 2. Secondly, God hath appointed it to be the end of our obedience, our mercie to others, shall procure mercie vpon our selues. This the Apostle setteth downe. *Rom. 2. To euerie one that doth good, [s] shall be honour, and glorie, and peace.* Wee saw this before in the Historie of *Rahab*, who through Fayth receiued the Spyes; Shee, her Familie and Kindred were preserued and married into the [t] family of *Iudah*, of whome Christ came, according to the flesh.

[s] Rom. 2, 10.

[t] Math. 5, 1.

Reason. 3. Thirdly, mercy; a notable fruite of loue receyued, kindleth the hearres, and enflameth the affections of Gods people, both to prayse GOD for them, and to pray vnto God for them, that haue beene helpefull and seruice-

seruiceable to the Church. It is recorded to perpetuall remembrance touching *Iehoiada*, [u] that hee was buried among the Kinges, and greatly honoured both aliue and dead, because he had done good in *Israel* towarde God and his house. So when *Paule* remembereth the kindenesse that he had receyued of *Onesiphorus*, who sought him out, refreshed him, and was not ashamed of his Chaine, [x] hee desireth the Lord to graunt vnto him, that he may finde mercie with the Lord at that day: Nay, he prayeth not onely for *Onesiphorus* selfe (although hee onely had helped him) but for his whole house and Family: vvhereby is set downe a most notable meanes and motiue to stirre vs vppe to doe good, and to distribute to all the members of Iesus Christ, inasmuch as God sheweth that hee will haue mercie and take pittie, not onely of vs, but vpon our Housholds, and all those that are neere about vs.

[u] 2 Chro. 24. 15, 16.

[x] 2 Tim. 1, 16 18.

So then, whether wee consider the promise of God to them that honour, and the threatning to them that despise him, or the ende of our obedience, vvhich is, that they that doe good, shall receiue good, or last of all, that the receyuing of mercie kindleth the affections of the faithfull, to offer praises and Prayers to God for them; in all these respectes wee may conclude the certainetie of the trueth, that such as shewe Mercie, God will shewe vnto them mercie againe, and such as shewe none, they shall finde as little at the handes of God.

The Vses which may bee made of this Doctrine are manie, seruing for instruction and obedience. First, from hence wee haue the strengthening and confirmation of another holie trueth in our Christian Religion, (to wit;) that mercifull, liberall, and kinde men, shall bee surely blessed. No mercifull man shall loose his labour, but in the end he shall haue his recompence and reward. Our Sauiour Christ saith, [y] *Blessed are the mercifull, for they shall obtaine mercie*. The Prophet teacheth,

Vse. 1.

that a good man is merciful and lendeth, and will measure his affaires by iudgment: he hath distributed and giuen to the poore, his righteousneſſe remaineth for euer, his horn shall bee exalted with glory. So the wiſe man [z] ſpeaketh in many Parables, *The liberall man ſhal haue plenty. and he that watereth ſhal alſo haue raine; he that giueth vnto the poore ſhall not lacke, but hee that hideth his eyes ſhall haue many curſes: he that hath mercie on the poore, lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen:* [a] *Caſt thy bread vpon the waters, for after many dayes thou ſhalt find it, giue a portion to ſeauen, and alſo to eight, for thou knoweſt not what euill ſhall be vpon the earth.* On the other ſide, miſerableneſſe & vnreaſonable handfaſtedneſſe are the cauſes of the ruine of many men, and their houſes, and bring curſes vpon body, goods, ſoule, children, family, and all thinges that belong vnto them. So it was in churliſh and cruell *Nabal.* So ſhall there [b] *bee iudgement mercileſſe, to him that ſheweth no mercy.* And hee that gathereth goodes by vnlawfull meanes, ſhall leaue them to ſuch as will pitty the poore. Thus wee ſee, God requireth mercy of vs, to be like him.

[z] Pro. 11, 25, and 28, 27, & 19, 17.

[a] Eccl. 11, 1, 2.

[b] Iam. 2, 13.

Vſe. 2. Secondly, it is our dutie to loue Gods people, ſeeing ſuch as fauour them, do fare the better for them. Such as are friends to them, ſhal haue God to be their friend, who promiſeth to bleſſe ſuch as bleſſe them. What greater bleſsing can there be, then to haue God to be our friend? What greater curſe and miſery, then to haue him our enimy? The vngodly haue receiued temporall bleſsings, for ſhewing kindneſſe to the faithfull: the Lorde hath ſent none of them empty away, that euer did good to his people, as we heard in *Laban*, *Potiphar*, and others. This ſerueth to reproue al ſuch as hate and reuile them, that curſe and deteſt them, that reproach them, and ſpeake all maner of euill againſt them. And heere let vs waigh & conſider into what euill times wee are fallen, (*c*) times filled and defiled with all iniquity. In former ages the very infidels and vnbeleeuers, confeſſed that they were bleſſed for the godlies ſake: they were ſo farre from branding

[c] 2 Tim. 3, 1. 2 Pet. 3, 3.

and

and vpbraiding them with odious taunts, forged in hell, and hammered with the tongues of euill men, that their mouthes haue acknowledged how God hath prospered them for their sakes. This last age is as a common sincke, wherein all the wicked inuentions, and diuelliſh practiſes do meet, and are gathered together: and therefore, it bringeth forth Maiſters of miſchiefe, and expert practiſoners in ſinne, who are furniſhed with their own inuentions, former examples, & tried experiments of al times, places, and perſons. Maruaile not therefore, if the children of God be now ſcorned, when godlineſſe it ſelfe is made a common by-word? In former ages, when as the Prophets and righteous men were perſecuted, and theyr liues ſought after, euery one was ready to helpe and to hide them. So did *Ionathan* [d] detect the hatred, and reueale the fury of his Father againſt *Dauid*, with the hazzard of his owne life. So did *Obadiah* in the Court [e] of *Ahab* hide an hundred Prophets in caues from the cruelty of *Iezabel*, & ſuſtained them in the time of the famine, of the which we ſhall ſpeake more afterward. Thus did the Diſciples let downe *Paule* in a [f] Basket, when his life was ſought for by the bloudy Inquiſition. Wo vnto them therefore, that betray them into the hands of theyr enemies, [g] as the *Ziphims* did *Dauid*, [h] as *Irijah* did *Ieremy*, [i] as *Iudas* did Chriſt: woe be vnto them that falſely accuſe them, and any way adde affliction to their affliction, whereas they ſhoulde countenance and defend them to their power, as *Ionathan* did *Dauid*, as *Ebed-melech* did *Ieremy*, and woe vnto them that hurt the godly, for GOD threatneth to curſe ſuch as curſe them, ſo that we ſhould feare any way to do them wrong.

d 1 Sam. 20, 42

e 1 King. 18, 13.

f Acts. 9, 21,

g 1 Sam. 23. 20.
h Ier. 39, 13.
i Math. 26, 48.

Thirdly, heereby wee are warned to exhort one another to this duty, and by all meanes to prouoke one another to mercy, in regard of the great recompence of reward that is laide vp for mercifull men. The example of the *Shunamite* before remembred, is a notable and woorthy example to teach vs this vſe, and to enforce this du-

Vſe 3.

tie

tie vpon vs. She ſtirred vp her Husband to good thinges, and made him that was willing, more willing; him that was forward, more forward; ſhewing herſelfe mindefull of the end of her creation, [k] which was to bee an helper vnto him; eſpecially, in the beſt things. She ſayde, *Behold, I know that this is an holy man of God, that paſſeth by vs continually, let vs make him a Chamber,* [l] *that he may turne in thether when he commeth to vs.* It is not enough for vs to bee ready and reſolute to doe good to thoſe that are of the Houſholde of faith, and thereby to teſtifie our Fayth in Chriſt, [m] but God requireth of vs to conſider one another, to prouoke vnto loue and to good workes, not forſaking the fellowſhip that we haue among our ſelues, as the maner of ſome is, but let vs exhort one another; and that ſo much the more, becauſe ye ſee that the day draweth neere. This ſerueth to reproue ſuch as are backwarde in doing good, and cauſe others to be backward; ſuch as are not content themſelues to do nothing, but are ready to diſſwade and diſcourage others from workes of mercy, [n] as we ſee the Apoſtle *Iohn* reproueth *Diotrephes*, who who was ſo far from receiuing the Brethren, that he forbad them that would, and thruſt them out of the church. He was backward himſelfe, and made others backward, his malice did not onely keepe him from doing good to the Saints, but prouoked him to hinder and reſtraine others. Theſe are like the Scribes and Phariſies, which did ſhut vp the kingdome of heauen againſt men, [o] neyther entring themſelues into it, nor ſuffering thoſe that would enter. Theſe are like vnto the enuious Iewes, who grew to that deſperate madneſſe againſt the Lord Ieſus, [p] that they would neither receiue the Goſpell themſelues, nor ſuffer it to bee preached to others, but forbad the Apoſtles to preach vnto the Gentiles, that they might be ſaued to fulfill their ſinnes alwaies. They are like to *Elimas* the Sorcerer, who was ſo farre from beleeuing the Doctrine of the Apoſtles, [q] that he openly withſtood them, and malicioufly ſought to turne away the Deputie from the

[k] Gen. 2, 18.

[l] 2 King. 4. 9.

[m] Heb, 10, 24, 25.

[n] 3 Iohn 9, 10.

[o] Math. 23, 13.

[p] 1 Theſ. 2, 16

[q] Acts. 13, 8.

the faith. And all these may fitly be compared to the dog lying in the manger, which wil neither eat the hay himselfe, nor suffer the Oxe or Cattell that would, to eate of it. These shall haue the more fearfull condemnation, answearing vnto God both for not doing good, & for hindering such as would do good. These both shut vp their handes and hearts from all duties of loue, and tye vp the hands of others, so that a double wo hangeth ouer their heads, which without repentance will fall vpon them.

Vse. 4. Lastly, this Doctrine is both an encouragement vnto vs in well doing, and a great comfort in all aduersities. It is an incouragement, to consider, that what loue & seruice soeuer we do shew to the Saints, it is put vpon the Lords accounts, and is kept in his Booke of remembrance, and shal not be blotted out for euer. This is the tenour of the couenant that hee hath made with vs, to haue the same friends & enemies with vs. Such as are our frends, to do vs good, he wil account as his friends to do them good, such as are enimies to hurt vs, he will proceed against them, as with his vtter enemies to roote them out, and to destroy them. This is a great honour and dignity of the faithfull. It argued a very meere league of amity that *Iehoshaphat* made with the K. of *Israel*, when he ioyned with him, saying, [r] *I am as thou art, my people as thy people, & my horses, as thy horses, we will ioyne with thee in the War, all mine is at thy commaundement.* This is the societie and fellowship that God hath with his people; our friends, shall be his friendes; our enemies, shall be his enemies; our troubles, shall be his troubles; our wronges, shall be his wrongs; our persecutions, shall bee his persecutions. This is it which the Prophet declareth touching the Lorde, [s] *Hee that toucheth you, toucheth the Apple of his eye*: so precious and deare are they to him, and so tender is his loue towarde them, that when the enemies rise vp against them to hurt them, it goeth as neere to the Lord as any thing can do. We know how tender the eye of a man is, it worketh more griefe, then to receiue a wounde in any other part, to

r 1 King 22,4 2 Chor. 18,3.

s Zach. 2,8.

to haue the Apple of the eye ſtriken: but the Church is ſo deere to God, that hee can no more ſuffer the enemies to hurt it, then a man can abide to bee thruſt or pierced in the eye. How coulde the Lord expreſſe how earneſtly and ardently he loueth vs, and how careſull hee
[t] Pſal. 17, 8, is for our ſafety, better then vnder this compariſon? [t] & therefore the Prophet entreateth the Lord to keepe him as the apple of his eye, and to hide him vnder the ſhadow of his wings. This it which our Sauiour ſignifieth in the deſcription of the laſt iudgement, that when one of the leaſt of Chriſts Brethren haue bin hungred, and we haue fed them; haue bin thirſty, and we haue refreſhed them; haue beene ſtrangers, and we haue lodged them; haue beene naked, and we haue clothed them; haue bin ſicke, and we haue comforted them; haue beene priſoners, and
[u] Math. 25, 40 we releeued them; [u] *Chriſt Ieſus himſelfe is refreſhed, and releeued, viſited and harboured in his members.* If the Lorde Ieſus liued now vpon the face of the earth, in pouertie and great want, if he wanted meat to eate, or cloaths to put on, ought we not to releeue him? nay, who is it but wold ſay he is ready to do it? But euery faithful man is vnto vs as Chriſt himſelfe: whatſoeuer is done to him, is done to Chriſt himſelfe, and Chriſt Ieſus, though heyre of al, and Lord of the world, doth eſteeme and account it as done vnto himſelfe. On the other ſide, when the poore members of Chriſt are in want, and not releeued, are ſick and not viſited, are hungry, and yet not ſuſtained, Chriſt himſelfe is vnuiſited, and vnregarded. A man would bee aſhamed to do thus to Chriſt in perſon, but inaſmuch as we do it to the perſons of our brethren and his members, he counteth it as done to himſelfe, as he ſpeaketh in the
[x] Math. 25, 45. Goſpell, [x] *Verily, I ſay vnto you, inaſmuch as ye did it not to one of the leaſt of theſe ye did it not to mee.* This likewiſe is that which Chriſt ſpake to *Paule* from heauen at his conuerſion. When he breathed out thteatnings and ſlaughter againſt the Diſciples of the Lord, and had obtained Letters to bring them bonnd to *Ieruſalē* that profeſſed Chriſt, he

y he heard his voice, saying to him, *Saule, Saule, why persecutest thou me?* His persecution was directly against the Saints, but we heare how the Lord accounteth that persecution to be against himselfe. This is a singular encouragement to euery one of vs, to loue the seruants of God from our hearts, and to serue their necessities, considering that it is as it were put vpon the Lords accounts, and he will recompence it vnto our bosomes. It is a great terror to all mercilesse and malicious men, for whatsoeuer mischiefe they worke against the godly, it is done against Christ, and they shall be arraigned as guilty of oppression and persecution against Chrrst.

y Acts. 4, 9.

Againe, as this is an encouragement in well doing, so is it a great comfort vnto vs in these fruits and workes of mercie, that God will remember them, and be mindfull of them, and for them will assuredly helpe vs when wee are in distresse. This the Prophet saith, z *Blessed is he that iudgeth wisely of the poore, the Lord will deliuer him in the time of trouble.* So then, when we haue been seruiceable & comfortable vnto others, especially to the seruants of GOD, there ariseth from hence a great comfort to our Consciences, and an assurance of our eternall peace and acception with God, so that wee may with boldnesse come to the Throne of his grace, and pray vnto him for the graces of his spirit. *Obadiah* proueth, that he feared the Lord in the truth of his spirit, (a) and assureth his Conscience thereof, because he had hid the Prophets of God in the persecution raised against them by *Iezabel.* Therefore, when he feared that *Eliah* woulde procure vnto him the displeasure of *Ahab*, and so bring vpon him a cruel death, he found comfort in the former fruits of mercie, and said to the Prophet, *Was it not told my Lord what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with Bread and water? And now thou sayest, goe tell thy Lord, Behold, Eliah is heere, that he may slay me.* The like we see in *Nehemiah*, when he had releeued the oppressed people, and euery way sought

z Psal. 41, 1, 2.

a 1 King. 18, 12, 13.

sought rather the welfare of the Church, then his owne commodity, (*b*) hee turneth himselfe to God and saith, *Remember mee, O my God, in goodnesse, according to all that I haue done for this people.* And in another place, *Remember me, (O my God) heerein, and wipe not out my kindnesse that I haue shewed on the house of my God, and the offices thereof.* He doth not heere glory in his owne merits, nor putteth his trust in his good workes (for before he pleadeth mercy, & craueth pardon) but desireth that God in goodnesse would graciously reward the workes which he had done with a good conscience, and is bolde to put him in minde of his promise, who hath promised to repay whatsoeuer is done for the benefit and behoofe of his Saints. A great comfort it is to be able in the simplicity of our hearts, to speak thus. How many are able in our daies to say with *Nehemiah, Lord, remember mee according to all that I haue done for thy people?* For their own conscience would by and by accuse them, and cry out of the wronges and iniuries they haue done vnto them, how they haue hated them in their hearts, smitten them with their handes, wounded them with their tongues, trampled vpon them with their feet, and solde themselues to worke mischiefe against them. If they will not remember the seruants of God in kindnes, let them know God will remember their vnkindnesse, & the Children of God may pray vnto him, not for desire of reuenge, but for the aduancement of his glorie, to reward them according to their deserts, (c) as we see in *Nehemiah. Remember them (O my God) that defile the Priesthood.* This must of necessity gall a mans conscience, when the terrors thereof shall accuse him for want of dooing good seruice to the Church of GOD; yea, for dooing great wronges, and offering many indignities against the Church.

b Neh 5, 19, and 13, 14, 22. 31.

c Neh. 13, 29.

d Iob. 27, 23. Lam. 2, 15,

10 *Then Balak was very angry with Balaam,* (d) *and smote his hands together: so Balak saide vnto Balaam, I sent for thee*

curse mine enemies, and behold thou hast blessed them vnto this, now three times.

11 *Therefore, now flee vnto thy place: I thought surely, I wil promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.*

12 *Then Balaam answered Balak, Tolde I not also thy Messengers which thou sentest vnto me, saying:*

13 *If Balak would giue me his house full of Siluer and Gold, I cannot passe the commandement of the Lorde, to do either good or bad of mine owne minde: What the Lord shall command, the same I shall speake.*

14 *And now behold, I go vnto my people: come I will counsell thee such things as this people shal doe to thy people in the latter dayes.*

HItherto we haue spoken of the preparation into the prophesie, and likewise of the prophesie it selfe: Now, followeth the effect and euent thereof, expressed partly in *Balak* the King, and partly in *Balaam* the false Prophet. Touching *Balak*, *Moses* declareth, that when hee saw himselfe againe disappointed of his hope and expectation, hee bursteth for anger, and smiteth his hands together in token of the inwarde indignation of his heart. For as [d] the patient abyding of the righteous shall bee gladnesse, so the hope of the wicked shall perish. Hee is content to hearken vnto the Sorcerer, so long as hee hopeth to heare pleasant and pleasing things of him, but when hee is deceyued, he raileth and rageth without measure. His indignation [e] conceiued against him appeareth; first, by comparing his owne purpose with *Balaams* practise, when he saith; *I sent for thee to curse mine enemies, and beholde, thou hast not ceased to blesse them now three times.* It is no lesse absurde and iniurious in thee to blesse mine enemies, then if thou shouldest curse my friendes: for in that thou blessest them, it is all one, as if thou cursedst me.

[d] Pro 10. 28.

[e] *Balaks* anger against *Balaam.*

If

If thou ſtandeſt with them, thou ſtandeſt againſt me, both of vs cannot ſtand together, If they continue, I fall. Secondly, hee doth caſhire him and caſt him out of his fauour, he withdraweth the preſent prepared for him, and denyeth him the wages and ſtipend promiſed vnto him: I ſaide, *Surely, I will aduance thee to honour, but the Lord hath kept thee backe from honour*: as if he ſhuld ſay; Depart from me, thou vnhappy Prophet, vnhappy in thy prophecie, vnhappy in thy preferment, vnhappy to me, vnhappy to thy ſelfe: I called thee not to bleſſe this people, but to curſe them. I haue honoured thee among my Princes, & would moreouer (if that had beene too little) haue done vnto thee, and for thee greater things then theſe. But ſeeing thou ſetteſt ſo light by my giftes, go thy wayes, thy preſence is a burden vnto me, aske thy reward and wages of thy worke, of that God whome thou haſt obeyed, or of that people whom thou haſt bleſſed, to whom thou ſeemeſt rather beholden, then vnto mee, and who I am ſure, are more indebted to thee for thy paines, then I am. This is a moſt ſhamefull blaſphemy of a wretched man, whoſe breath is in his Noſtrils, againſt the eternall God, that made heauen and earth, who ſuffereth with patience the veſſels of wrath prepared to deſtruction.

g The anſwer of Balaam.

The anſwer of *Balaam* followeth to be conſidered, who is brought in by *Moſes* excuſing himſelfe, g and giuing wicked counſell to *Balak*, to bring the people of God to ruine and deſtruction. The Apologie and defence that he maketh for himſelfe is this, that he certified the Meſſengers ſent vnto him, and declared to *Balak* himſelfe, that he was not at his owne choiſe and liberty to ſpeake what the King wiſhed, and what himſelfe deſired, but was as it were chained and reſtrained by the mighty hand of God, that he could vtter nothing, but what he inſpired. Thus the falſe Prophet ſeeketh to paciſie and appeaſe the angry mind of the King, and the hyreling laboureth to recouer his wages that was denied him: as if he ſhould ſay, Lay the fault where it is, and not where it is not: I haue

ſtriuen

striuen what I can, to do that which thou requirest, but the God of the Hæbreives hath hindered thy request, & my desire. Secondly, he promiseth that being now discharged, and ready to returne home, he woulde giue him such counsell, which would worke out the finall confusion of this people, if it were wisely and warily followed. For when he seeth he cannot curse them, he giueth counsell how to hurt them, as if he should haue said to *Balak*, I see to my griefe, and thou perceiuest to thy cost, that Sorcerie will not preuaile and serue the turne, yet do not despaire, but hold on thy purpose, and try a new conclusion another way. I haue another plot in mine head, follow my direction, and doubt not but thou shalt bring thy matters to a good passe, and destroy that people, as they hereafter shall destroy thy people. But what this counsel was, is concealed and not expressed in this place, which was not such as the Prophets of God aduised and perswaded to the people of God, but diuelish connsell, proceeding from that spirit by which he was guided, to open a gap to bring vpon them all mischiefe and misery, and to pull downe the wall of Gods protection, whereby they were fenced and defended, and to let in theyr enemies vpon them, God being become an vtter enemy vnto them. For by the successe and euent in the Chapter following, it appeareth (*b*) what this crafty counsel was, by the peoples falling in fancie and fellowship with the *Moabitish* women, whereby they were drawne into spirituall and bodily fornication. And afterward, in the one and thirty Chapter of this Booke, *Moses* speaking of the *Midianitish* women, saith; *These caused the children of Israell through the counsell of Balaam, to commit a trespasse against the Lord, as concerning Peor, and there came a plague vpon the Congregation of the Lord.* So the Apostle *Iohn* speaketh, vvriting to the Church at *Pergamus*, *I haue a few things against thee, because there thou hast them that maintaine the Doctrine of Balaam, which taught Balak to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed to Idols, and*

h Num. 25.3 and 31. 16.

i Reuel. 2. 14.

and commit Fornication. Heereby then we see, that when *Balaam* had sundry waies assayed and attempted to curse the people of *Israel*, and yet his purpose failed him, because God crossed his deuises: he tolde *Balak* that the last refuge and onely way to preuaile against them, was to draw them to sinne against their God, and so to make a breach betweene him and his people. Now, according as he counselled him, and gaue him instructions, so *Balak* confederate with the *Midianitts*, sent forth the most beautifull women in their kingdomes into the campe of Israel, to entice them to the worship of their Idols, and to banquet with them at their Idoll-feastes, whereby they drew them to Idolatry and fornication, sinning against God, and kindling his wrath against them. But of this we shall speake further in the Chapter following.

Verse 10. [*Then Balak was very angry with Balaam, & smote his hands together, and said; I sent for thee to curse mine enemies, &c.*] See heere the euent of all the conspiracy against the Israelites they had conceiued mischief, [k] and bring forth a lye. They that trauaile with wickednesse, trauaile with the winde, and the end is not answereable to the beginning. They vanish away in their owne immagination, whilst Israell standeth as a defenced Citty. From hence we learne, [l] that things practised inconsideratly, not with good aduice, and attempted vnlawfully with a wicked purpose, haue other euents then men thinke of. Whatsoeuer we go about with a wicked minde, hath an euil end in the iust iudgment of God. We cannot expect that any euill action should haue a good end. Indeed GOD doth many times suffer euill men, and causeth them to multiply, [m] because our sinnes deserue so many chastisements and scourges as there are wicked men in the worlde: Againe, it is requisite [n] that we should all our life long be kept in a continuall exercise of faith, prayer, patience, and repentance, and that they might be as pricks and thornes in our sides: Lastly, the Lord by suffering the wicked to prosper and proceed, doth greatly aduance his own glo-

k Psa. 7, 14, 15

l *Doct 6.* Things vnlawfull attemted, haue euill endes.

m The causes why wicked men do multiply.

n Iudg. 2, 22.

ry, [n] whiles hee raigneth in the middest of his enemies, and preserueth his Church in despight of Sathan and his wicked members, which daily seeke the ouerthrowe thereof.

[n] Exod. 9, 15, 16.

Is it not straunge, that an hundred Sheepe should liue among a thousand Wolues, and not be deuoured? It is no lesse wonderfull, and to be maruailed at, that any of gods people should liue vpon the face of the earth, being compassed about with an Armie of wicked men, the verie limbes of the Deuill, that open their mouths to swallow them vp, and hate them with an vnfaigned hatred vnto the death. Notwithstanding, the Lord thus beareth and forbeareth, yet in the end hee will cut off the wicked, & all euill shall haue an euill end. We see this in *Pharaoh*, calling for his Sorcerers, [o] they withstoode *Moses*, and resisted the trueth; they turned Water into bloude, and Roddes into Serpents: yet in the end all their cunning was stained, and they confessed it was the finger of God.

[o] Exod. 7, 11, and 8, 19.

Consider the example of those that would build them [p] a Cittie and Tower to get them a name, least they should be scattered vpon the whole earth; the Lord came down to see the Cittie which the Sonnes of men builded, and there confounded their Language, that euery one perceiued not anothers speech. The Apostle *Peter* maketh a long rehearsall [q] in his second Epistle, of the sinnes of the Angelles, of the olde worlde, of the *Sodomites*: and setteth downe the wages thereof what it was, the Angelles were cast downe, the olde worlde was drowned, the Cities of *Sodome* and *Gomorrha* were burned. See the miserable ends of *Pharaoh*, of *Ahithophell*, of *Saule*, of *Iudas*, of *Herod*, and such others; all the which are written for our instruction, to teach vs that all euill workes shall haue an end answereable to their euill.

[p] Gen. 11, 4.

[q] 2 Pet. 2, 4.

The Reasons are plaine to assure the trueth hereof. For first, it standeth with Gods Iustice to recompence euill with euill. True it is, he is able by his infinite power

Reason. 1.

to bring good out of euill, and to turne the euill actions of men to serue his owne glory, and to further the good of his children, [t] as we see in the History of *Ioseph*, who by the false treachery of his Brethren, was solde into Egypt, to whom he saide, *When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people alyue.* So *Iob*, beeing bereaued of his Children, and robbed of his Cattle, confesseth [u] that the Lord had giuen, and the Lorde had taken away. Likewise, the Apostles speaking of the crucifying of Christ the Lord of glory, [x] declare that *Herod* and *Pontius Pilate* with the *Gentiles* and people of *Israell*, had done no more then the counsell of God had determined before to bee done.

[t] Gen. 50, 20.

[u] Iob. 1, 21.

[x] Acts 4, 27, 28.

Nevertheless, it standeth with the rule of his Iustice, to crosse the attempts and endeuours of euill men, & to set himselfe against them that set themselues against him. So long therefore as God is so iust, the vngodly must not looke for any good successe of euill enterprises. His blessing is vppon the lawfull labours of his children, because he is mercifull; his curse waiteth vppon the vnlawfull workes of his enemies, because he is iust. It is his nature to be iust, he cannot deny himselfe.

Reason, 2.

Secondly, the Lord will make their wickednes known, and plucke off the vizarde from their faces, howsoeuer they thinke to proceede, and promise to themselues an happy end. This the Apostle teacheth. 2. *Tim.* 3. where he sheweth, [y] that as *Iannes* and *Iambres* withstood *Moses*, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. but they shall preuaile no longer, for their madnesse shall bee euident vnto all men, as theirs also was. Seeing therefore, God is a iust God, and will vncase the Hypocrisie of euill men, we are right well assured, that euill inuentions shall come to naught, and haue God to crosse them.

[y] 2 Tim. 3, 8, 9

Vse. 1. The Vses remaine. First, we see from hence that sinne endeth not as it beginneth. Euill men are sure to bee de-

stroyed.

ſtroyed, and that God will call them to an account for thoſe thinges which they done, if not in this life, yet aſſuredly in the life to come. They dreame of GOD, ſitting ydle in Heauen, and ſeeing all things, but regarding nothing, but in the end they ſhall know that which now they will not know, and feele that whereof nowe they haue no feeling. And ſee heere how Sathan bewitcheth the mindes of theſe men, and blindeth their eyes, that they cannot ſee ſinne to bee ſinne, nor caſt their eyes to beholde the wages of ſinne reſerued for the committers of it. Let all wicked men therefore looke for the heauie curſe of God. They bleſſe themſelues, y but the curſe of GOD is vppon them, and ready to ouer-take them. Woe therefore ſhall it be vnto them, though all the world ſhould bleſſe them. They can haue none aſſurance of any good ſucceſſe, nor look for any bleſsing vpon the workes of their hands.

y Deut. 32, 41

Secondly, bee not offended when wicked men flouriſh and proſper, but conſider their end, and what the end of their hope is, and wee ſhall not bee deceyued with their outwarde glorie, and preſent pompe of the worlde wherein they liue. It is a great tentation to the faithfull, to beholde the proſperitie of the vvicked. The Prophet *Dauid* declareth how his Faith had long wraſtled and ſtruggled; with this aſſault, z inſomuch that his foote had well nigh ſlipped, and his ſteppes were almoſt gone when hee ſaw how the vngodly flouriſhed; and on the other-ſide, that hee was dayly punniſhed, and chaſtened euery Morning. This was it that troubled *Iob*, (a) *Wherefore doe the wicked liue, and waxed olde, and growe in wealth?* So the Prophet *Ieremie* maruaileth at the proſperitie of the wicked, (b) *O Lorde, If I diſpute with thee, thou art righteous, yet let mee talke with thee of thy iudgements: Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe?* So the Prophet *Habbakuk* (c) complaineth vnto GOD, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of

Vſe. 2.

z Pſal. 73, 2.

a Iob. 21, 7.

b Ier. 12, 1.

c Hab. 1, 3.

the godlie, which oftentimes endure all kinde of cruel-tie and affliction, and can see no ende thereof. But we must enter into the Sanctuarie of GOD, then wee shall see the end which God in his iust iudgement hath appointed to wicked men: when wee thought hee had no care of their doings, and that they were in the greatest safety and securitie, wee shall see hee is holy in all his wayes, and true in all his wordes. This is a great terrour vnto wicked men, to know that hee vvill lay vpon them a fearefull end: and on the other-side, it is a great comfort vnto the godly, to consider, that howsoeuer God beare a long time, yet in the end his hand shall take holde on iudgement, then hee shall execute vengeance on his enemies, and rewarde them that hate him.

Vse. 3. Lastly, seeing all euill shall haue an euill ende, let vs haue no fellowship with euill men, or euill actions, vnlesse we will pertake with them in the punishment. It is our dutie to forsake their company & to leaue our league with them, least we be taken in the net, and bee snared in their wayes. This is the exhortation giuen to vs from Heauen, [2] *Come out of her my people, that ye bee not partaker of her sinnes, and that ye receiue not of her plagues.* Manie haue sustained much daunger, and endured much affliction by accompanying and conuersing with euill men. *Lot* was neuer more greeued, nor lesse secured, then when hee was euen in the verie middest of *Sodome*. Hee made choise to dwell there, thereby to enrich himselfe, but hee quickely repented (*a*) him of his choise. Hee was taken prisoner by forraigne enemies, and was in greatest daunger by violence at his owne home. Yea, so long as hee liued in that place, (*b*) hee seemed to liue in a little Hell, as the Apostle testifieth, that GOD deliuered iust *Lot*, being vexed with the vncleanely conuersation of the wicked, for hee being righteous, and dwelling amongest them, in seeing and hearing, vexed his righteous Soule from day to

[2] Reuel 18, 4. 5.

[a] Gen. 14, 12 and 19, 9.

[b] 2 Pet. 2, 7, 8.

to day with their vnlawfull deedes. Let vs delight in the sweete society of Gods children, and take pleasure to be in the presence of them that feare God. As for the vngodly, let vs desire their places rather then their persons, and their roome rather then their company. Hence it is, that *Salomon* teacheth vs [c] not to enter into the way of the wicked, nor to walke in the way of euill men, to auoide it, and not to go by it, to turne from it, & to passe by: for they cannot sleepe except they haue done euill, and their sleepe departeth, except they cause some to fal. What an heape of words doth *Salomon* vse? And to what end serue these so many repetitions, but to shew the exceeding danger of communicating with the wicked, and how hardly we are drawne to leaue them. It is all one, as if a man would throw himselfe willingly and wilfully into the hands of Theeues. We would be ready to call and account him a starke foole, without any signe or shew of wisedom, that would runne into the company of theeues and robbers, especially hauing any charge of Money or money-worth about him. The seruants of God, that are indued with heauenly gifts, and haue the graces of Gods spirit giuen vnto them (which are the chiefest treasure) haue a great charge about them, it standeth them therefore vpon, to take heed that by euil company they be not robbed and depriued of them. The holy-Ghost dealeth with vs, as a Marchant dooth with his Factor or seruant, whom he sendeth forth furnished with store of Money to buy and sell withall, and fearing least hee should be robbed and spoyled, warneth him to auoide superstitious places and passages, and to turne aside out of the pathe, til he be past the danger. So should we beware of the company & conditions of the wicked, if we count our selues happy to be in league with them, we are vtterly lost, and are walking in the path-way that leadeth to death.

[c] Pro. 4. 14, 15 16.

Verse. 13. *If Balaam would giue me his house full of siluer & Gold, I cannot passe the commandement of the Lord, to do either good or badde of mine owne minde.* This vvicked man,

and couetous Prophet, though hee neither feared God, nor loued the way of righteousnesse, yet teacheth what should be in all the seruants of God, that they should not for filthy lucre, and couetousnesse which is the roote of all euill, transgresse the commandement, or breake out beyond their calling. This teacheth vs this truth, (d) that worldly businesse should not draw vs from Christian duties. Matters of profit and commodity, must not carry vs beyond our calling, wee must not pursue them, and follow after them, when we haue no warrant to desire them, albeit there be profit in them. A notable example heereof we haue in *Gideon*, hee had a kingdome offered vnto him; for the men of Israell said vnto him: *Raigne thou ouer vs, (e) both thou and thy sonne, and thy sonnes sonne:* he thought not gouernement in it selfe vnlawfull, or vnlawfull for them to haue a Gouernour, but hee saw no calling from God, and therefore refused it, and betooke himselfe to a priuate life, saying; *I will not raigne ouer you, neither shall my childe raigne ouer you, but the Lord shall raigne ouer you.* We see that *Dauid* had his enemy put into his hand, (f) *Abishai* besought *Dauid* that he might smite him once with a speare to the earth, and his seruants vsed importunity to him, as if God had offered him to be slaine, saying; *See, the day is come, whereof the Lord spake vnto thee, behold, I will deliuer thine enemie into thine hand, and thou shalt do vnto him as it shall seeme good to thee*, but hee would not hearken vnto them, hee would waite the time which God had appointed, saying; either the Lord shall smite him, or his day shall come to dye, or he shall descend into battell and perish. The like we see in our Sauiour Christ, hee refused to be (g) made a temporall and earthly King, for when he perceiued that the multitude would come and take him to make him a King, hee departed againe into a Mountaine himselfe alone. Wee see the Disciples of Christ left all, (h) and neglected the seruice of themselues, and the seeking of their owne benefit for the seruice of God. So the faithfull Christians solde their (i) possessions, being warranted vn-

(d) *Doct. 7.* Worldly businesse should not withdraw vs from Christian duties.

(e) Iudg 8, 22, 23.

(f) 1 Sam. 24, & 26.

(g) Iohn 6, 15.

(h) Math. 19, 27

(i) Act. 4. 3. 9.

to

to it by a speciall calling, and guided by the work of the spirit. *Moses* might haue enioyed the Treasures of *Egipt*, and the dignity of a kingdom, *k* yet chose rather to suffer aduersity with the people of god, & to follow the calling whereunto he was called. Wherby we see, that albeit priuat profits be in time and place to be looked after, yet we must all looke to haue our warrant in seeking for them.

k Heb. 11,24. 25.

The Reasons remaine to be considered, to inforce this truth, and to gaine our affections to the embracing of it. For first, by too much following the profits of this life, we may loose a greater profit: If we shold win the world, and loose our soules; if we should catch the riches of this life, and cracke the peace of a good conscience, it would proue in the end small gaine vnto vs, but rather the greatest losse. The soule is a precious Iewell, and therefore the losse of it is an incomparable losse. This it which our Sauiour saith in the Gospell, (*l*) *What shall it profit a man to win the whole world, and to loose his owne soule? Or what shall a man giu for the recompence of his soule?* Seeing then, by seeking the things of this life, wee may loose the thinges of the life to come, it followeth, from the dannger of eager pursuing after them, that no worldly businesse shoulde choke vs & hinder vs, from better things required of vs.

Reason, 1.

l Math. 16,26.

Secondly, the thinges of this life serue onely for a season: we our selues are heere pilgrims and strangers, wee haue no continuing Citty. The hope that we haue is this, we look for a kingdom. We cānot haue an heauen in this life, & in another in the life to come. The greatest glory that euer was vpon the earth, is gone in a few ages. Therfore the Apostle teacheth, m *That the fashion of this worlde goeth away*: n *This world passeth away, and the lusts thereof, but he that fulfilleth the will of God, abideth euer*. So that wee must know it is required of vs, that we preferre not this world before the world to come, nor be led away from the duties of our calling, by the loue of the profits thereof.

Reason. 2,

m 1 Cor 7,31
n 1 Iohn 2,27

The Vses come now to be stood vpon. First, wee see it is a dangerous baite to be in loue with the world. How many

Vse, 1.

many are there that euen make it their God, & do chiefly minde earthly thinigs? Our Sauiour in the parable of the ſower, [o] that went forth to ſowe, declareth, that the ſeed that fel among thornes, ſignifieth thoſe hearers, in whoſe hearts the cares of this life, the deceitfulneſſe of riches, and the luſts of other thinges do choake the worde, and make it vnfruitfull? What was it that moued *Iudas* to betray his Maiſter, but the loue of money, for hee ſaide vnto the High-prieſts, [p] *What will you giue me, and I will betray him vnto you?* Whereby Satan entered into him, and poſſeſſed his heart, ſo that it wrought his deſtruction in ſoul and body. What cauſed *Demas* a profeſſor of the faith to forſake *Paule*, and deny the faith, [q] ſurely hee embraced this preſent worlde in greater loue then he did the truth that endureth for euer, and caught after the ſhadow inſtead of the body. Our hearts are as a ground that is rich and ranke, and bringeth forth ſtore of theſe weedes that choake the growing of the word of God: we would fain come to God, yet are ſo glewed to the worlde, that it drowneth all deſire of the world to come. We offer one hand to Chriſt, and the other to the deuil, but he wil haue both of them, or none at al. If we giue the lord one part of our heart, and lodge couetouſneſſe in the other, we driue the Lord from vs, and cauſe him to depart. *No man* [r] *can ſerue two Maiſters: for either hee ſhal hate the one, and loue the other, or elſe he ſhal leane to the one, and deſpiſe the other: ye cannot ſerue God and riches.* This made our Sauiour ſay, [ſ] *How hardly ſhall a rich man enter into the kingdome of heauen: it is eaſier for a Camel to goe through the eye of a Needle, then for a rich man to enter into the kingdome of God:* making as it were a rare and extraordinary work to bring them to ſaluation: we muſt vſe this world, as though we vſed it not: & they that buy as though they poſſeſſed not, [t] knowing that godlineſſe is the greateſt gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine we can carry nothing out; therefore, when we haue foode and raiment, let vs bee content, for they

o Math. 13, 22.

p Math. 26, 15.

q 1 Tim. 4, 10.

r Math. 6, 24.

ſ Math. 19, 23.

t 1 Tim. 6, 6.

which

which will be rich, fall into tentations and snares, and into many fooliſh and noyſome luſts, which drown men in perdition and deſtruction. What ſtirred vp *Ahab* and *Iezabel* to [u] worke out the death of *Naboth* & his children, that the one of them was ſick with ſorrow, the other cauſed them to be ſtoned, but the deſire of his vineyard that was a ſore in his eye, & lay ſo fitly for him? And yet when we haue done, when we haue imbraced our dwellings, & incroched on the bounds and borders of others, when we haue ioyned houſe to houſe, and land to land, our neighbors hedge muſt be next vnto vs, & hold vs hard, that we can paſſe no further.

[u] 1 King 21.8

Secondly, ſeeing priuate profits muſt oftentimes giue place to higher duties, and bee left vnſought, that better Things may be ſought after: we ſee that our own priuate reſpects are not the chiefe thinges that we muſt reſpect, but ſeek a ſanctified vſe of the bleſsings of this life, and a warrant to our conſciences for the right vſing of them. Theſe bleſsings of God becom curſes vnto vs, vnleſſe we vſe them lawfully. But if we ſet vp our reſt vppon them, and ſeeke our happines in them, we prize them at a high rate, [x] and commit the fouleſt and filthieſt Idolatry that can bee. For the preferring of priuate profit before heauenly duties cauſeth a man to bee an Idolater: Firſt, becauſe hee preferreth his riches before God or godlyneſſe in his affections, depending vpon them as vpon God, and making them the ſtay of his life. Againe, hee accounteth his life to reſt vpon his wealth, rather then vpon the prouidence of God: as his riches encreaſe, ſo his hope encreaſeth, ſo his comfort encreaſeth: when his wealth faileth, all his hope and comfort faileth. Therefore, the Apoſtle chargeth vs to mortifie our members which are on the earth, the inordinate affection, euill concupiſence, & couetouſnes which is idolatry: for the which things ſake, the wrath of God commeth on the children of diſobedience. So then, the things of this life, and the things of the life to come being propounded & ſet before vs, we are to chuſe

Vſe, 2.

[x] Epheſ. 5, 5. Col. 3, 5.

chuse the better of them. This our Sauiour taught *Martha, Luke* 10. that she disquieted and incumbred herselfe about many things, [x] but one thing is needfull, *Marie* hath chosen the better part, which shall not be taken frō her. So hee chargeth vs, not to lay vppe treasure for our selues vpon the earth, [y] *Where the Moth and canker corrupt, and where theeues dig through and steale: but to lay vppe for our selues treasure in heauen, where neither the Mothe nor Canker corrupteth, and where theeues cannot dig through and steale.* Let vs first of all seeke the kingdome of God, and his righteousnesse, and all these earthly things shall bee ministred vnto vs. Let our studie and meditation be on Heauenly things, whereunto we are called. Let vs take heede wee loose not greater blessings by affecting the lesse. Let vs remember *Lots* wife, a fearefull mirror and Monument of carefull thoughts, who got and gained nothing by al her cares. Let vs waite vpon God, and looke vp vnto him, [z] *Who openeth his hand and filleth all things with his goodnes.* Let vs obey the voice of the Lorde our God, and then all his blessings shall come vpon vs, and ouertake vs.

[x] Luke. 10,41 42.

[y] Math. 6, 19, 20, 33.

[z] Psal, 104,28

Vse. 3. Lastly, this Doctrine serueth to reproue those that esteeme earthly things aboue heauenly, and minde theyr profits more then their saluation. These inuert the course of Nature, and turne all things vpside downe, they set the earth aboue the heauens, and thrust downe the Heauens beneath the earth. This is like that confusion [a] and disorder which the Wise man speaketh of. *Folly is set in great excellencie, and the rich set in low place: I haue seene Seruants on Horses, and Princes walking as seruants on the ground.* These are like to the *Gadarens*, that desired their Swine more then Christ, [b] and had rather loose Christ, and haue him depart out of their coasts, then loose their Swine. These are of the brood and off spring of prophane *Esau*, [c] who for one messe of meate sold his byrth-right. But we haue not so learned Christ, wee must looke vp to the eternall inheritance reserued for vs: we must not make our riches to be our heauen, our belly to be our God, our shame to be

[a] Eccl. 10,7,6.

[b] Math. 8,34.

[c] Heb. 12, 16.

be our glory, and our owne profit to be our happines. We must account one sparke of grace, and the least taste of the kingdome of heauen, and of the ioyes of the life to come to be better worth, and to bring with it more sounde ioy of heart, then all these transitory things, and therefore to bee esteemed aboue all the glory, riches, pleasures, and profits of this world. This made the Prophet *Dauid* say, (d) *Many say, Lord, who wil shew vs any good? But Lorde, lift thou vp the light of thy countenance vpon vs: thou hast giuen mee more ioy of heart, then they haue had, when their wheat and their wine did abound.* Heereunto accordeth the Apostle, (e) *Our conuersation is in heauen, from whence also we looke for the Sauiour euen the Lord Iesus Christ, doubtlesse I thinke al thinges but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue accounted al things losse, & do iudge them to be dung that I might winne Christ.* So then, they are conuinced and condemned to be prophane beasts, possessed with the euill spirit of *Esau*, that will not keepe the Lords Sabaoths, nor attend vpon his worship, but make that day a time of toile and trauaile about their worldly businesse, and a day to be spent in dancing and dalying, in surfetting & drunkennesse, in gaming and ydlenesse; thereby making that which is the Lords day by his Institution, to be to them the deuils day by their prophanation. The Gospell, and all things of a better life, are lightly regarded of all such as are giuen to their profits, and pleasures, and delight, to pamper vp the flesh. No Religion could enter into the rich Glutton, that was clad in purple (f) and fared deliciously euery day. The rich man, whose ground brought forth fruites plentiously, whose tongue promised to him perpetuity, and whose heart bred in him security, neuer thought what should become of his soul, neuer dreamed of suddaine death, neuer minded his owne saluation; and therefore God saide vnto him, *O Foole, this night will they fetch away thy soule from thee, then whose shall those thinges bee which thou hast prouided?* The Apostle *Peter* maketh it a speciall (g) marke of the prophane beastes in that time, that they

d Psal. 4, 6, 7.

e Phil. 3, 20, 8

f Luke 16, 19, and 12, 16.

g 2 Pet. 2, 13. Iude, 11.

they accounted it their chiefe pleasure to liue deliciously for a season. And the Apostle *Iude* speaking of the like-liuers, saith, that they were feast-hunters, filling & pampering themselues. Of this sort are all Drunkards, Gluttons, Epicures, and belly-Gods: speake vnto them to embrace the truth, to minde heauenly thinges, to consider wherefore they were created, and to remember the shortnesse of their life, they cannot heare, the belly hath no eares. They are ready to answere with carnall minded men, what will the Gospell aduantage me? Why should I be a professor, and become a by-worde of the worlde? What good commeth to a man by hearing the word, by reading the Scriptures, or by being the childe of God? It can get me neither Money in my purse, nor cloaths to my backe, nor food to my belly, nor any other pleasure to my heart; I had rather haue the company of good fellowes, and a draught of wine or strong drinke, then to heare the best Sermon that can be preached. And heere consider with me prophane *Esau* once againe. When *Iacob* demanded of him the sale of his byrth-right, he saide, h *Loe, I am almost dead, what is then this birthright to me.* Thus the Atheists speake in the Booke of *Iob*, i *Who is the Almighty that we should serue him, and what profit should wee haue if we should pray vnto him?* Such prophane *Esaues* there be many in the worlde, monsters among the sonnes of men, proud Gyants that are at open defiance with God, that regard the cup and can, the pot and good fellowship, before heauen and heauenly thinges; that prize the most precious pearles of God most basely, like *Iudas* the sonne of perdition, that valewed Christ at thirty pence: so these sell euerlasting life, and giue heauen, & depart from saluation; some for their whore, some for their drink, some for their money, and other for other base & beastly pleasures: all these shall one day know the price of their folly, and confesse with their owne mouths, that they were worse then fooles and mad men, that euery one is readie to point at with the finger. Euery one is ready to sit in

h Gen. 25. 33 I.
i Iob. 21. 15.

iudge-

iudgement vpon *Eſau*, and to condemn the prophaneſſe of his heart, becauſe he regarded more the ſatisfying of his preſent luſt, and momentany pleaſure, then to be the ſucceſſour of his father in the church of God: yet of this number there be infinite thouſandes in the worlde, that prize the precious treaſure of Gods heauenly graces, the vſe of the Sacraments, the frame of Chriſtian Religion, the glorious Miniſtry of the worde, the hope of a better life, and the endleſſe ioy of Gods kingdom (things more of value then the whole worlde beſide) as brutiſhly and baſely, as euer *Eſau* did his birth-right, and are readie to ſell them for euery filthy gaine and drudgery pleaſure. They thinke of no other life then this preſent, and know no other God then Mammon; and therefore howſoeuer they haue oftentimes the praiſe of the worlde, and the commendation to be ciuill and honeſt men, they are not only enemies to their ſouls, [k] but to the croſſe of Chriſt, and are in the fearefull eſtate of condemnation.

k Phil. 3, 18.

Verſe 14. [*Come, I will counſel thee ſuch things as this people ſhall do to thy people in the latter dayes.*] Heere wee haue ſet downe vnto vs the chiefe occaſion of that great iudgement which fell vpon the people; wherein foure & twenty thouſand periſhed, as apeareth in the Chapter following; namely, the diuelliſh coũſel of *Balaam* which he gaue vnto *Balak* to drawe the people into fornication. But it may ſeeme at the firſt ſight, that *Balaam* ſpeaketh very vnproperly. For whereas hee ſaith, *I will counſel thee ſuch thinges as this people ſhal do to thy people*, Some may ſuppoſe he ſhould rather haue ſaid, I will counſell thee ſuch thinges as thou and thy people ſhall doe to the people of Iſraell. Notwithſtanding, if we conſider the words aright, wee ſhall ſee his meaning to bee ſo in effect. So then, if wee marke what the people of God ſhould do to them, wee ſhall finde what they ſhall do to the people of God. The Iſraelites, [l] as wee ſee in the ſeauenteenth Verſe, *Shall ſmite the coaſts of Moab, and deſtroy them, ſubdue them, and bring them vnder*: ſo was the drift of his counſell, to lay a plot,

l Verſe. 17.

plot, and prepare a snare whereby the Israelites should be weakned, and many thousands of them destroyed by the hand of God. As if he should say: I know, this people whom thou hatest, shal wast and weaken thy posterity in time to come, but hearken vnto mee, and obey my counsell, I will shew thee how thou shalt ruine them, and compasse their destruction, and so doe vnto them that which they shall doe vnto thy people. Thus wee see the wickednesse of *Balaams* heart to be exceeding great, who when he was restrained from cursing, opened his mouth to wicked counsell, and thereby the children of *Israel* fel into horrible sinnes, and drew vppon themselues heauie punnishments. Heereby wee learne, [m] that to giue euill counsell is a grieeous sinne. It is not enough for vs to abstaine from doing of euill, but wee must beware of this great sinne, that we do not counsell any to commit euill. This the scripture setteth before the sinne of *Iezabel*, who was a furtherer of *Ahabs* wickednesse, when his couetous eye lusted after *Nabothes* Vineyard, [n] she saide vnto him, *Doest thou sway the Scepter, rule the kingdome, and manage the state? Arise and eate Bread, I will giue thee the Vineyard*: and afterward she moued him to go and take possession. This is likewise set downe in the Prouerbes, where he expresseth the sinne of seducers, [o] *Come with vs, let vs lye in waite for the bloud of the Innocent, we will swallow them vp aliue like a graue euen whole, as those that goe downe into the pit: cast in thy lot among vs, we will all haue one purse, their feete run to euil, and they make hast to shed bloud*. This appeareth further in *Iosephs* brethren plotting his ouerthrow, [p] *Come, let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him, then we shall see what will become of his dreames*. So did *Pharaoh* counsell and encourage the *Egiptians*, [q] to deale wisely with the *Israelites*, least they multiply, and it come to passe that if there be warre, they should ioyne themselues with their enemies, and get them out of the Lande.

[m] *Doct* 8. It is an horrible sin to giue euill counsell.

[n] 1 King. 21,7

[o] Prou. 1, 11.

[p] Gen. 37,20.

[q] Exod. 1,10.

This we see also in *Ahithophel*, who rebelled with *Absolom*

Solom against *Dauid*, and fearing the reconcilement of the sonne to the father, and thereby his owne iust confusion for his vniust rebellion, he gaue such counsell as if it had beene Oracle, thereby to take away all hope of agreement and attonement betweene them, [r] *Go in to thy fathers Concubines which he hath left to keep the house, & when al Israel shall heare thou art abhorred of thy Father, the handes of all that are with thee shalbe strong.* So the High-priests moued the people [s] to desire that *Barrabas* might bee deliuered rather then Christ, perswaded *Iudas* for a summe of money to betray him, gathered themselues in a counsell to put him to death, and enticed the souldiers with [t] large rewards to noise it abroad, that his disciples came by night and stale him away whiles they slept. All these Testimonies thus produced, to which sundry others might be ioyned, doe make this truth cleere and euident, that euill counsellers are in the number of most grieuous sinners.

[r] 2 Sam. 16, 21

[s] Mark. 15, 11.

[t] Math 28, 12

But if wee will further heare and vnderstand the Reasons vpon which it grounded, we shall be more throughly confirmed, and more surely setled in the vndoubted certainty thereof. And first of all, it is to be considered, that it is one of the Titles of the deuil, to be a tempter. It is one of his names, to note vnto vs his nature: for hee is called the tempter, because his continuall study & desire hath beene, is, and will bee, by all the meanes he can to tempt al men, he omitteth no times, he spareth no pains, he omitteth no meanes to draw men from God, and to bring them to destruction. This the Apostle teacheth, [u] *I sent to know of your faith, least the tempter had tempted you in any sort.* So he tempted *Euah* in the [x] beginning through his subtility to eate of the forbidden fruite, and beguiled her through hypocrisy. So hee tempted Christ to drawe him to infidelity, to distrust, and to presumption, [y] and the Euangelist saith, *The tempter came vnto him.* Wherefore, this being a note and property of the deuill, such as craftily seduce others vnto wickednesse, or holde them backe from godlynesse, such as keepe men from the loue

Reason 1.

[u] 1 Thes 3, 5.

[x] 2 Cor 11, 3.

[y] Math. 4, 3.

of

or practise of Religion, and hinder the meanes whereby it is fostered and furthered in them, are become tempters, and the very children of the deuill. The qualities of the deuill are found in them, they beare his marke, they are stamped with his Image, and they do notoriously resemble their father, so that we may say truely of such, and to such, as Christ speaketh to the Iewes, [z] *Ye are of your father the deuill.* Thus when *Elymas* sought to turne away the Deputy from the faith, [a] *Paule* calleth him, *an enemie to all righteousnesse, full of all subtility, and childe of the Deuill.* It must needs be a great sin that maketh the deuils Kinsmen; yea, deuils incarnate.

[z] Iohn 8.44.

[a] Acts. 13,10.

Reason. 2. Secondly, from euill counsels follow most dangerous effectes, as filthy puddles from an vncleane Fountaine. From hence many times proceede Idolatry, adultry, rebellion, murther, robbery, false testimonies, and al maner of euill workes. This might bee amplified by sundrie examples. The daughters of *Lot*, lately deliuered as a small remnant out of the destruction of *Sodome* (the fire whereof was yet scarcely quenched) saide one to another, [b] *Come, we will make our Father drinke wine, and lie with him, that we may preserue seede of our Father: for our Father is olde, and there is not a man in the earth to come in vnto vs after the maner of al the earth*: and from this wicked counsell of the daughter followed horrible incest of the father. The like wee see in *Ionadab*, a subtle companion, who beholding *Ammon* the Kings sonne become so leane, and perceiuing he fell in loue, or rather in lust with his Sister *Tamar*, said vnto him, [c] *Lye downe on thy bed, and make thy selfe sicke: and when thy Father shall come to thee, say vnto him, I pray thee let my Sister Tamar come, and giue me meat, & let her dresse meat in my sight, that I may see it, and eate it at her hand*: and from this diuelliſh counsell followed also detestable Incest. Seeing therefore, the tempting of one to euill, maketh a man a pettie Deuill, and brandeth him with the cognisance and Ensigne of Satan, and seeing counselling to euill produceth feareful effects against God, against man,

[b] Gen. 19,32.

[c] 2 Sam. 13,5.

against

against nature: we may well conclude, that euill counsel is a grieuous sinne in the sight of God.

The Vses are many, but chiefly these. First, wee may gather from hence another truth to bee diligently marked; Namely, that mischieuous counsell, shall fall out to the greatest mischiefe of the first contriuer and deuiser of it. It is as a stone that shall rowle vppon him that first moued and stirred it. It is as a sworde which with the rebounding of the stroake shall returne with great violence, to wounde him that first did draw it. This we see in the History of malicious *Haman*, who thought to haue glutted himselfe, and satisfied his long thirst with the bloude of the Iewes, he tooke counsell with his wife and all his friendes, and they perswaded him to [t] make a Tree of fiftie Cubits high, and to speake vnto the King that *Mordecai* might bee hanged thereon. This was the counsell, but it became a snare to intrap the counsellour. He made a pit, and digged it, [u] *And is fallen into the pit which he made.* *Daniel*, by the subtle suggestion of the Rulers of the Kingdome, and counsellours of the King, was cast into the Denne of Lyons, because hee was founde too faithfull to God; but *Daniell* was deliuered, the mouthes of the Lyons were stopped, [x] and his accusers by the iust Iudgement of God, and commaundement of the King, were deuoured by those Lyons. This shoulde serue to giue Wisedome and warning to al men, and to terrifie them from plotting euill deuises, and from perswading vnto wickednesse. GOD will finde them out in their owne wayes, and pay them the wages of their owne workes. Thus will the Lord [y] bee knowne, by executing Iudgement vpon these Tempters and enticers to vngodlynesse, so that the wicked is snared in the worke of his owne handes, and his foote is taken in the same Net which hee hid for another. It it impossible (as wee see in continuall experience) that such Maisters of mischiefe shoulde escape vnpunnished.

Vse. 1.

[t] Ester 5, 14.

[u] Psal. 7, 15.

[x] Dan. 6, 24

[y] Psal. 9, 18.

Secondly, we ſee, they are greatly deceiued, and wander wide out of the way, that thinke themſelues excuſed and exempted from ſinne, if they do not execute it in the worke, and practiſe it with the hand. For if the head deuiſe it, if the heart allow it, if the tongue deliuer it, if the foote follow after it, ſinne is conceiued, and we are made culpable in the ſight of God. So then, we muſt all know, that wee may many wayes bee made partakers of other mens ſins, though we be not actuall doers in them: God will finde vs guilty, and conuince vs to our faces, that we haue our part in it, [a] as *Dauid* ſaide to the woman that ſought to reconcile *Abſolom* to his father, who did it by the counſell of *Ioab*, *Is not the hand of Ioab with thee in all this.* This the Apoſtle teacheth *Timothy*, (*b*) *Lay hands ſuddainly on no man, neither be partaker of other mens ſinnes: keep thy ſelfe pure.* And the Apoſtle *Iohn* ſaith, (*c*) *If any man come vnto you, and bring you falſe Doctrine, receiue him not to houſe, neither bid him, God ſpeede: for he that biddeth him God ſpeede, is partaker of his euill deeds.* Now, we may be culpable of the ſins of others; firſt, by commanding by our authoritie, that which is euil, & by mouing thoſe that are vnder vs to go about it. Thus *Dauid* is charged [d] to haue ſlaine *Vriah* by the ſword of the *Ammonites*. For he that willeth & commandeth enill, is as deepely charged with it, as hee that committeth it. Secondly, by winking at euill, when wee ſee it, yet make our ſelues blinde, and will not ſee it, albeit it lye in our power to repreſſe it, and redreſſe it. This indulgence and lenity, (when offenders are ſuffered to run on in their ſinne) maketh them to grow obſtinate in ſinne, and vnrecouerable out of their ſinne. This we ſee in the example of *Eli* toward his owne ſonnes, [e] his fooliſh pitty made him guilty of their impiety, and brought the iudgement of God, not onely vpon them, but vpon himſelfe. Thus many Maiſters, Magiſtrates, Miniſters, and Houſhold-gouerners, are inwrapped in the blaſphemies, periuries, whoredomes, drunkeneſſe, prophaneſſe, and other ſinnes, that raigne amongſt thoſe of their families and

[a] 2 Sam. 14, 19.

[b] 1 Tim. 5, 22.

[c] 2 Iohn 10, 11

[d] 2 Sam. 12, 9.

[e] 1 Sam. 2, & 3.

and iurisdictions, and shall bee accountable for them, by reason of their cockering and conniuence. For by this meanes, though we do not openly commit them, we secretly consent vnto them, and approue of them. This the Apostle reproueth in those, f *Who though they knew the law of God, how that they which commit such things, are worthy of death, yet not onely do the same, but also consent them that do them.* Thirdly, they are also partakers of the sinnes of others, that ioyne in familiarity with the wicked, for by their fellowship with them, they adde courage and comfort to them, they harden them in their euill courses, and giue great suspition to the world, that they are like them in affection, with whom they ioyne in conuersation. Fourthly, when men are silent, and say nothing at open impieties and blasphemies. If God be dishonoured, and wee hold our peace, as if it concerned vs not, neither seeking to reclaime nor to correct them, we make their offences to be our owne. The sin of *Hophni* and *Phinehas* destroyed the family and posterity of their father. *Achar* committed Sacriledge, g *The whole Host partaked of it, and was punnished for it.* So then, it standeth vs vpon, to beware of consenting to sinne, and of counselling others to commit sinne. If we any way giue out assent and consent, if we defend or delight in the sinnes which we heare or see, we are companions with them of their filthinesse, & partakers with them in their wickednesse.

f Rom. 1, 30.

g Iosh. 7.

Thirdly, seeing it is no small sin to giue wicked counsell, it teacheth vs that wee ought not to consent to sinners, nor to follow euill counsell, when it is giuen and suggested vnto vs. It not enough for vs to make our defence to say; Alas, I deuised it not, I was not the contriuer and inuenter of it: if it had beene deuised, it shoulde not haue beene practised. For as the aduiser shall not herein be iustified, because hee put it not in execution: so he that is aduised shall not be cleared and discharged, because he was not the author of the inuention. If it bee a greeuous sinne to seduce, it is a greeuous sinne to bee

Vse. 3.

seduced. God will arraigne them as guilty of the same sinne, and bind them in one bundle together. Therefore the wise man saith, g *My sonne, if sinners entice thee, consent thou not; walke not in the way with them, but refraine thy foote from their path.* Our Nature is easily drawn to incline vnto euill, and standeth in a slippery place readie to fal, but when we haue counsellors and abettors to allure vs, and to prouoke vs, we had neede of a great measure of grace to hold vs vpright, and to keepe our feete from falling. We shall haue many sweete songs sung vnto vs, and the pleasures of sinne laide before vs, but wee must stop our eares against such enticements, and not hearken to the enchantments of such seducers. This we shall the better obserue and performe, if we looke to the practise of these two points: first, if we be carefull to auoid euill company, and to flye from them. If a man were to passe through an horrible wilderneſse, where he were sure to meet with Lyons, Dragons, Wolues, Tygres, Beares, and other wilde beasts, he would be sure to go armed and well appointed. While wee liue in this worlde, wee wander in such a wilderneſse; and albeit wee be not in bodily danger of such creatures, yet wee are in continuall perill to be assaulted by more daungerous and deadly enemies, the Deuill and his Angelles: all the wicked are their Hoast and Instruments, we shall be tempted by the enemies of God, by Drunkards, and other prophane persons to sin, which are as so many cruel and sauage beasts wholy bent to our destruction, so that wee must both auoyde their company, h and put on the whole Armour of God, that we may stand fast and quit our selues like men in the time of triall.

g Pro. 1, 10, 15

h Eph. 6, 11.

Secondly, it is not enough for vs to flye the companie of the wicked and vngodly, but wee must also seeke for the societie of the Godly, that all our delight may bee in them, i *For the way of the Righteous shineth as the light, that shineth more and more vnto the perfect day.* We must make much of the assemblies of the godly, and

i Pro. 4, 18.

ioyne

ioyne our selues in friendshippe with them, that with the godly we may learne godlinesse, and with the vpright we may learne vprightnesse. This *Salomon* teacheth vs, [l] *Hee that walketh with the wise shall be wiser*. This is a notable help against our manifold infirmities, and a strengthning of vs against all tentations. *As Iron sharpeneth Iron,* [m] *so doeth man sharpen the face of his friend.*

[l] Pro. 13, 20.

[m] Pro. 27, 17.

Lastly, seeing the giuing of euill counsel is a greeuous sinne, it is our duty to follow the good counsell and perswasion of the godly. Good counsell is as the dropping of the Hony-combe, bringing sweetnes to the soule, and health to the body; yea, as [n] *Oyntment and perfume reioyce the heart, so doth the sweetnesse of mans friend by hearty counsell.* When our Brethren teach, admonish, counsell, perswade, reproue, or rebuke vs, we must not stomack and despight them, but be guided and directed by them, as *Dauid* was by *Nathan*, and as *Peter* was by the Apostle *Paule*. This is set down in the 141. Psalme, [o] *Let the righteous smite me, for that is a benefit: let him reproue mee, and it shall be a precious Oyle that shall not breake my head.* It is a rare thing to finde a man that will counsell to followe godlinesse. Reuerence him as a counsellor, loue him as a friend, obey him as a father, that will direct thee in the wayes of saluation, and bring thee backe againe when thou wandrest out of the right pathe that leadeth to life. Thou shalt finde many more euill counsellors then good. If one will admonish and perswade thee to godlinesse, thou shalt meete with one score that will allure thee to wickednes. But we must [p] not follow a multitude to do euill, least we be punished with the multitude. It must be our wisedom to learne instruction at the mouth of others. The Heathen, which had no better Starre to guide them then the light & law of nature, knew that there were two thinges did greatly adorn a man, [q] & make him renowned for wisedom; one, to be able to giue good counsel to himself & others; the other, to be willing to harke to good counsel when it is offered. If we cannot attaine and reach to the former point,

Vse. 4.

[n] Pro. 27, 9.

[o] Psal 141, 5.

[p] Exod. 23, 2.

[q] *Plutar. in the life of Fabius.*

is an excellent grace of Gods spirit, to instruct and teach others wisedome; yet let vs follow the latter, & giue eare to the aduise of others when it is giuen vnto vs. For whosoeuer is contented to stoope downe to learne wisedom, is alwayes to be reputed a wise man. But hee that cannot giue, and yet will not take counsell when it is giuen; hee that neither can teach, nor will learne wisedome, may worthily bee esteemed and branded by all men with the name of a fool. If either we can go before others to shew them the way, or follow them that lead vs the way, wee shall not loose the reputation of wisedome. Hence it is, that *Salomon* deliuering heauenly precepts of true wisedome, [r] saith, *The way of a Foole is right in his owne eyes, but he that heareth counsell is wise.* Not onely he is wise that giueth counsell, but he that heareth it. The Wiseman speaketh not in these wordes, of the outward hearing of the eare, but of the inward hearing of the heart. For many haue the bodily hearing, that want the spirituall. The externall vse of the sence cannot bee auaileable to make vs wise; so that we must heare with an earnest affection of the minde, and giue all diligence to follow the counsell that is giuen vs in the name of God. To this purpose hee speaketh in another place, [f] *Without counsell thoughts come to nought: but in the multitude of counsellors there is stedfastnesse.* When *Herod* had offered to giue to the daughter of *Herodias* (because in her dancing & daliance she pleased him) whatsoeuer she should aske euen to the halfe of his kingdome; [t] she being before instructed by her Mother, asked the heade of *Iohn Baptist* in a platter: and from this diuelish counsell followed abhominable murther. When *Rehoboam* followed the rash counsell of his young [u] counsellors that had beene brought vp with him, who perswaded him to make the grieuous yoake of his Father more grieuous: this turned to the ruine and rending away of the greater part of his kingdome.

So then, let vs not be ashamed to follow the counsell of such as are discreet and godly. Neither is it greatly ma-

r Prou. 12, 15.

f Prou. 15, 22.

t Matth. 14, 8.

u 1 Kin. 12, 14

teriall, who they be that giue vs good counsell, whether our superiors, our equals, or our inferiours. For we must not waigh so much who is the counseller, as what is the counsell: nor who is the aduiser, as what is the aduice. If it be good and godly, thinke thou that the Holy-Ghost speaketh, and receiue it as proceeding from the comforter. If it be euill, reiect it, as comming from the Tempter. *Moses* was a wise Gouernour of the people, and a worthy Prophet of God, [x] like vnto whome arose not a Prophet in *Israell*, whom the Lord knew face to face, yet he thought it no shame or reproach vnto him to be directed and aduised by *Iethro* his Father in law (a man farre inferiour vnto him in honour and estimation) in hearing the [y] causes and controuersies that arose among the people, who saide: *Hear now my voice, I will giue thee counsel, & God shall be with thee.* When *Naaman* the *Syrian* came into the land of *Israell* to be cured of his leprosie, and the prophet bad him, *Go wash himselfe seauen times in Iordan*, he turned away in disdaine and displeasure; and if hee had not hearkened to the aduise of his owne seruants, who modestly saide vnto him, [z] *Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? How much rather then, when he saith to thee, Wash and be cleane? hee had departed a Leaper as he came.* The like wee see in *David*, who receiuing reproachfull wordes for the good deedes that he performed, and a chutlish aunswere for the kindnesse which he expected, was fully in his fury bent & determined to haue been reuenged on *Nabal* and his whole house for that iniury, but by the aduise and counsell of wise *Abigail*, inferiour to him in regard of his sex and condition, he was stayed from that enterprise: [a] so that hee saide, *Blessed be the Lorde God of Israel who sent thee this day, blessed be thy counsell, and blessed be thou which hast kept me this day from comming to shed bloud.* So then, wee are not to despise the counsell of those that are put in subiection vnder our feete. The childe is sometimes made able to aduise his Father; the seruant may somtimes see more then his

[x] Deut. 34,10.

[y] Exod. 18,19

[z] 2 King. 5,13

[a] 1 Sam. 25,33

his Maister: the wife may sometimes giue good counsel to her husband: & it is no dispraise or disparagement for them to hearken to their Inferiours, but they ought to receiue it, as a message brought vnto them from GOD; yea, if an enemy shoulde perswade vs to that which is good, [y] wee ought to make this benefite and aduantage of him, as to hearken to our owne profite. This serueth to reproue all those that beeing lifted vppe in a proude conceite of their owne Wisedome (against whome the [z] Prophet *Esay* denounceth an heauy woe) saying; *Woe vnto them, that are wise in their owne eyes, and prudent in their owne sight, doe scorne and condemne that either themselues or any other shoulde learne anything of their Inferiours.* We see this, and heare it by lamentable experience in many men of a proude and prophane spirite in our dayes. For when the Wife, who ought to bee an helper vnto her Husbande, shall with modestie and meekenesse of Spirite, admonish him for the bettering of his estate, for the benefite of his wealth, for the comfort of his family, and for the profit of his owne soule, to forsake his euill company, to renounce his drunkennesse or other wickednesse wherein he delighteth, what is more common, then for his companions to say vnto him, Wilt thou bee ruled and gouerned by her? Wilt thou endure her to bee thy Maister? Wilt thou suffer her to crowe and to carpe ouer thee? And thus, while they thinke to become wise men, they shew themselues Fooles. For are wee wiser then our Father *Abraham*, who accounted it no reproofe or reproach vnto him, to obey the counsell of his wife, when shee perswaded him to cast out the bonde-woman and her Sonne out of his house? No woman in Scripture (*a*) more renowned and commended for subiection and submission to her husband, yet she gaue him good counsell to her great praise, and *Abraham* is commaunded to listen vnto it; for God saide vnto him, [b] *In all that Sarah shall say vnto thee, heare her voice.* Away then with the pride and peeuishnesse of all those that take it

[y] *Plutar. lib. qua rat. ex inimi emol. capias.*

[z] Esai. 5, 21.

[a] 1 Pet. 3, 5.

[b] Gen. 21, 12

as

as a discredite vnto themselues, to bee put in minde of their dutie by others, and refuse all counsell, whereof themselues are not the Authors. Let vs put on the spirite of Humility, and decke our selues inwardly with lowlinesse of minde, to hearken to euery one that can direct vs in that which is good. On the other side, it behoueth vs to beware of euill counsell, and of euil counsellers, for they are the Instruments of the deuill, and lye in waight to entrappe vs. It is impossible to be free from these Sonnes of *Belial*, wee shall be assaulted by them, and therefore thou must bee so thoroughly prepared against them, that if thy Father that begate thee, or thy Mother that bare thee, or thy wife that lyeth in thy bosome, or thy friende that is as thine owne soule, [c] shall entice thee secretly or openly, to any impiety against thy holy Fayth or obedience, remember from what bitter roote it proceedeth, and say vnto him, as Christ did to *Peter*: *Come behinde me Satan.* For when *Peter* beganne to dissuade him from that great worke vnto which the Father had sanctified him, and sent him into the worlde, hee sayde vnto him, [d] *Gett thee behinde mee, Satan: thou art an offence vnto mee, because thou sauoureſt not the thinges that are of God, but the thinges that are of Men.* A notable example for vs all to follow, when wee are moued any way to dishonor God, and to wound our owne conscience by committing of sinne.

c Deut 13,6.

d Math. 16,23.

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15 *And he vttered his parable, and saide; Balaam the sonne of Beor hath sayde, and the Man whose eyes were opened, hath sayde.*

16 *He hath saide that heard the wordes of God, and hath the knowledge of the most high, and saw the vision of the almighty, and being in a trance had his eyes vncouered.*

17 *I see that, but not now, I behold it, but not neere: there shal come a Starre out of Iacob, and a Scepter shall rise out of Israell, and*

and shall smite the coasts of Moab, and shall destroy all them that are behinde me.

18 *And Edom shall be possessed, and Seir shalbe a possession to their enemies: for Israel shal do valiantly.*

19 *He also that shall haue Dominion, shall be of Iacob, & shal destroy the remnant of the City.*

20 *And when hee looked on Amalek, he vttered his parable and saide, Amalek was the first of the Nations, but his latter end shal come to destruction.*

21 *And he looked on the Kenites, and vttered his Parable, and sayde; Strong is thy dwelling place, and put thy Nest in the Rocke.*

22 *Neuertheless, the Kenite shall be spoiled, so long as Ashur shal hold them captiue.*

VVE haue shewed already, that the Prophesies of *Balaam* doe concerne either Israell, or such as were strangers from the Common-wealth of *Israell*. The Prophesie belonging to the *Israelites* hath beene alreadie handled. Now *Moses* proceedeth to set down other speciall Prophesies, which *Balaam* vttered concerning other particular Nations. For it pleased God to vse the meanes and ministery of this wicked man, to foretel the troubles and destruction that should come vpon them. The first of all those prophesies is against the *Moabites* and *Edomites*: the second, against the *Amalekites*: the third, against the *Kenites*. Against all these he prophesieth, and foreshewеth the ruines of their seuerall States and Dominions.

Now, because all these were great and waighty matters, belonging to the subuersion, not of priuate persons or families, but of whole Countries and Kingdomes, he vseth that preface and introduction which he did before, to procure credite and authority to his prophesie, declaring that hee was inspired by the almighty to speake, of which wee haue spoken already in the beginning of this Chapter. Touching the Prophesie against the *Moabites*

and

and *Edomites*, (*a*) which is the fourth in number, and the first of those that concerne other nations that were strangers from *Israel*, hee sheweth that the glory of the Israelites shalbe so great, their Dominion sulatge, their kingdome so mighty and magnificent, that it shall shake the *Moabites*, *Ammonites*, *Midianites*, and men of the East in pieces; yea, shall subdue *Edom*, and enter into their Cities and Countrey, as their owne possession. This shalbe the victorious conquest of the *Israelites*, whose glorye is expressed by the name of a Starre, and whose kingdome is vnderstood by the name of the *Scepter*, which is amplified in the beginning of the words, and proued in the end of them. It is amplified by the preuenting of an Obiection, which is wanting, and may be thus supplyed, When shall this be? Or is the time thereof neare, that it should be by and by looked for? The answere followeth, I see & plainly perceiue the certaine and vndoubted truth thereof, howbeit the season is not yet at hand: thou (O King) hast no cause to fear it, for it is not reserued for thy daies, but must be fulfilled after many generations. For *Dauid* liued foure hundred yeare after the vttering and deliuering of this prophesy, in whom it was accomplished. Thus he comforteth the King, and declineth enuy against himselfe. He proueth and confirmeth his prophesie by the courage & valour of the *Israelites*, for they shall doe valiantly, and destroy the enemies that remaine.

Now, in this prophesie thus propounded, wee are to obserue two thinges; first, the Interpretation of some thinges mentioned heerein, and then consider when it had his accomplishment and fulfilling, which is the soundest way to vnderstand a prophesie. The words that require Interpretation, are in the end of the seauenteenth Verse *It shall destroy all them that are behind me.* Some reade them thus, *shall destroy all the sonnes of Sheth*: which they vnderstand, (*b*) that Christ shall conuert all Nations, and all mankinde to the Catholique Faith (for *Sheth* was the sonne of *Adam*, out of whose loynes the whole worlde sprang)

(*a*) The 4. prophesy of Balaam.

Obiection.

Answere.

(*b*) *Lyra. in Numb. cap. 24. Ferus annot. in Num ch. 24.*

ſprang) which is a wreſted and farre-fet Interpretation. Others paſſe by it, [c] as if they ſaw it not, or as if it were a ſtranger to them, and they to it, and therefore wil claime no acquaintance of it: wherein wee may better praiſe their wiſedom then their knowledge, as thoſe, which had rather not ſhoote their arrow, then miſſe the marke, and ſtand ſtill, rather then goe out of the way. Others make theſe words all one [d] with the former, and vnderſtande them of the ſubuerſion of the Princes of *Moab*, which is without all ſap or ſence, and beſides they ſhould ſet that downe obſcurely and darkely, which before had bin expreſſed euidently & plainly: Or ſuppoſe that ſome Princes among them might be called by this name; which is, to wander without a guide, to ſaile without a compaſſe, and to coniecture without ground or warrant. Others, (among which ſome of the Iewes alſo are) take it [e] to be ſome town of the *Moabites*, which is heer ſpecialy threatned. Theſe Interpretations (to which wee might ioyne ſundry others) being meere immaginations without reaſon, or fond collections without truth, or new conceites without credit, are not to be receiued of vs, or approued by vs. So then, all things being duly conſidered, [f] we are rather to follow them, that vnderſtand the words appellatiuely, then properly, both becauſe ſuch as take them properly, run into [g] an vnproper and impertinent Interpretation, and alſo becauſe the word is ſo taken in other places of holy ſcripture, as *Eſai.* 24, 4. 2. *Sam.* 10, 4. in which places, the word [*Sheth*] both without any affixe, and with his affixe ioyned vnto it, [h] ſignifieth the hinder parts, which the Phyſitians by an honeſt and cleane terme, do call the fundament, & the place that we ſit vpon. Wherefore, by this borrowed and vnpropper ſpeech, wee may gather, not vnproperly, that *Balaam* vnderſtoode thoſe people that were behinde him, or ſcituate at his hinder parts, hauing relation to the ſcituation of his bodie, as then it was placed. For when hee vttered this propheſie, he looked toward the Weſt, where he beheld the *Iſrae-*

[c] *Anal. Typ. in libros. hyſter.*

[d] *Cal. har. in lib. Moſis.*

[e] *D. Chytr. enarrat. in Numer.*

[f] *Analy. Iun. in Num.*

[g] *Pelarg. comment. in lib. Num. cap. 24.*

[h] *Pagni. theſaur. ling. ſanct. Sedes, fundamentum, nates.*

lites

lites pitching their tents beside *Iordan* and *Iericho*, [k] as we saw before: so that turning his face toward the *Israelites*, the people of the East must of necessity be behinde him, the East and West beeing two contrary positions of the Heauens, so that hee which turneth to the one, turneth from the other, and if the one bee before him, the other must needs be behinde him. So then, as he stood at that time, he might haue called the Israelites the children of his face or fore-parts, being then before him as he stood, as he doeth the *Ammonites*, *Midianites*, and other Easterlings the sonnes of his backe parts, being then scituate behind him, whom afterwarde the Israelites subdued. Thus much touching the meaning of this hard place in this propheſie: touching the accompliſhment of this propheſie, it was fulfilled doubly; first, temporally, then spiritually; first, properly, then Typically. Temporally, it was begun in *Dauid*, [l] who ouercame the *Moabites*, and put them to tribute, and figuratiuely finished in Christ, who is the true Day-star arising in our harts, & the King of Kings, whose Scepter is a Scepter of righteousnesse, of whose kingdome shall be none end, [m] whose Dominion shall be from sea to sea, and from the riuer vnto the ende of the land. Hitherto of the fourth propheſie.

The next propheſie following, is against the *Amalekites*, [n] which is the fift in number, but the seconde that concerneth the Gentiles. For his eyes beeing cast towarde them and their Countrey, hee pronounceth two thinges of them; the one past, the other to come, and yet one, the fore-runner and procurer of the other. They beganne to fall alreadie by the sworde of the Israelites, [o] as *Moses* hath declared: This word heere vttered, shall pursue them, and persecute them vnto the death, vntill they be vtterly consumed. God hath determined by an vnchangeable decree to haue Warre vvith *Amalek* for euer, and vtterlie to put out his remembrance from vnder Heauen. The *Amalekites* descended of the race of *Amalek*, the Nephew of *Esau*, [p] as it is testi fied

[k] Num. 22, 1.

[l] 2 Sam. 8, 2.

[m] Psal. 72, 8, and 60, 10.

[n] The 5. propheſy of Balaam.

[o] Exod. 17, 19

[p] Gen. 36, 12

testified in the book of *Genesis*. They were the beginning of the Nations that first vexed and assaulted the people of God after they were brought out of the land of *Egipt*, they were the first enemies that came out against them, to stop their way and passage toward the land of *Canaan*, & therefore they are commanded to haue warre with them, and to destroy them with the edge of the sword, 9 according to the word of the Lorde. *Remember what Amalek did vnto thee, by the way when ye came out of Egipt: how he met thee by the way, and smote the hindmost of you, all that were feeble behinde thee when thou wast faint and wearie, and hee feared not God: therefore, when the Lorde thy God hath giuen thee rest from all thine enemies round about, in the land which the Lorde thy God giueth thee an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen, forget it not.* The *Amalekites* at this time thought nothing lesse then of their destruction to come: yet the sentence of death is pronounced against them foure hundred yeare before, & they cannot escape the danger thereof. This was accomplished, partly in *Saule*, 11 who put many of them to the mercy of the sword, partly & especially in Christ, whose glorious kingdome is the vtter ouerthrow and ruine of all the Reprobate. Thus much of the fift prophesy against the *Amalekites*, whose kingdome then flourished.

9 Deut. 25, 17 18, 19.

11 Sam. 15, 7

The sixt prophesy of *Balaam* is 1 against the *Kenites*, their next neighbors, bordering vpon the *Amalekites*, of whom *Iethro* (the Father in law of *Moses*) came, 2 as appeareth in the Bookes of the *Iudges*, and of *Samuel*, which were part of the *Midianites*, by whom we may vnderstand the *Midianites* themselues, one member beeing put for the whole, one principall family beeing taken for the whole Nation. These are heere described, not only by their present estate, but also by their future condition. Their present estate was peaceable and prosperous, and seemed to promise a continuance of their glory, and is therefore compared to a sure Nest builded in a strong rocke, as in a place of greatest safety and defence. Touching their fu-

1 The 6. prophesy of Balaam.

2 Iudg. 1, 16. 1 Sam. 15, 6.

ture

ture condition, hee ſheweth, that notwithſtanding their ſecure dwelling, and quiet habitation, & that they were without feare of danger to be hurt of the people of God, who neuer diſturbed their peace, nor offred them wrong; yet in proceſſe of time, deſtruction likewiſe ſhould come vppon them, when once the fire of warre ſhoulde bee kindled, and breake in among them, [u] (to wit;) in part, when *Gideon* with three hundred men put to flight a great hoſt of them, but moſt eſpecially when the *Aſſyrians* and *Babylonians* carried them captiue out of their owne country. For when the *Aſſyrians* came vp with an army to waſt *Iudea*, and to carry away the *Iſraelites*, ranging ouer the land, raging with fire and ſword, [x] & waſting the neighbour-Nations, they ſpoiled the *Kenites* bordering vppon the *Iewes*, which doth verifie the common Prouerbs, It is ſome euill to be neere vnto euill. And againe, When thy Neighbors houſe is on fire, it is high time to looke vnto thine owne: and teacheth vs to eſteeme as our owne, the damage of our Neighbor, and to feare leaſt in the ruines of others, our deſtruction be conſpired. This calamitie and captiuity was brought vpon them by *Sancherib*, who comming to ſpoyle *Iſrael*, ſpoyled them: & as they were carried away out of their own countrey together, ſo they returne backe againe into their Countrey together, [y] as we read in the holy Hiſtory of the *Chronicles*. And thus as they taſted of the ſame miſery, ſo God made them partakers of the ſame mercy; as they were afflicted together, ſo alſo they were comforted together. Thus much of the method and meaning of theſe propheſies. The Doctrines ariſing from hence are to be conſidered, according to the ſeuerall propheſies: and firſt touching the firſt, againſt the *Moabites*.

[u] Iudg. 7, 22.

[x] Ier. 25, 9.

[y] 1 Chro. 2, 55

Verſe. 17. [*I ſee that, but not now; I behold it, but not neere; there ſhall come a ſtarre out of Iacob, &c.*] In this propheſie, *Balaam* foretelleth the future condition of the *Moabites*, declaring both that they ſhall be deſtroyed, & by whom. For God will raiſe out of the contemptible ſtocke of *Iacob*

cob, a bright Starre, that ſhall refreſh the Church with his ſweet influence, and giue them comfort againſt their enemies: This we ſhewed to be performed in the dayes of *Dauid* afterward, therfore he ſaith: *I ſee it, but not now; nor neere at hand.* This teacheth vs, [x] that ſomtimes God maketh the Church to flouriſh in this life. Howſoeuer God oftentimes bring trouble vpon his Church, and affliction vpon his people, yet at other times he giueth reſt and peace, and continueth their proſperity a long time. This truth receiueth plentifull confirmation out of the Booke of *Iudges*, it is the maine drift and ſcope of it, to ſhew how God in the miſeries thereof prouideth a remedy, [y] and giueth reſt round about from all their enemies. God ſometimes giueth them a time of breathing, and recouering their ſtrength, [z] and will not ſuffer the rod of the wicked alway to reſt on the lot of the righteous. We haue examples of this in the raigne of *Salomon*, *Iehoſophat*, *Hezekiah*, *Ioſiah*, and other godly Kinges, which were as ſtrong props and pillars in Gods houſe, and a ſure ſtay to the ſeruants of God in well doing: he gaue them an outward eſtate that floriſhed both in wealth and peace. This appeareth euidently in the book of *Eſter*, after he had deliuered them from the mouth of the Lyon, that gaped as it were, after his prey to deuoure them, [a] the Church proſpered, the head of *Mordecai* was exalted, comfortable Letters were publiſhed and ſent abroade for their ſafety, and vnto the Iewes came light, and ioy, gladneſſe, and honour. So the Prophet *Zacharish* propheſieng of their returne from captiuity, ſaith; [b] *That the ſtreetes of the City ſhall be full of Boyes and Girles playing in the ſtreets thereof.* The Booke of *Ioſua* is a notable Storehouſe of Gods mercy to his Church, [c] giuing them reſt from their enemies, as he had promiſed them, ſo that none were able to ſtand before them. And as he dealeth with his Church in generall, ſo he doth with his ſeruants in particular, as we ſee in *Ioſeph*, *Moſes*, *Dauid*, and diuer others, [d] turning their mourning into ioy, looſing their ſack, and guiding them with

[x] *Doct. 9.* The church ſometimes hath reſt and glory.

[y] Iudg. 3, 11, 30, and 5, 31, and 8, 28.

[z] Pſal. 125, 3.

[a] Eſter. 8, 1, 16

[b] Zach 8, 5.

[c] Ioſh. 22, 4.

[d] Pſal. 30, 11

with gladnesse. All which consents of the word of God do shew, that howsoeuer God in his wisedome thinke it meete that his Church should sometimes lye vnder the crosse, and bee afflicted a long time, so that it dwelleth vpon them many yeares, and presseth them downe as an heauy burden, that they haue no time to breath, nor to swallow their spittle (as *Iob* speaketh) yet in due time he is not forgetfull of them, he buildeth them a sure house, he prouideth for their peace, and suffereth none of their enemies to arise against them.

The Reasons of this dealing of the Lord are many and most euident. First, his eares are open to heare the cries of his children, hee seeth their miseries, and putteth all their teares in his bottle of remembrance. This is it which the Lorde declared vnto *Moses*, when hee called him to deliuer his people out of the thraldome and bondage of Egypt, [e] *I haue surely seene the trouble of my people which are in Egypt, and haue heard their cry, because of their Taskemaisters: for I know their sorrowes.* God hath made a couenant of peace with his people, and hath a sence of their miseries, and a feeling of their afflictions. There is a notable agreement and vnion betweene God and his children. They in their crosses and calamities cannot but sigh and mourn: and they cannot so soone vtter a grone, but by and by the Lord is touched with compassion. This is euidently recorded in the booke of *Exodus*, where it is saide, [f] *The children of Israel sighed for the bondage, and cried: and their cry for the bondage came vp vnto God.* The Prayers of the faithfull preuaile much with God, if they bee feruent. He vnderstandeth the words of their mouth, & the grones of the heart, and in his good time will heare them graciously.

Reason. 1.

[e] Exod. 2, 7.

[f] Exod. 2, 23.

Secondly, hee giueth vnto his Church oftentimes a sweete tast of earthly blessinges, to the end his people might haue all occasions and opportunities to serue him. If they should alwayes bear the yoke vpon their necks, & haue the heauy burden of affliction lying on their backes,

Reason. 2.

though they were strong in faith, and had their hope fixed in God, yet they would bee soone dismayed and discouraged, and ioyne with the wicked falling into the impieties of their persecutors. But God is g *The Sun and the shield of his Church, he will giue grace and glory vnto it, and with-holde nothing that is good from them that walke vprightly.* He will comfort and defend them in their dangers, he will exalt them to dignity after their distresses, least they should be too much daunted & discomforted. This is the reason h vsed by the Prophet, *The rod of the wicked shal not alwayes rest on the lot of the Righteous, least the righteous put foorth their hand vnto wickednesse.* Whether therefore, wee do consider, that the Prayers of the faithfull are graunted, or that GOD will not haue them discouraged in well dooing: in both respects we see the euidence of this truth, that after troubles, God often graunteth rest and peace to his people.

g Psal. 84, 11.

h Psal. 125, 3.

Vse. 1. The Vses now are to bee marked and obserued of vs. First, acknowledge from hence with a sweet feeling, the infinite loue and compassion of God toward his people: he delighteth not to be alwaies chiding, & his anger endureth not for euer. He will not haue his Church to bee alwayes vnder the Crosse, but sendeth it some release: i *For hee endureth but a while in his anger, but in his fauor is life: weeping may abide at Euening, but ioy commeth in the morning.* Thus doth the Lorde giue notable encouragements and comforts vnto those that faithfully serue & rightly worshippe him, whereby he not only testifieth his owne loue towarde them, but allureth others by their example to trust in him, and daunteth all their enemies that hoped to haue seene their destruction. Such therefore, as are not mooued to confesse the loue of God vnto his Seruants, and see not his kindnesse towarde them, haue frozen hearts, and shew themselues vnwoorthy of so great mercie.

i Psal. 30, 5, 6

Vse. 2. Secondly, seeing hee prouideth so for his people, that he setteth them in peace, it sheweth vs that it is vnpossible

ble for all the Tyrants and enemies vnder heauen to prolong the time, for the further vexation of Gods people, when God hath determined the releaſe, and appointed the end of their troubles. All the creatures of God ſhall helpe them, and worke for them; yea, haſten the purpoſe and counſell of God. This appeared very notably in the deliuerance of Iſraell out of *Egipt*. When the time of foure hundered yeares (which God had appointed) were expired, albeit the King and his people had concluded to detaine them in bondage, they were by the ouerruling hande of God mooued to thruſt them out of the land, [k] yea, euen to hyre them at a great price to depart, giuing them Iewels of Siluer and Golde, and calling vpon them the moſt precious things that were in their poſſeſsion. *Pharaoh* and his people forced them out of the Lande in haſt, and when they were hardened, to followe after them, and to bring them backe againe, the winde wrought for them, the ſea gaue them paſſage, and GOD that ruleth both winde and ſea drowned their enemies. The time of deliuerance was come, and who could hinder it, or deferre it? The like wee ſee in the bringing of this people out of captiuity and bondage in *Babylon*, nothing ſeemed more vnlikely or vnpoſſible to the Saintes themſelues, [l] for when the proclamation for the returne of the people was publiſhed, the wonderfulneſſe of the deliuerance ſeemed ſo great and incomprehenſible, that they coulde hardly perſwade themſelues of the trueth thereof, vntill they ſaw the Gentiles ſpeake of it, and helpe them forwarde with ayde towarde their Countrey.

[k] Exod. 12, 33 and 14, 22.

[l] Pſal. 126, 1.

This ſerueth greatly to comfort, and cheare vppe the hearts of the faithfull, that ſeeing GOD will giue reſt vnto his beloued people, vaine are the practiſes of the enemies, although they bande themſelues together, as *Herod*, *Pontius Pilate*, and the high Prieſts did in the dayes of Chriſt, yet we haue aſſurance of deliuerance, they ſhal not alwayes preuaile, the people of God ſhall be preſer-

ued, and all shall worke for the best for their owne safety.

Vse. 3. Thirdly, this must teach vs in the time of our distresses, while wee lye vnder the Crosse to relye vppon GOD, whatsoeuer troubles and tentations arise, although we should come vnto the gates of the graue, and passe by the doore of death, wee must lift vp our heades, knowing that our deliuerance draweth neere. This then serueth to worke patience in the seruants of GOD, and to teach vs to waite vppon him, vntill the time of rest and refreshing come from the presence of God, for surely it will come, and cannot bee stayed or delayed, [m] as the Prophet *Habbakuk* teacheth, *The vision is yet for an appointed time, but at the last it shall speake, and not lye: though it tarrie, waite: for it shall surely come, and shall not stay.* So, when the Angell had limited the time of the desolation of the holy people, and of the deliuerance of the Church, [n] *He pronounceth him blessed, that waiteth vntill that time.* And when the soules of them that were killed for the worde, and the Testimony which they had maintained, cryed with a loude voyce from vnder the Altar; *How long, Lord, which art holy and true! Dooest not thou iudge and auenge our bloude on them that dwell on the earth?* An answeare was giuen vnto them, [o] *That they should rest for a little season, vntill the number of their Brethren were fulfilled.*

[m] Hab. 2, 3.

[n] Dan. 12, 11 12.

[o] Reuel. 6, 10.

This the Prophet sheweth to haue beene his practise, earnestly waiting vppon the Lord for helpe and deliuerance out of all his daungers, [p] *I lift vppe mine eyes to thee, which dwellest in the heauens: Behold, euen as the eyes of seruants looke vnto the hande of their Maisters, and as the eyes of a Mayde vnto the hande of her Mistris, so our eyes waite vpon the Lorde our GOD, vntil he haue mercie vpon vs.* Great are our feares and troubles, and many bee our infirmities, it behooueth vs greatly therefore, to cleaue vnto the liuing God without seperation, and euermore continue our trust in him, and to poure out our Meditations and Prayers before him, vntill such time as he graciously

[p] Psal. 123, 1, 2.

ly looke vppon vs, and graunt our petitions; yea, it is our dutie whensoeuer wee perceiue the time of our deliuerance to approach, or to be expired, or any signes and tokens thereof, as the sprouting of the Figge-tree, to appeare and to be offered vnto vs from God: it is our dutie (I say) to raise vppe our faith, and to intreate God to bring his purpose to passe, and to make good the wordes of his owne mouth. When *Daniel* by reading the Prophets of God, knew that the number of years appointed for the desolation of *Ierusalem* was expired, [q] *He turned his face to the Lord with Prayer, in fasting, in weeping, in sackcloath and ashes.* [q] Dan. 9, 2.

Lastly, it is the dutie of all such as lye not vnder the Crosse, to commend the common cause of their Brethren to God. Hath God giuen vs rest on euery side? Do we liue in ease, sitting vnder our Vines and Figge-trees, enioying peace and libertie vnder a gracious Prince? Doo wee enioy health and wealth, and tast not of the bitter cuppe of affliction that others drinke of? It is required of vs not to forget the affliction of *Ioseph*, but to be mindfull of the miseries of other partes of the Church, and to haue such a fellow-feeling of their sorrowes, as that wee bee prouoked thereby, to call vpon God for them. This the Apostle vrgeth the Church of the *Corinthians* to thinke vpon, [r] 2. *Corinthians* 1. that they being partakers of the sufferings of the Saints, may also bee partakers of the consolation. This is a duty needfull to be learned & considered. We know not what troubles may fall vppon our selues. There is nothing that happeneth vnto any of our Bretheren, but it may fall vppon our owne heades. *Vse.* 4. [r] 2 Cor. 1, 7.

Let vs therefore call vppon God for others, [s] and remember them that are in trouble, as if we were troubled with them, that so we may haue the benefit of other mens Prayers, and bee deliuered when we fal into troubles. It is therefore a duty that we owe to God & our Brethren, [s] Heb. 13, 3.

being touched with a reſpect of his commandement, and of their miſery. His commandement ſhould compel vs, their miſery ſhould moue vs, not to bee forgetfull of their condition. And from hence we ſhould haue a double meditation. Firſt, it is our partes to praiſe the name of the Lord, when he giueth to our Brethren, or to vs, any ſhare of this outward proſperity, and manifeſteth his loue vnto vs, [t] by deliuering our ſoules from death, our eyes from teares, and our feete from falling. When hee cauſeth our houſes to be inhabited, our ſtreets to be repleniſhed, our Cities to be ſtored, & great concourſe of people to be aſſembled; it ſhould moue vs to render thankes to God, to pay our vowes in the preſence of all his people, and to craue the continuance of his goodneſſe vpon vs. This is it which the Prophet acknowledgeth. *Pſa* 116. ſaying; [u] *What ſhall I render vnto the Lord for all his benefites towards me? I will take the cup of ſaluation, and call vpon the name of the Lord.* So the Prophet, ſetting downe the behauiour of the people, what it ſhall be, being deliuered from captiuity, ſheweth, that they ſhall ſay in that day, *O Lorde, I will praiſe thee, though thou waſt angry with me, thy wrath is turned away, and thou comfortedſt me. Behold, God is my ſtrength & ſong: he alſo is become my ſaluation.* Let this be our practiſe when we haue taſted of his mercy, and haue receiued any deliuerance from him, out of our afflictions.

t Pſal. 116, 8, 14.

u Pſal 116, 12 13.

x Eſai. 12, 1, 2.

Secondly, we ought from hence to conſider the peace and reſt that God hath reſerued for vs in the life to come. For, they are but a ſhaddow of that comfort which wee ſhall feele in the kingdome of heauen. This is it which the Apoſtle concludeth from the reſt in the Land of *Canaan*, that there remaineth a reſt for the people of GOD (to wit;) in the kingdom of heauen, *Heb.* 4, 9. For euen as the puniſhments and plagues that befall the vngodly, which the Lord raineth downe vpon their heades, are as the Meſſengers of death, and the forerunners of deſtruction, and giue vnto them a taſt of the pains and torments of hell: ſo the bleſſings [y] beſtowed vpon the godly, are

y Rom. 8, 23.

as

as the first fruits of al their comfort. The first fruits which the Israelites vnder the law offered to God, gaue hope & assurance vnto them to enioy the rest of the encrease: so the faithfull, hauing a feeling of the gifts giuen vnto thē, and receiuing them as assured pledges and tokens of the fauour and loue of God toward them in this life, doe gather hope to haue the Heauenly inheritance in time to come. For if God be so gracious and mercifull vnto vs in these dayes of our pilgrimage, doubtlesse hee hath reserued greater mercies for vs in the life to come, when we shall possesse euerlasting ioyes, which no man shall take from vs, [z] which neither the eye hath seene, nor the eare hath heard, nor the heart can conceiue, when wee shall really inherit that, which now by hope we waite for with much patience.

[z] 1 Cor. 2, 9.

Verse. 18. [*A Starre shall come out of Iacob, and a Scepter shall rise out of Israell, and shall smite the coasts of Moab, and shall destroy all them that are behinde: and Edom shall be possessed, and Seir shall be a possession to their enemies: for Israell shall do valiantly.*] We haue heard before, that the purpose of *Balak* and *Balaam* was to curse the people of God: heere we see vpon whom the curse lighteth and falleth. Wherin see how differing the wayes and thoughts of God are, from the purposes and pretences of men. The King of *Moab* intended a curse against *Israel*, and a blessing vpon himselfe: in both which he is disappointed. For as *Balaam* before pronounced a blessing vpon *Israel*, so in this place he denounceth a curse to come vpon *Moab*. When the King perceiued the continuance of *Balaams* blessings to follow *Israel*, [a] he bad him in choller and indignation neither blesse nor curse; hee woulde haue taken it for a blessing, if *Balaam* would haue held his peace and sayde nothing. But he cannot finde this nothing at his hands: For he proceedeth now to deliuer sundry curses against the *Moabites*, as before he had deliuered sundry blessings to come vpon the *Israelites*. And heereby is notably verified the saying of the Prophet. *Psal. 109. 17, 18. As he loued*

[a] Num. 23, 25

ued cursing, so shall it come to him: and as he loued not blessing, so shall it be farre from him: as hee cleathed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like Oyle into his bones.

We haue heard already how these things were performed, when God raised vp *Dauid* out of the loynes of *Iacob*, who smote the Tabernacles of *Moab*, and made the Curtaines of *Edom* to tremble. But these things, howsoeuer temporally fulfilled in *Dauid* and *Salomon*, haue spiritually and for euer their accomplishment, and consummation in Christ Iesus, he is a King for euer, and hath an euerlasting kingdome, albeit not of this worlde. Therefore the Apostle saith, [b] *This man, after he had offered one Sacrifice for sinnes, sitteth for euer at the right hande of God, And from henceforth tarrieth, til his enemies bee made his footestoole.* He is the true starre that shineth to euerlasting life heere spoken of, and the Scepter of his kingdome is a scepter of righteousnesse, [c] *Hee shal be ruler in the midst of his enemies.* Hence it is that the Prophet *Malachi* calleth him the Sun of righteousnesse, the brightest of all the starres that shine in the firmament, and from which all the rest borrow and receiue their light, [d] when he saith, *Vnto you that feare my name shal the Sunne of righteousnesse arise, and health shalbe vnder his wings, &c.* Thus Christ speaketh of himselfe in many places, [e] *I am the light of the world, he that followeth me shal not walke in darkenesse, but haue that light of life.* Thus *Iohn* witnesseth, *This was that true light, which lighteth euerie man that commeth into the worlde.* So *Zachary* calleth him, [f] *The day-spring from on high that hath visited vs.* And the Apostle *Peter*, [g] *The Day-starre that ariseth in our hearts.* Likewise in the last Chapter of the Reuelation, [h] hee saith; *I am the roote and generation of Dauid, and the bright Morning starre.* Now, as he is the starre of *Iacob* to giue them light, so he is the King of *Iacob* to rule them, through whome they shall do valiantly, and be inabled to ouercome their enemies. Heereby we learne, [i] that the Church through Christ hath victory ouer spirituall enemies. The elect in Christ

b Heb. 10, 12 23.

c Psal. 110, 2, and 45, 6.

d Mal. 4, 2.

e Iohn 8, 12, and 1. 5, 9.

f Luke. 1, 78.

g 2 Pet. 1, 19

h Reuel. 22, 16 and 2, 28.

i *Doct.* 10. The Church shall triumph ouer all the enimies of their peace.

Christ, shall subdue and triumph ouer all the enemies of their peace and saluetion, both wicked men and reprobate Angels; yea, shall in Christ haue power ouer all the world. This promise was made from the beginning vnto mankind, & vttered by the mouth of God, [k] *That the seede of the woman should bruise the serpents head:* which belongeth both to Christ and vnto his members. For the soueraigne power of Christ is not giuen to the creature, but the fruit & benefit therof, is giuen to the elect, & that two waies: first, he maketh all his members partakers of part of his glory in heauen, whereas the whole world besides lying in wickednes, is condemned in hel, [l] & therefore the Apostle saith, *we are raised vp togither, & made to sit together in the heauenly places in Christ Iesus.* And again *the Saintes shal iudge the world: not giuing sentence against the reprobate, but approuing the sentence of Christ.* For as at the day of Assises, the Iudges being set to pronounce sentence of condemnation against malefactors, hee is accompanied by the bench of Iustices, as by an honorable Senat of graue counsellours, who not only heare the giuing of sentence, but are witnesses & approuers of it; so, when Christ shal come as the Iudge of quick & dead, accompanied with thousandes of his angels in power and great glory, the elect set at his right hand shal first receiue the sentence of absolution, & then being taken vp into the cloudes, shal sit vppon the throne with Christ, [m] & there approue & allow of the iust condemnation of al the wicked. This is one great fruit & benefit of the power of Christ. Secondly, by this his power he inableth his seruants to ouercome in their owne persons, the lusts of the world, the strength of sinne, the power of the deuill, the gates of hell, and all the enemies of their saluation.

This the Apostle toucheth. *Rom.* 16, saying; [n] *The God of peace shall tread Satan vnder your feet shortly.* So the Apostle *Iohn* noteth this prerogatiue of the faithfull, [o] *I write vnto you young men, because ye are strong and the word of God abydeth in you, and ye haue ouercome that wicked one.* And in another

k Gen. 3, 15.

l Eph. 2, 6.

m 1 Cor. 6, 2.

n Rom. 16, 20

o 1 Iohn 2, 14, and 54.

other place, *All that is borne of God ouercommeth this world.* Likewise, in the Epistle written to the Church at *Thyatira*, Christ promiseth to them that ouercome [o] and keepe his words to the end, *That he will giue them power ouer Nations, so that they shall rule them with a rodde of yron, and as the vessels of a Potter they shalbe broken.* All these places of scripture beare witnes to this truth, that the faithful through the power of Christ shall preuaile ouer all their enemies, that would hinder their saluation.

[n] Reuel. 2, 36

Reason. 1.

The Reasons that may be rendred, will yet farther open vnto vs this point, and serue to gaine our affections to the embracing of it. For first, they do it by a liuely faith in Christ name. The Apostle teacheth, that this is the victorie that ouercommeth the world, [o] euen our faith: *Who is he that ouercommeth the world, but hee which beleeueth that Iesus Christ is the Sonne of God?* Great is the excellencie and force of faith, which leaneth and stayeth vppon him that is able to doe all things. *All things are possible to him that beleeueth, saith Christ. Through him that strengtheneth me, I am able to do all things*, saith the Apostle. In all trials and tribulations, a sound faith will minister vnto vs comfort and consolation, and giue strength to stand, an yssue to escape: nay, victory to ouercome. Do we loose temporall and transitory thinges? It saith, [q] *Thou hast treasure laid vp in heauen.* Do we beare the burden of pouerty? It teacheth that our father which is in heauen knoweth wherof we haue neede, and what we want. Do we suffer persecution, and are we reuiled for righteousnesse sake? It telleth vs, [r] that *ours is the kingdome of heauen, and great our reward shall be in the highest places.* Are wee at the point of death, and ready to go the way of all flesh? It calleth to our remembrance, [s] *That whether we liue, wee liue vnto the Lord; or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lordes.* Thus by faith we ouercome all thinges, [t] *Yea, wee resist the deuill beeing stedfast in faith, and beat backe his tentations.*

[o] 1 Iohn 5, 4, 5

[p] Mar. 11, 23 Phil. 4, 13.

[q] Math. 19, 21 Math. 6, 32.

[r] Math. 5, 10.

[s] Rom. 14, 8.

[t] 1 Pet. 5, 9.

Reason. 2.

Secondly, we shall not doubt of the victorie, or feare

to

to be ouercome, seeing that howsoeuer he be strong that ruleth in the world, yet he is stronger that ruleth in vs. True it is, the deuill goeth about like a roaring Lyon seeking whom he may deuoure, and walketh in the earth too and fro to take his pray: but the Lyon [u] of the Tribe of *Iuda*, that victorious Lyon, hath broken his kingdome, hath gloriously triumphed ouer him, and gotten the victory. This is that reason which the Apostle *Iohn* expresseth, declaring that he is in vs by whom we ouercome, [x] *Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in this world.* Heere we see he comforteth the elect with a sure hope of victorie, not through our own power, but through the power of God who is greater then all. It was a great comfort to *Elishaes* seruant, [y] to heare that they that were with them, were moe in number, then they that were against them: but this giueth greater assurance, that hee that ruleth in vs is greater then he that ruleth in the children of disobedience, of whom Christ saith: [z] *My Father which gaue them me, is greater then all, and none is able to take them out of my fathers hand.*

[u] Reuel. 5, 5.

[x] 1 Iohn. 4, 4.

[y] 2 King. 6, 3. 16,

[z] Iohn 10, 29.

Thirdly, we are partakers of his annointing, he is our head, and we his members: he is the roote, and wee are the branches, so that euery beleeuer may truely say, *I am Christs, and Christs is mine*, euen as the spouse speaketh in the song of *Salomon*, *I am welbeloued, and my welbeloued is mine, who feedeth among the Lillies.* It is a neere coniunction; nay, the neerest coniunction that is, between Christ and his Church. The society of Parents and children is great, of Maisters and seruants as part of one Housholde; likewise the society of Bretheren, Sisters, and Kindred. The vnion & fellowship betweene man and wife is greater then these: yet the coniunction betweene Christ and his Church, exceedeth all other, and is preferred aboue all other societies, whereby wee are made not onely the friends and Brethren of Christ, but wee (a) *are made one with him, and he with vs, we are become members of his body, & made*

Reason. 3.

Cant. 6, 2.

a Eph. 5, 30.

made flesh of his flesh, and bone of his bones. An Heauenly, an holy, a comfortable, and most sweet fellowship. Hence
b 1 Iohn 2, 20 it is that the Apostle saith, b *We haue an Oyntment from that holy one, and know all things necessary to eternall life.* As hee is the King and Priest of his Church, so he maketh vs spiritual Kings and Priests to God his father: so that his victorie and power (as we noted before) is communicated vnto vs, and being ingrafted into him is made ours. All which reasons setting down the strength of faith, apprehending Christ, the power of him that is in vs, and the partaking of his annointing, who annointeth vs with the Oyle of gladnesse, do necessarily, & inuincibly conclude, that all the faithfull haue victory promised and giuen vnto them, ouer all the enemies of their soules, and shal see their desire vpon these their enemies.

Vse. 1. The Vses are now to be handled, as conclusions drawn out of this Doctrine. First, this layeth before our eies, or rather before our harts, the great dignity of all true Christians, they are victorious conquerors in Christ, and all the wicked are indeed, and shall be manifested at the last day to be their base vassals, and contemptible slaues; yea so is satan, hell, and death, all which shall be troden vnderfoot as dung and dirt in the streetes. The godly, that haue Christ both dwelling and raigning in them, are with
c Psal. 2, 9. *Abraham* the true heires of the world, & shal with c *Christ their Captaine, breake the wicked into sheards like a potters vessel.* We see how men admire the proud and haughtie of the world, & esteem the vngodly as the great *Magnificoes*, that may not bee contemned or controuled: the poorest and meanest saint of god, shal in time to come be their iudge, & sit with Christ vpon the bench in glory, when they shal stand as their vassals at the bar, & be iudged as most wretched caitiffes and malefactors, & receiue their wages according to their workes. Then they shall say with horror of conscience, we fooles thought their life madnesse, and their end without honour, but now they are counted among the children of God, & haue their portion among

his

his Saints! Hence it it, that the Apoſtle reproueth the *Corinthians* that abaſed and abuſed their dignitie, that did bring their cauſes to be tryed & iudged before the wicked, [f] *Do ye not know that the Saints ſhal iudge the world? If then the world ſhalbe iudged by you, are ye vnworthy to iudge the ſmalleſt matters? Know ye not, that we ſhall iudge the Angelles? how much more things that pertain to this life.* This is a great honor vouchſafed to the faithful: no earthly honor can be compared vnto it, all temporall glory hath not ſo much as a ſhew or ſhadow of it. On the other ſide, great ſhalbe the diſhonor and diſgrace, [g] the ſhame & contempt that ſhal be poured out vpon the vngodly. They haue heer the richesof the world, the pleaſures of this life, the praiſe of men; they are feared of ſome, and flattered of others, but when this glory ſhall paſſe away as the winde, and flie as an arrow that is ſhot at a marke, then they ſhalbe arraigned as euill doers, and euery ſeruant of God ſhall treade them vnder their feete. Then they ſhalbe ſeperated from the preſence of God. Then they ſhall ſee all the godlye whom they haue ſcorned and derided, receiued into the kingdom of heauen, & themſelues ſhut out of the doores. Then they ſhall haue the continuall fellowſhippe of the deuill, and of his Angels in hell fire, where ſhall be weeping and gnaſhing of teeth.

f 1 Cor. 6, 2, 3

g Dan. 12, 2.

Secondly, ſeeing wee are called in Chriſt to this high dignity, to partake with him of his victories: wee muſt all bee carefull to walke woorthy of ſo great a calling. Wee muſt bee as ſpirituall Kinges, to rule and beare ſway ouer our thoughtes, willes, and affections, ouermaiſtering them as much as may bee, proclaiming continuall Warre againſt our corrupt Natures, againſt the Deuill, and againſt the worlde. And verily, he that can beare rule ouer his owne heart, is a true [h] King indeed, and ſhall ſurely raigne for euermore with Chriſt in the life to come. He that hath beaten downe the kingdome of ſinne and Sathan, and receiued ſome meaſure of grace to raigne ouer himſelfe, hath performed

Vſe. 2.

h Reuel. 1, 6.

a greater, and more glorious worke, then hee that hath subdued a kingdome. For all these enemies of our saluation, be horrible and hideous Monsters, and fearfull Serpents. Their sting is deadly, their poison is mortall. It is an hard labour to pull out their sting, and take away their poison from them. But they which are carried away with the swinge of their corruptions, as with a violent stream, hauing blindnesse and ignorance to raign in their minds, rebellion in their wils, and loosenesse in their whole life, are not spirituall Kinges, but base slaues and bond-men. The strong [i] man Satan keepeth the hold of their hearts, and as Lord and King setteth vp his Scepter there. Wherfore (my Brethren) in respect of this our high calling, we must make conscience of euery sinne. Wee heard before, that we are made the Iudges of the world. It is a shame for a Iudge to be a Theefe, that sitteth in Iudgement to be condemne a Theefe: so it is a shame for vs to bee giuen to wickednesse, that must Iudge the wicked worlde when the iust shall appeare. A Iudge must take heede of those sinnes in himselfe, which hee must condemne in others, least it be saide vnto him, [k] *Thou which teachest another, teachest thou not thy selfe?* This is that vse which the Apostle maketh to the *Thessalonians*, [l] after he had shewed that at the comming of the Lord Iesus in might and maiesty, he would be glorious in his Saints, and made marueilous in them that beleeue, hee intreateth that GOD would make them to walke worthy of their calling. And surely, if we haue any the least sparke of grace, or any feeling of our naturall condition, when wee were the children of wrath, and the fire-brandes of hell, it coulde not but worke in vs a marueilous loue vnto God, a desire to please him, and a delight to bring forth the fruits of righteousnesse.

i Luk. 11, 21.

k Rom. 2, 21, 22.

l 2 Thes. 1, 10 11.

Vse. 3. Thirdly, our victory in Christ offereth comfort vnto vs in all troubles, tentations, pouerty, and in death it selfe. Wee are to arme our selues with this power of Christ against all terrors and feares that seeke to dismay vs. Wee

are

are in Christ apointed Kings and Iudges ouer those that trouble vs, conquerors ouer Sathan and death. Our feare then is already past, let vs lift vppe our heades, and be of good comfort. This is that which the Apostle is bolde to put vs in minde of, [m] *O Death, where is thy sting! O Graue, where is thy victory! Now thankes be vnto God, who hath giuen vs the victory through our Lord Iesus Christ.* We shal not need to feare the day of Iudgement, for then our redemption draweth neere. We shall not neede to be affraide of the comming of the Iudge, for he shall be our sauiour. Howsoeuer therefore we seeme base vnto the worlde, and of vile account in the eyes of carnall men, whose portion is in this life, yet we are indeede aduanced into the highest honour about him, receiuing by our communion & fellowship with him, a communication of his kingly power and glory, to subdue vnder vs the deuill and his Angelles. For if we fight with him, and vnder his banner, wee cannot loose the field, but shal be assured to raign with him. They then are deceiued, that thinke them the scum, and off-scouring of the world. This should also perswade all careless and backward persons to embrace true Religion, and giue it the chiefe seate in their hearts, forasmuch as it maketh them of the vessels of wrath, and vassals of sathan, glorious kings, and triumphant conquerors ouer the powers of darkenesse. Furthermore, it should incourage the Ministers of the Gospell, and make them glad to labour in preaching the worde, and in winning soules vnto God, being set apart by Gods mercies to consecrate men, Kings, and Priestes to him, which is a great priuiledge. For they haue mighty Weapons giuen them by their Captaine Christ, (to wit;) the power of his Spirit, and the vigor of his mighty word, which causeth them to preuaile. Therefore, the Lord saith by his Prophet *Hosea*, [n] *I haue cut downe this people by the Prophets, and slain them by the words of my mouth.* And the Apostle teacheth, [o] *That the weapons of our warfare are not carnall, but mighty through God to cast downe holds.* To conclude this vse; seeing God hath

[m] 1 Cor 15, 56 57.

[n] Hos. 6, 5.

[o] 2 Cor. 10, 5 6.

hath thus aduanced vs, let not vs disgrace our selues, but maintaine our dignity, and adorne our profession, that we may finde comfort by it in our chasticements and afflictions.

[*A Starre shall come out of Iacob.*] We haue seene in the former Doctrine, the glory of the Church, that the people of God are set apart by Christ, to be spirituall Kings vnto God the father: a dignity giuen vnto them by him. Now, before we passe from this place, let vs consider of the Title that is giuen vnto Christ, where we see hee is compared to a Starre, and called, *A Star that shall come out of Iacob.* This Starre we haue shewed typically to signifie Christ, who is called the light of the world, the Sunne of righteousnesse, the morning Starre, the Day-spring from on high. He is called by this name, and described by this Title, p First, because he is the fountaine of all saluation and comfort; Secondly, to teach, that al men by nature walke in darknesse, and in the shadow of death; Thirdly, because hee will giue those that are his the light of knowledge in this life, and the light of perfect glorie in the life to come, by which they shall be as Starres of heauen, and shine in the firmament afterward. Heereby we learne, q that Christ Iesus is as the morning Starre vnto vs, bestowing vpon his people two excellent priuiledges and blessings; First, he riseth vp as a bright Starre in our hearts, casting from them the thicke clouds of blindnes, and taking away the darke mistes of ignorance, enlightning them with the true sauing knowledge of God, sufficient for saluation, begun heere in this life, but shall bee perfected in the life to come: Secondly, he will bestowe vpon vs the light of perfect glory in the kingdome of his Father, by the which we shall shine as the brightnesse of the firmament, and as the Starres for euer and euer. These are two vnspeakeable mercies, vnprizable, vnmatchable, to bee deliuered out of the kingdome of ignorance, and to be brought into the kingdome of light; to be glorified in heauen, and to bee made partakers of eternall life. So then,

p The reasons why Christ is called a starre.

q *Doct* 11. Christ Iesus is the day starre arising in our hearts.

then, we see by this comparison, that by Christ we haue the light of vnderstanding, and shall haue the glorie of immortality to know God euen as we are knowne. Touching the first clause, that he will manifest all the Misteries of God vnto his Church, the Prophet *Ioel* foretelleth, [r] *That hee will poure out of his spirite vppon all flesh, their Sonnes and Daughters shal propheſie, their olde men shal dreame dreames, and their young men shall see visions, they shall bee all taught of God, and they shall know him from the least to the greatest.* So our Sauiour saith to his Disciples, [s] *To you it is giuen to know the secrets of the kingdome of heauen.* Now (saith the [t] Apostle) *We see as in a glasse darkely, but then wee shall see face to face: Now I know in part, but then shal I know as I am knowne.* Touching the second clause, that the faithfull shall receiue the light of perfect glory after this life, [u] the Prophet *Daniel* witnesseth, *That they which be wise shal shine as the brightnesse of the firmament, and they that turne many vnto righteousnesse, shall shine as the starres for euer and euer.* The performance heerof is remembred, where thousand thousands out of euery nation, kindred, and tongue, praise the Lambe, for that he hath made them Kings and priests to raigne ouer the earth.

[r] Ioel. 2, 28.

[s] Math. 13, 12

[t] 1 Cor. 13, 12.

[u] Dan. 12, 3.

The truth of all this will yet better appeare vnto vs, if we marke the Reasons. First, Christ hath receyued a fulnesse of the spirit, & graces without measure, that they might flow vnto all his members, who receiue from him grace for grace, sufficient for their places in the Church heere, & for their saluation afterwarde. *For, in him are hid* [x] *al the treasures of wisedome and knowledge, as a Fountaine that is without bottome, which can neuer be drawne drie.* Therefore the Euangelist saith, [y] *That of his fulnesse wee all receiue, and grace for grace.* So then Christ is ful of heauenly graces, & spiritual gifts, that we might be annointed by him, & receiue our portion from him. For he obtained them, not to keep them to himselfe, or to couer thē vnder a bushel, but to bestow them vpon his church. So long as he is [z] ful, we need not feare to be empty, so long as he is stored, we can-

Reason, 1.

[x] Col. 2, 3.

[y] Iohn 1, 16.

[z] Iohn 1, 14.

be destitute. If once we depart from him, it is in vaine to looke for one drop elſe where.

Reaſon, 2.

Secondly, he hath obtained by Prayer of his Father, (who can deny him nothing) that from him we ſhould receiue the light of glory, becauſe as he is ioyned to the father, & one with him, ſo we ſhalbe ioyned to him, & receiue of his glory. Heere we know in part, and propheſie

z 1 Cor, 13, 10

in part, and all good thinges are vnperfect: but z when *That which is perfect is come, that which is in part and vnperfect ſhall be done away: for as he being mediator betweene God & man hath receiued of the Father, ſo ſhall we receiue of the Father being in him.* This he ſpeaketh to his father, a *The glorie which thou gauest me, I haue giuen them, that they may be one as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent mee, and haſt loued them, as thou haſt loued me.* Chriſt is the bande or knot of the vnion betweene God and vs: for in him the Mediator, heauen and earth is as it were ioyned together, which otherwiſe could not be. So then, when hee ſhall appeare, wee ſhall appeare with him cloathed with his righteouſneſſe, and cloathed with his glorie, which hee alſo receiued to make vs partakers of.

a Iohn 17, 22. 23.

Reaſon. 3.

Thirdly, ſuch as keepe his workes, they loue Chriſt: and they that loue Chriſt, are beloued of him and of his Father, ſo that he will ſhew himſelfe vnto them, & withhold no good thing from them. This Chriſt our Sauiour ſetteth downe, b *He that hath my Commaundements, and keepeth them, is he that loueth me; and he that loueth mee, ſhall be loued of my father: and I will loue him, and will ſhew mine owne ſelfe vnto him.* Seeing therefore, Chriſt hath receyued giftes without meaſure, and receiued them to beſtowe them, ſeeing he hath obtained for vs the communion of his glory; and laſtly, ſeeing hee loueth thoſe, and manifeſteth himſelfe vnto them that loue him, and keepe his commandements, we cannot doubt but he will enlighten vs with grace, and crowne vs with his glory: with his grace heere, with his glory hereafter.

b Iohn 14, 21.

The

The Vses of this title giuen to Christ, being called the starre of *Iacob* are diuers. First, this teacheth vs that they haue no property nor interest in this starre, either touching the light of sauing knowledge, or the brightnesse of heauenly glory, that liue in blindnesse and ignorance, that follow the workes of darkenesse, delight in sinfull pleasures, and lead a loose and leud life. If wee haue no light of Christ shining in our harts, and scattering the blackenesse of darkenesse from our soules, and yet looke to receiue any comfort or refreshing from him, when this Sun of righteousnesse shall appeare in glory, wee are vtterly deceiued, and shall be disappointed of our hope. Let vs not looke for any consolation from him, but wo & confusion of faces. This our Sauiour teacheth in the Gospell, c *This is the condemnation, that light came into the world, and men loued darkenesse rather then that light, because their deedes were euil.* It must needs be a strange darknesse that cannot bee driuen away by the beams of this bright shining. It must be a very grosse and wilfull blindnesse, where the continuall light of the Gospell proceeding from the louing face of Christ the Sun of righteousnesse hath wrought no knowledge nor profit in the wayes of godlinesse. The Apostle in this respect saith, d *If our Gospell bee hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine vnto them.* Christ the Sun of righteousnesse hath appeared, and shined gloriously in this part of the earth; and yet (alas) how many are there stake blinde, and willingly blinde, euen vnder the Ministry of the most painfull seruantes of God, that labour in the Lords Vineyard, and spend their strength to giue light to others? If a man hearing the voice of a Trumpet, yet will stop his eares, or hauing the light of the day, yet will shut fast his eyes, e this is a wilfull ignorance, and a presumptuous sinne that shall encrease their iudgement and condemnation.

This doth our Sauiour teach, f *If I had not come and spo-*

Vse. 1.

c Iohn. 3. 19.

d 2 Cor. 4. 3, 4

e 2 Pet. 3. 5.

f Iohn 15. 24

ken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne. The Prophets propheſying of the times of the Goſpell, and of the people that ſhoulde beleeue in Chriſt, declare (as we noted before) that God would poure out his ſpirit vpon all fleſh, g that all ſhould be taught of God, that the earth ſhould bee full of the knowledge of the Lord, as the waters do couer the Sea. What ſhall we ſay of theſe thinges? The palpable ignorance and horrible blindneſſe which is ſeen in the world, ſheweth plainly, that we are not that people. The Prophet telleth vs what readineſſe and forwardneſſe ſhould be in men to come into Gods houſe for increaſe of knowledge, to bee inſtructed in his will, and to walke in his wayes, h that they ſhoulde ſay one to another; *Vppe, let vs goe and pray before the Lorde, let vs ſeeke the Lorde of Hoſts, and I will go alſo.* Wee are farre from this zeale, and from encouraging one another in good thinges, and therefore the bleſſinges of God do ſtand farre from vs alſo. So then, wee ſee ſuch as liue in ignoraunce and ſinne, are darkeneſſe, and haue no Communion with Chriſt, for what fellowſhippe can there be betweene light and darkeneſſe?

g Eſai. 11, 9. and 2, 3.

h Zach. 8, 21

Vſe. 2. Secondly, wee muſt all haue a ſpeciall care that this Starre may riſe in our hearts, and that the Sunne of righteouſneſſe may reioyce & refreſh vs. Now, the right way to haue him with a gracious aſpect to ſhine vppon vs, is for vs to regard & giue heed to the leſſer lights, the candle lights, or ſtarre lights, which are fore-runners of this ſtarre, to wit; the light of the Prophets, of the Apoſtles, and other ſeruants of God, which are appointed to direct vs in the courſe of our life, and to point out vnto vs this light. So the Apoſtle ſaith, *Ye haue a ſure word of the Prophets, vnto the which ye ſhall do well to giue heed as vnto a light that ſhineth in darke places, vntill the day dawne, and the Day-ſtarre ariſe in your hearts.* And our Sauiour calleth his Diſciples the light of the worlde, and a Citty ſet vppon an hill. *Iohn Baptiſt* was a burning and a ſhining k candle.

i 2 Pet. 1, 19.

k Iohn 5, 35.

They

They that will not follow these lights, nor seeke to be guided by these starres, shall neuer feele the comfort of this starre of *Iacob*. So then, these places of the worlde, where these lesser lights haue no entertainment, or wher by the malice of the people they are remooued, or their lights put out, are most wretched & miserable. The people are said in the Prophet to haue walked in darkenesse, and to haue dwelled in the land of the shadow of death, before these lights shined on them. So long as *Israel* was without a preaching Priest-hood to deliuer vnto thē the law of God, [m] so long they were without God and his word. So long as they wanted these stewards of the lords house, to giue them their portion of meate in due season, they indured a greeuous famine of the soule, and perrished for want of food. It standeth vs therefore vppon to reioyce in these lights, and to be glad when these starres begin to shine among vs, they are the ioy and solace of the earth, howsoeuer they bee basely esteemed off in the world, and reproached [n] by them that loue darkenesse more then light, because their wayes are euill: for euery man that euill doeth, hateth the light, neither commeth to the light, least his deedes should be reproued; but hee that dooth truth commeth to the light, that his deedes might bee made manifest, that they are wrought according to God. The *Galathians* did so affect *Paule*, that they would haue [o] pulled out both their lights, (to wit;) their eies to do him good. But the practise of our times, and the lamentable experience of our dales, sheweth the contrary, men seeke by all waies and deuises they can to dim & darken these lights, by greeuing and vexing them, by disgracing and slandering them, by molesting & troubling of them, by discouraging and discountenancing of them, that so they might hinder the building of the lords house. If these men were asked the question, whether they would haue Christ shine in their hearts, and arise as a bright Starre, to scatter the cloudie Mistes of their vnbeleeuing mindes, no doubt they would answeare, it is

Esai 9, 2. Math. 4, 13.

m 2 Chro. 15, 3

n Iohn 3, 20, 21.

o Gal. 4, 15.

their desire, and that they finde more vse of the light of Christ in their soules, then of the shining of the Sunne in the firmament: and yet so long as they doe not vse those meanes whereby the beames of this Starre of *Iacob* may shine vpon them, they make it manifest, they regard not the starre it selfe. And therefore let no man flatter himselfe, that he regardeth the Gospell, or Christ the bringer of the glad tydings of saluation, when they will not open their eares to the gospel preached, by such as Christ hath appointed ouer vs.

Vse. 3. Lastly, we must take heed we be not deceiued in iudging of this light. For many imagine they haue the light of this Sun of righteousnesse, and of this starre of *Iacob*, when they haue but a false light. True it is, Christ is in himselfe, and of himselfe alwayes a light, howsoeuer hee be receiued: albeit men shut their eyes, and will not see his brightnesse, yet remaineth he the light of the world. For the Sun shineth in the firmament, howsoeuer some are blind, and cannot see, and others might see, yet make themselues blinde. Therefore, the Prophet *Esay* saith; o *Arise, O Ierusalem be bright, for thy light is come, and the glory of the Lord is risen vpon thee: thou shalt haue no more Sun to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euerlasting light, & the dayes of thy sorrow shall be ended.* When the Sunne which is called the eye of the world, and is the light of the day, riseth vpon vs, and commeth toward vs, it doth quicken and reioyce vs, it causeth life and fruite to appear in those creatures, which seemed to be dead and dry before: so, if this Day-starre do truely rise vp in our hearts, it will not onely enlighten our vnderstanding, but so heate our frozen and dead hearts, as that it will put the life of righteousnesse into vs, and make vs to walke as children of light, that needs not be ashamed who marke their steppes and behold their wayes. Therefore the Apostle speaketh to euery one of vs, that p *considering the season, it is now time that we should arise from sleep, for now is our saluation nearer vs*

o Esai. 60, 1, 2 19.

p Rom. 13, 11 12.

when we beleeued it: the night is past, and the day is at hand, let vs therefore cast away the workes of darkenesse, and let vs put on the Armour of light, walking honestly as in the day, not in gluttony and drunkennesse, not in chambering and wantonnesse, not in strife and enuying. We haue heere a notable direction how to know whether this starre be risen vpon vs or not. If he haue wrought these effectes and fruites in vs, if by the bright beames of his spirite, and sweete influence of his grace, he hath cast out of our mindes the darke clouds of ignorance and blindnesse, and caused vs to see what the acceptable will of God is, if he haue sanctified vs by the Holy-ghost, whereby the kingdome of sinne is euery day more and more suppressed, and we reformed according to the Image of God, to serue him in holinesse and true righteousnesse; if these things be in some measure in vs, we may be well assured, that this starre of *Iacob* hath shyned vpon vs. But if these things bee not wrought and effected in vs, but that we remaine stil in our sinnes and ignorances, we haue no part in Christ, we haue no portion in this Sun of righteousnesse. He hath neuer entred into our hearts, his beames of grace and mercie haue neuer shined vpon vs, we are still holden vnder the Dominion of darknesse, and in the condemnation of him who is the Prince of darkenesse, to wit; the deuill. Therefore, the Apostle [q] exhorteth all of vs. *Awake thou that sleepest, and stand vp from the deade, and Christ shall giue thee light: walke circumspectly, not as fooles, but as wise, redeeming the time, because the daies are euil.* And the same [r] Apostle in another place, *If any man be in Christ, he is a new creature: if ye haue heard de him, and haue beene taught by him, [s] Cast off the olde man which is corrupt, and put on the new man which after God is created vnto righteousnesse and true holinesse.* Let vs all remember this truth, and no more deceiue our owne soules in perswading our selues to be in Christ, when as yet we neuer tasted of his spirit, nor were made partakers of his heauenly graces.

[q] Eph. 5, 14.

[r] 2 Cor. 5, 17

[s] Eph. 4, 21, 22.

Verse 20. [*And when he looked on Amalek, hee vttered his parable*

parable and saide, Amalek was the first of the Nations, &c.] Hitherto we haue spoken of the propheſie of *Balaam* against the *Moabites*: now followeth his propheſie against the *Amalekites* in theſe words, which is the fift in number, and the second among them that concerne the Heathen that were not of *Israel*: wherein we haue already seen in what sence the *Amalekites* are called the first of the nations, not that simply they were first of all people, for they came of *Esau*, [t] as *Moses* witneſseth, but because they were the first that fought against *Israel*, after they were come out of the land of *Egipt*, and therefore should bee themselues destroyed. In setting down this practiſe of the *Amalekites*, [u] we find it warranted, that wars in the world haue been ancient among men. To gather armies, & to muſter men to battel, is no new deuiſe, but an olde and ancient practiſe among the sons of men. In the 10. chap. of the booke of *Geneſis*, *Nimrod* began to be mighty vpon the earth, [x] and is saide to be a mighty hunter before the Lorde, the beginning of his kingdom was *Babel*. And in the 14. ch. we haue mention of two armies, one raiſed by *Chedor-Lomer* & his confederates, the other by the Kings of *Sodome* and *Gomorrha*; theſe rebelling, the other puniſhing their rebellion, between whom was a cruel battel fought. This we see in the sonnes of *Iacob* raiſing a force [y] against the *Shechemites*, vnder the conduct of *Simeon* and *Leui*, who were the firebrands of warre, and the trumpets of seditiõ, they came vpon them on a suddaine, and slew all the males among them, and after this violence offered vnto theſe persons, they spoyled the Citty. We shall not need to stand further vpon this point, the Bookes of *Ioshua* and of *Iudges*, the Bookes of the *Kings* and of the *Chronicles*, [z] together with lamentable experience of all ages & times, confirme this to haue beene a common practiſe among men of olde, to rayſe Warre one against another, and to trie their cauſes and quarrelles by the dint of the sworde.

t Gen. 36, 16.

u *Doct.* 10. Warres are of great antiquity

x Gen. 10, 9. and 14, 1.

y Gen. 34, 25

z 1 Chro. 15, 5, 6.

Reaſon, 1: The Reaſons heereof are not harde to finde. For first, how-

howsoeuer men are carried headlong with rage and reuenge one against another, yet the deuill is the bellowes to kindle the coales, who was a murtherer and a manslayer from the beginning, [a] as our Sauiour speaketh vnto the Iewes, *Ye are of your Father the deuill, and the lustes of your father ye will do, hee hath beene a murtherer from the beginning, and abode not in the truth, because there is no truth in him.* This he declareth to the Church of the *Smyrnians*, [b] *That it should come to passe, that the deuil shal cast some of them into prison:* and afterward it is saide, *The Dragon was wroth with the woman, and went and made war with the remnant of her seed which keepe the commaundements of God.* This is it that *Micaiah* spake to *Ahab*, [c] *Who shall entice Ahab that hee may go and fall at Ramoth Gilead? Then there came forth a spirite, and stood before the Lord, and said, I will entice him.* Seeing then the deuill is the stirrer of diuision, and the kindler of contention betweene man and man, and betweene kingdome and kingdome, no maruell if waging of warre, and effusion of bloud be deriued from him, as from the principall and chiefe cause.

[a] Iohn 8, 44.

[b] Reuel. 2, 10 and 12, 17.

[c] 1 King. 22. 20.

Secondly, sinne is so vgly a monster, that it hath seperated vs from God, and disordered all the affections of men, and made them enuious, cruell, bloudie, couetous, ambitious, and treacherous, one against another. As great loue as among Wolues, as great mercie as among Lyons. This the Apostle setteth downe. *Titus. 3. Wee our selues also were in times past* [d] *vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malitiousnesse and enuie, hatefull, and hating one another.* And to the verie selfe-same purpose the Apostle *Iames* speaketh in the fourth chapter, *From whence are* [e] *Warres and contentions among you? Are they not hence, euen of your pleasures that fight in your members?* By the law of creation wee were created to abide in a fellowshippe with God, and in an vnion one with another. But when sinne brake in, wee fell from God, and one from another, into all miserie.

Reason. 2.

[d] Tit. 3. 3.

[e] Iam. 4, 1.

Thirdly

Reason. 3.

Thirdly, the wise God disposeth all things by his prouidence, and turneth the actions of men to set foorth his owne glory, the glory of his mercy in preseruing of the good, and the glory of his Iustice in ouerthrowing of the vngodly. True it is, among all the works of men, nothing seemeth so vnbrideled and vnlimitted as warre: yet it is ordered and determined of God, so that not a Sparrowe falleth to the ground without the wil of our heauenly father. This is noted in the holy history touching the rough answere of *Rehoboam*, whereby the ten Tribes reuolted from the house of *Dauid*, and bloudy Warres continued betweene them, where it is saide, [d] *It was the ordinance of God, that the Lord might performe his saying which he had spoken by his Prophet.* So the people are prouoked [e] both to praise the Lord for the auenging of the cause of his seruants by destroying their enemies, and preseruing them aliue, [f] & to acknowledge his Iustice in ouerthrowing and consuming all their aduersaries, insomuch that there was no man able to withstand them. Seeing therefore the deuill tempteth, sinne disordereth, and God ouer-ruleth all things, making them serue to the setting forth of his own glory, wee may gather as a necessary consequent, that warre hath beene of olde and continued euen from the beginning.

d 2 Chro. 10, 15, and 11, 1.

e Iudg. 5, 2, 21

f Iosh. 1, 5. Num. 31, 1, 2

Vse. 1.

The Vses are now to be made of this doctrin. First, seeing wars carry an ancient stampe vpon them, that in all times man hath risen against man, Nation against nation, and kingdom against kingdom, and as mighty Hunters haue chased & pursued one another to death: let vs not maruel when we heare of wars, and of rumors of wars, nor be dismayed when we see preparation made, and forces leauied, when wee perceiue people in fury carried like wilde beasts one against another; these thinges shoulde not seeme strange vnto vs, neither neede wee to admyre them as the wonders of the world. Rather it behoueth vs to enter into this meditation, to consider that iniquity doth abound, [g] and that the charity of many waxeth cold.

g Math. 24, 7 12.

cold. For the more these stirres, tumults, and insurrections do encrease and gather strength, the more doth charity decay, and the fruites of loue languish and pine away among vs, and the more ought we to be prepared for the approaching of the second comming of Christ to iudgement. Then will he make an end of all diuision and contention that are now so rife and common in the world.

Vse. 2.

Secondly, seeing the mischiefe of war hath been from olde, not lately bred as a new birth, but the child of former times, say not the olde times are better then these, grow not wanton and weary of thinges present, to loath the blessings we do enioy, as the manner of many men is. We complain that we are fallen into euil times, we praise the dayes that are past, and consider not wee murmure against God, who hath made al things good, and gouerneth all things well. Such is the impatiency of men at the feeling of present calamities, that they are ready to break out into a mutiny & murmuring against him, vpon whom they lay the cause of heauy and harde times. The present state of things is greeuous, because present troubles are neerely felt, and former discommodities are forgotten long ago. This wee see notably expressed vnto vs in the example of the Israelites, whose present condition vvas loathed, and that past was desired: they cried out, the former times are better, would God we were againe in the land of *Egipt*, [h] where we sat by the flesh-pots, when we eate bread our bellies full: we remember the fish that we did eate for naught, the Cucumber, the Pepons, the Leekes, the Onyons, and the Garlicke. But they had forgotten the fiery furnace, and making of Bricke, they had forgotten the drowning of their Infants, and the harde Taskemaisters that were set ouer them, they remembred not their seruice and sore labour with all manner of burdens, and bondage, and cruelty, insomach that they vttered many sighes and groanes, and grew wearie of their liues. And thus it is with many of vs, though former times were more lamentable, yet the present are more loa-

h Exod. 16, 3. Num. 26. 3. & 11, 5, & 21, 5.

loathed. How many are there that commend the dayes already past, and magnifie the times of the fore-fathers: Then al things were cheape, then all things were plentifull, now all these are deare and hard to come by. These are like those Idolaters that *Ieremy* complaineth of in his
i Ier.44,17,18 prophesie, i that saide, *We will burne Incense to the Hoast of heauen, as we haue done, we and our fathers, for then had we plenty of victailes, and were wel, and felt none euil: but since we left off to burne Incense to the heauenly bodies, and to poure out drinke-offerings vnto them, we haue had scarcenesse of all things, & haue beene consumed by the sword, and by the famine.* Thus do many of the men of our times; they esteeme Religion by the backe and belly, & measure the truth of God by the line of their own making, to wit; by feeding and filling of the body. But we must consider, that plenty and dearth, war and peace, sickenesse and health, are sent of God, and acknowledge them to be his works, who is constrained for the abuse of his blessings, and the contempt of his worde to take them from vs, and to scourge vs with his rods to bring vs to repentaunce. This is that vse which *Salomon*
k Eccl.7,11,12 teacheth in his *Ecclesiastes*, k *Be not thou of an hastie spirite, to bee angry, for anger resteth in the bosome of Fooles: Say not thou why is it that the former daies were better then these? For thou shouldest not enquire wisely of this thing.* What sins breake out in these last dayes, that were not in the former? were not hatred, malice, enuy, murther, debate, whoredome, adultery, Idolatry, sedition, couetousnesse, pride, treason, and such diuelliſh practises & inuentions in all ages from the beginning? When *Adam* l had but two sonnes born
l Gen. 4. 8. 1 Iohn 3, 12. vnto him, was not one of them a murtherer? did not *Cain* hate his Brother and slay him? And did not his posteritie fill vp the measure of their sinnes, and make the earth to stinke with their vnsauoury workes of darknesse in the Nostrils of God, that he was constrained to wash them away with an vniuersal floud? We must therefore search into the true causes of euilles, and not falsely accuse the times, but lay the fault vpon them that liue in the times.

If

If we would grow better, the times also woulde become much better. But so long as men maners are deformed, the times cannot bee reformed and amended. Thus then we see,[m] that the confusion of warre hath beene of olde, and therefore they no better, so that it behooueth vs to be contented with those thinges which presently we enioy, and not to breake out blasphemously against God, and ignorantly against the times.

[m] *Polid Virg. de inuen. rer. lib. 2. cap. 10.*

Vse. 3.

Lastly, seeing the rage of men to ioyne in battell, and meete in hostile manner in the field hath beene of great antiquity, let vs all consider, that as Warres haue beene of olde, so they may come againe wee knowe not howe soone. Though wee seeme now to liue secure without daunger of enemies, or feare of Warre, yet the miseries of a cruell warre, and the loosenesse of a secure peace, may suddainely meete together. It standeth vs in hande to giue God the praise, that hath sent vs peace, and made vs in dwell in safety. How many of our Brethren do see, and haue seene many pittifull spectacles, and felt manie wofull mischiefes this way? The butchering of men, the ryoting with Women, the ruinating of families and Noble houses, and the vtter sacking of Cities and Kingdomes? Let not vs promise to our selues any security, let vs not dreame of perpetuall peace and tranquility, and so lull our selues a sleepe with deceitfull hope. There is nothing that hath bin, that may not bee againe. There is a time [n] to loue, and a time to hate: a time of warre, and a time of peace. If God send this scourge among vs, the Cities full of people are made solitary, being quickely wasted and made desolate. Let vs bee thankefull to God for the daies of our peace, & pray to him to giue vs grace to vse our peace aright, least he draw the glittering sword vpon vs. For if he bring [o] the sword vpon a land, and say, *Sword go through the land, and destroy both man and beast out of it* (as we, our fathers, and our posterity, are at his commaundement) it is nothing for him to make hauocke among vs, and to worke out a plentifull desolation.

[n] Eccl. 3, 8.

[o] Ezek. 14. 17

Amalek

[*Amalek was the first of the Nations, but his latter end shall come to destruction.*] Wee haue spoken already of the former part of these wordes touching the *Amalekites* inuading of Israel, and making warre against them, the History whereof wee read in the Booke of Exodus. Now we are to consider the latter part, wherein we may behold the recompence of their worke, and how God reuileth the inuasion of his people. They sought to destroy Israel, themselues shall be brought to destruction. They drewe the sword, themselues are threatned to perish with the sword. That which themselues worke, they are constrained to suffer at the hands of others: so that with the same that they do offend, they are punished. From hence we learn, that God oftentimes plagueth men in those things and by those things wherein they haue sinned and offended. God auengeth and punisheth in the same kinde and measure as men prouoke him. We haue a notable example hereof in *Adoni-bezek*, a proud, insolent, & bloudy minded man, he is serued as he serued others, he had the thumbes of his hands, and of his feet cut off, as he had serued the seauenty Kings which he tooke in battell. This is it which *Samuel* saide to *Agag* one of the Kings of these *Amalekites* that now we speake of, *As thy sword hath made women childlesse, so shall thy Mother be childlesse among other women, and so he hewed him in pieces before the Lorde.* Dauid defiled his Neighbors wife, the hand of God did so follow him, that his owne wiues were defiled by his owne sonne in the sight of all Israel. We read how *Ahab* shedde *Naboths* bloude to obtaine his Vineyard, which hee refused to sell vnto him, but the Prophet was sent vnto him with an heauy message, saying; *In the place where Dogs licked the bloude of Naboth, shall Dogs licke thy bloud also*: and also of *Iezabel* the worker of all this mischiefe, spake the Lord, saying; *The Dogs shall eate Iezabel by the wall of Izreel.* He slew *Naboths* children, and his owne sonnes were slaine. He took possession of the vineyard, but he lost his owne kingdom. *The wicked man* (saith

Dauid

o Exod. 17, 16

p *Doct* 13. The Wicked are punished according as they offend.

q Iudg. 1, 6.

r 1 Sam. 15, 33

s 2 Sam. 12, 11

t 1 King. 21, 19 23.

Dauid in the Psalmes) *hath made a pit, and digged it* u *for his Brother, and is fallen into it himselfe, he prepared a sword to kill his Neighbor, and it entred into his owne heart.* So the Prophet speaking of *Babel* the auncient enemy of the Church, denounceth this iust retribution of God, x *Woe to thee that spoilest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled, when thou shalt make an end of dooing wickedly, they shall do wickedly against thee.* And this truth is verified, not onely by these examples, but by continuall experience. The extortioner and cruell dealing man is oftentimes in his posterity y eaten out & consumed by the extortioner. The Gamster making game his delight, and his pleasure his God, is snared in his owns wayes, so that gaming is his ruine. The Drunkard many times perisheth in his drunkennes, and is brought to an vntimely death, sometimes by the immediate hand of God, sometimes by Dropsies and other diseases. The vniust and wrongfull dealer hath that which he deuoured, drawne out of his bowels, and is made by the hand of God to vomit it vp againe. The couetous man, that ioyneth house to house, and land to land, that heapeth vp liuing and riches by fraud and oppression to his destruction, is made as a spunge, which when it is full, and hath soaked vp what it can, is crushed and wrung out to nothing. The vncleane liuer, and filthy fornicator, hath his strength consumed, his substaunce wasted, his flesh eaten, and the markes of his beastly vncleannesse set vppon him, by the reuenging hand of God to his perpetuall shame, infamy, reproach, and confusion. The like we might say in all other sinnes, God doth most commonly make euery mans sinne his bane, his poison, his fall, his woe, his destruction and vtter ruine, z verifying that which *Salomon* speaketh, *They shal eate the fruite of their owne way, and be filled with their owne deuises. He that digs a pit shal fal therein, and he that rolleth a stone, it returns to him.*

u Psal. 7 13, 15

x Esai. 33, 1

y Psal. 109, 13

z Pro. 1, 31, & 26, 27

The Reasons rendred of this Doctrine, will make it cleerely

Reason. 1.

cleerly appeare to vs to be an euident truth. For first, God is a iust God, he is the common Iudge, euen the Iudge of all the world, who hath said, *Vengeance is mine, I will repay*, and therefore his Iustice dooth effect it, and bring it to passe. This the Apostle declareth, [z] *It is a righteous thing with God to recompence tribulation to them that trouble you.* So the Prophet teacheth, (a) *That hee is of pure eyes, and cannot see euill, nor behold wickednesse to allow or approue it.*

z 2 Thes 1, 6.

a Hab. 1, 13.

Reason. 2.

Secondly, it is most agreeable to the precise rule of equity, that there should bee a proportion betweene the sinne and the punnishment, that euery one should haue *Quid pro quo*, and drinke such as he hath brewed. GOD commaundeth it to the Magistrate, as a law in his proceedings, [b] that there should be an eye for an eye, a tooth for a tooth, hand should go for hand, foote for foot, burning for burning, wound for wound, stripe for stripe, and life for life. If God impose this vpon Magistrates, much more will he himselfe do it. He that requireth equitie in Iudges and Magistrates, will much more shew himselfe iust and equall. This is it which the Lord enioyneth touching spirituall *Babylon, Reward her* (c) *as she rewardeth you, and giue her double according to her workes: and in the cup that she hath filled to you, fil her double.* So in the sixteenth Chapter, *Lord thou art iust, because thou hast iudged these things, for they did shed the bloud of the Saintes and Prophets, and therefore hast thou giuen them blood to drinke, for they are worthy.* And in the thirteenth Chapter. *If any leade into captiuity, he shal go into captiuity: if any kill with a sword, hee must be killed by a sword.* So then, whether we consider the Iustice of God, or the rule of equity, we see that God punnisheth as man sinneth, he rewardeth according to the maner and measure of his offence.

b Exod. 21, 24

c Reuel. 18, 6, and 16, 5, 6, & 13, 10,

Vse, 1. The Vses follow to be consi dered. Will God thus repay and retaile? Then let euery one looke to haue his sin brought vpon his owne head, and to be rewarded fullie, according to his owne workes. The equity of this is acknowledged of *Iob*, [d] *If my heart haue beene deceiued by a*

d Iob. 31, 9, 10

woman, or if I had laide wayte at the doore of my Neighbour, let my wife grinde to another, and let other men bow downe vpon her. The like we may say of all other sinnes, looke not to escape the hand of God, but feare to commit sinne beeing thus punished. Hast thou beene a bloudy beast? Looke for blood againe. Hast thou been cruell? Cruelty and extortion shall both wring and wast thee. He that smiteth with the sword, shall perish with the sword: there shall be Iudgement mercilesse, to them that are without mercy. On the other side, in doing good, and exercising loue to others, looke for loue and good from God and man. This made *Nehemiah* pray to God [e] to remember him in kindnesse, according to al that he had done to his people. This made the Apostle craue mercy at the handes of the mercifull God [f] for *Onesiphorus*, because he shewed mercie to him, and refreshed him in his necessity. The Widow of *Sarepta*, sustaining the Prophet, & releeuing him with part [g] of that poore pittance that was left her, receiued an ample recompence, during the time of the famine to her and her sonne, being myraculously sustained. *Obadiah* fed an hundred Prophets of the Lorde, and hid them in caues from the wrath of *Iezabel*, the Lord shewed mercy vnto him againe, so that hee was the first that had the Prophet directed vnto him to reueale the remouing of the present Iudgement from the land. So then, the consideration of this dealing of God against sinners, is a terror to the vngodly, teaching vs to auoide sinne, and the daungerous society of sinfull men, least partaking of their sinnes, [h] we partake also with them in the punnishment: & likewise serueth as a great comfort to the godly, assuring them to find the fruit of their loue, and to receiue mercy at his handes, who leaueth not a morsell of Bread, and a cup of colde water, giuen in faith out of an heart vnfaigned, vnrewarded.

e Neh. 5, 19.

f 2 Tim. 1, 16

g 1 King. 17, 14.

h Ier. 51, 6.

Secondly, seeing God recompenceth according to the sin of man, it iustifyeth God in his actions, and prooueth that there is no iniquity with our God. This doth *Elihu* set downe vpon this consideration, [i] *Hee will render vnto*

Vse. 2.

i Iob. 34, 11, 12.

man according to his workes, and cause euery one to finde according to his way. And certainly, God will not do wickedly, neither will the almighty peruert iudgement. So then, the Lord bringeth his iudgements in this manner to passe, that the mouth of the wicked shold be compelled to iustify God, and to condemne himselfe, when hee receiueth measure for measure, as he hath done. When *Iudah* had ouercome *Adonizebek*, and had cut off the thumbes of his hands & feete, he did acknowledge it to be iust, and that the hand of God had found him out, and repayed him [k] according to his deserts; for (saith hee) *Seauenty Kinges hauing the thumbes of their hands and of their feet cut off, gathered Bread vnder my Table: as I haue done, so God hath rewarded mee*; so they brought him to *Ierusalem*, and there he dyed. God suffereth them long to escape, and to run on in their euill actions, but in the end he repayeth them; and rather in their owne kind, then in another, that it might appeare to be his handy worke, and not a matter that fell out by chance or casualty vppon them. So doth the Church reioyce, that the Lord had done vnto them as they thought and intended to do vnto the Church.

k Iudg. 1, 7.

Vse. 3. Thirdly, seeing God hath promised to repay as men offend, we are in this respect and consideration, to waite for the performaunce of this promise, and to looke with faith and patience for the Iustice of God in recompencing and rewarding the wicked, with the like to fal vpon themselues wherwith they haue plagued his people. We see this duty performed by the seruants of God in the Prophet *Esay* before remembered: for hauing declared that the spoyler shall be spoyled, and the destroyer shall be destroyed, they say, [l] *O Lord haue mercy vpon vs, we haue waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.* To the same purpose speaketh the Church in the Psalme, [m] *O Daughter of Babell, worthy to be destroyed, blessed shall hee bee that rewardeth thee as thou hast serued vs: blessed shall he be that taketh and dasheth thy children against the stones.* Let this duty be practised & performed

l Esai. 33, 2.

m Psal. 137, 8, 9.

formed of euery one of vs, although wee see the wicked proceede and go forward in his wickednesse, as if he had made a league with death, and a couenant with hell, yet it behoueth vs to possesse our soules with patience, and albeit he spread himselfe like a greene Bay tree, yet in the end his leaues shal wither, his branches shalbe cut down, and his root shall rot; God will drawe him foorth in his good time vnto iudgement, and proportion his plagues and punishments according to his sinnes.

Vse. 4.

Lastly, this doctrine ought to warne vs to take heede that wee abuse not any of Gods blessings, or any of his creatures to any sinne or excesse, seeing God hath threatned to turne them to our curse and confusion; so that wherein soeuer hath beene our wickednesse, therein also shall bee our woe: our malice shall turne to our owne mischiefe, our vncleannesse shall fall out to be our owne vndoing. This the wise man teacheth, that because of the [n] *Whorish woman, a man is brought to a morsel of bread, and such an one wil hunt for the precious life of a man.* So such as delight to follow drunkennesse, it turneth to their destruction, for the very creatures grone and trauel as it were in paine to be deliuered from this bondage of corruption, in which they are after a sort holden for a time, and do crie out vnto God for vengeance against them, according to the saying of *Salomon*, [o] *To whom is wo? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whome is the rednesse of the eyes? Euen to them that tarry long at the wine, to them that goe and seeke mixt Wine.* Wherefore, let vs vse the creatures of God aright, that they may be seruiceable and comfortable vnto vs, & that they may helpe to further and encrease our blessednesse, which they will do if they bee well vsed. This our Sauiour teacheth his Disciples, [p] *Blessed are your eyes, for they see: and your eares, for they heare.* Euery guift and creature of God that thou abusest, shall further thy condemnation, and bring vpon thy head his iust iudgment. Euery Instrument of thy body, and power of thy soule that

n Pro. 6, 26.

o Pro. 23, 29, 30.

p Math. 13, 16

thou haſt ab uſed to ſinne, ſhall encreaſe thy woe and torment, as appeareth in the example of the rich man.

Verſe. 22. [*And he looked on the Kenites, and ſaide, Strong is thy dwelling place, and put thy Neſt in the rocke: neuertheleſſe, the Kenite ſhall be ſpoyled, &c.*] In theſe wordes going before, we heard of *Balaams* propheſie againſt the *Amalekites*. Heere *Moſes* ſetteth downe his propheſy againſt the *Kenites*, which is the ſixt in number, and the thirde among thoſe that are denounced againſt the vnbeleeuers, and Idolatrous Nations. Concerning the *Kenites*, wee haue ſpoken ſufficiently before, which were the poſterity of *Iethro*, the Father in law of *Moſes*, and theſe dwelled among the *Amalekites*, before they departed from them, as appeareth, 1. *Sam.* 15, 16. ſo that they obtained mercy, and were not deſtroyed, becauſe they ſhewed mercy vnto the children of *Iſrael*, when they came vp from *Egypt*. The ſcope of this Propheſie is to declare, that howſoeuer theſe *Kenites* thought they dwelled ſafely, and had their ſeate as it were a neſt made in a ſtrong rocke, that might be aſſaulted, but not ſubdued; beſieged, but not ouercome; yet, when they promiſed to themſelues the ſureſt peace, and greateſt ſecurity, deſtruction ſhould come ſodainly like a whirle winde, and carry them away. From hence we learne, [q] that the Iudgements of God vpon ſecure and ſinfull perſons, do many times come ſuddainly. Howſoeuer the Lord be a God of patience, and beareth with the veſſels of wrath, appointed to deſtruction, yet when men think themſelues free and farre from all daunger, Iudgement lighteth on them, encreaſed by the ſpeedines of the execution. This we ſee in ſundry examples of Gods proceedings againſt the vngodly. The *Egiptians* that purſued after the *Iſralites* to the midſt of the ſea, [r] *were ſuddenly drowned, the waters couered thē, their chariots failed thē, the Lord fought againſt thē.* Whiles *Belleſhazzer* made his feaſte, drank wine in al exceſſe, & praiſed his gods of gold & ſiluer, [ſ] at the ſame houre appeared fingers of a mans hand, writing on the plaiſter of the wal, fortelling his final confuſion, which

q *Doct.* 14. The Iudgments of God many times come ſuddenly

r Exod. 14, 26

ſ Dan. 5, 5, &c

which immediately after followed. When *Pharaoh* refused to let the people go, as God commanded, and *Moses* required of him, and had bin scourged by many plagues, he, his Princes, his people, and whole land, yet they hardened their hearts, and walked stubburnly against him: sodainly at midnight the Lord smote [t] all the first borne in the land of *Egipt*, from the first borne of *Pharaoh*, that sate on his throne, vnto the first borne of the captiue that was in prison, and al the first borne of beasts. Thus Christ describeth his second comming, that it shall be suddaine, speedy, and at vnawares: [u] *As the dayes of Noah were, so likewise shal the comming of the son of man be: for as in the dayes before the flood, they did eate, drinke, plant, & thought not of the day of the Lords wrath, but when Noah was gone into the Arke, then the flood came.* So in *Lots* time, [x] *They were giuen to lust of the flesh, to pride of life, to fulnesse of Bread, to abundance of ydlenesse, to contempt of the poore*; these were the chiefe and capitall sinnes of the *Sodomites*, others followed and accompanyed them, [y] and behold suddenly, the Lord rayned downe fire and brimstone from heauen, which was their portion, and consumed them. Such shall the comming of Christ to Iudgement bee, when men say, peace, peace; safety, safety, and thinke not of any danger, sodain destruction [z] *shall come vpon them as a theefe in the night, and as paine vpon a woman in trauell.* All which examples & testimonies serue distinctly, and directly to proove, that Gods Iudgements fal vpon men many times before they bee aware, and when they thinke not of the day of wrath.

[t] Exod. 12, 29

[u] Matth. 24, 37

[x] Ezek. 16, 49

[y] Gen. 19, 24

[z] 1 Thes. 5, 2, 3

Reason, 1.

The Reasons for further confirmation of this truth do follow. For first, God is the mighty *Iehouah*, that knoweth all the wayes and works of his enemies, which labour in the fire, & conspire in vaine against God & his people. Howsoeuer the vngodly thinke him to bee weake and to want strength, or to bee farre from them, and not to see their dealings, yet by woful experience they shal find the power of his hand. This is the reason vrged by *Moses* in

[z] Exod. 15, 3. his song, [z] declaring that they sanke as a stone, and were consumed as stubble, he giueth this reason, *The Lord is a man of warre, his name is Iehoua.* The world hath had many worthies and men of warre excelling in might, and glorious in victories, but the Lord passeth them al, whose name is eternall, & almighty, able to execute al his iudgements at his owne pleasure. His power is not limited and stinted: there is no power on earth, but that which is receiued of him, who bringeth all his purposes to passe, and his counsels take effect.

Reason. 2. Secondly, the vngodly are of a dead heart, and despise the warning giuen vnto them of God: they haue no desire or affection to any thing but the pleasures and profits of this life. This is the reason, ([a]) why the floud was brought vpon the olde world, and wherefore destruction shall come vppon this olde world at the comming of Christ, because albeit they were warned by the preaching of *Noah*, yet they were drowned in the delights of the flesh, and neuer turned to the Lord till the floude came. Deadnesse of heart, and contempt of the word are fearefull sinnes in the former age, and in these times wherein we liue. Such men make but a mocke in their hearts of all that God promiseth or threatneth, saying to themselues, [b] where is the promise of his comming? & thereupon oppresse their Brethren, and rage against God and his people, vse outragious and leud dealings, follow euery motion of sinne, and breake out into all enormities. Seeing therefore, God is of great might, and vngodly men are of deade harts, in both respects, we may gather this truth, that Iudgements fall at a sudain and vnlooked for vpon the heads of the vngodly.

[a] Math. 24.

[b] 2 Pet. 3.

Vse. 1. The Vses are in the next place to be handled. First, seeing Gods iudgements are many times suddaine, and therefore fearefull, speedily executed, and at hand out of hand, we may truely conclude, that they are blessed that thinke of the day of their reckoning, and of the time of the account that they must giue of their Stewardship, &

so

so prepare their garments, that they be not found naked. We see how men in daunger, as in a fire comming in the silence of the night, are glad to catch any thing to couer and hide themselues: so must we be clothed with Christ, and put on his righteousnesse. Therefore our Sauiour saith, c *Who is a faithfull Steward and wise, whom the Master shal make Ruler ouer his houshold, to giue them their portion of meate in season? Blessed is that seruant whom his Maister when he commeth shal finde so doing: for in the houre that ye thinke not will the sonne of man come.* And to the same purpose he speaketh in the *Reuelations* of *Iohn*, d *Beholds, I come as a Theefe, blessed is he that watcheth and keepeth his garments, least he walke naked, and men see his filthinesse.* There is no way for the vngodly to escape. When a Theefe, hauing a purpose to do a mischiefe, commeth vppon an house in the night when all be asleepe, and so taketh them vnprepared and vnprouided, being in bed, and destitute of all helpe, they cannot escape or shift themselues out of the way. There can be no preuenting of this fearefull and suddaine destruction, by fore-seeing the appointed time, and by determining of the season before hand, so as we may liue as wee list vntill that time: e *For as the lightning commeth out of the East, and is seene into the West, so shal also the comming of the Son of man be.* So then, we may see the blessed estate and condition of all such as wisely consider the suddain comming of Gods Iudgements, and the falling of men into them as a Bird into a snare, being thereby made circumspect & wise, to preuent a mischiefe before they fall into it. On the other side, we may conclude, the cursed and wretched estate of all vngodly and wicked men, they are suddainly taken as in a net, and horribly consumed. They fall into the pit, before they dreamed of any daunger. They feele their own misery to be without redemption, before they woulde see it, to preuent it. Happy are they that see the plague comming, and do auoide it.

c Math. 24,44 46.

d Reuel. 16,15

e Math. 24,27

Secondly, seeing the wrath and vengeance of God are brought suddainly and without remedy vppon the vngodly, *Vse. 2.*

godly, it is our dutie to awake out of ſinne, and to bee watchfull ouer our owne ſoules, we muſt not ſleepe in ſinne, nor giue our ſelues to ſecurity, but be carefull and circumſpect that we be not ſodenly ouertaken. We ought alwaies to be occupied in the workes of godlineſſe, and in the duties of our calling, to performe them as in the ſight of God, to the end, that being alwayes readie, we ſhould not feare his comming. This is the charge that Chriſt giueth vs, to bee alwaies ready, [f] *To haue our loynes girded, and our lights burning: that we may be alwaies accounted as children of the day, and of the light, that is of a blameleſſe conuerſation: Watch therefore, for you know not what houre your maiſter wil come: of this be ſure, that if the good man of the houſe knew at what watch the theefe would come, he would ſurely watch, and not ſuffer his houſe to be digged through.* To this purpoſe doth our Sauiour giue this exhortation, that ſeeing wee know not when the ſon of mã wil come, whither at Euen or midnight, at the Cocke crowing, or in the dawning, [g] *We ſhould watch carefully, and pray continually, leaſt the maiſter of the houſe come ſuddenly, and finde vs ſleeping, that we may bee counted worthy to eſcape all theſe things that ſhall come to paſſe, and that we may ſtand before the ſonne of man.* And that which Chriſt ſpeaketh of the end of the world, muſt bee conſidered of vs touching the end of our owne daies, and muſt teach vs ſo to number vp our times, that wee may apply our hearts vnto wiſedome, that we ſhould haue our loins girt, and as it were our ſtaues in our handes, that euerie houre we may looke for our Lords comming. The Lord would haue vs know his firſt comming, becauſe the knowledge thereof was profitable and neceſſary, [h] and therefore he reproueth the Iewes, that they knew not the time of their viſitation. But his ſecond comming hee hath hid from vs, as vnneceſſary and vnprofitable; nay, as dangerous and hurtfull vnto vs, leaſt we ſhould ſay with the euill ſeruant: My maiſter doth deferre his comming, and thereupon begin to ſmite our fellow-ſeruants, and to eat and drinke with the drunken: wheras the Maiſter of that ſeruant

f Math. 24,44 Luke. 12, 35.

g Mar. 13, 35 36, 37. Luke. 21, 36.

h Luk. 12, 45

seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers. The seruant that knoweth not his Maisters will, and prepareth not himselfe, neither doth according to his will, shal be beaten with many stripes.

Lastly, seeing Gods punnishments fall vnlooked for, albeit he be patient, let vs not put off from day to day the time of our repentance. It is the exhortation of Christ to the Church at *Sardis*, [i] *Remember how thou hast receiued and heard, hold fast, and repent; if therefore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.* The Prophet denounceth a grieuous woe to all them [k] that put away the euill day, that continue still in their wickednesse, and thinke that Gods plagues are not at hand. This is the Mother of many euils: when a man neuer considereth of the day of his death and dissolution, and that the day of his appearing is neere, and the time of his answearing at hande, he regardeth not what iniuries hee offereth, hee committeth many greeuous sinnes. So then, the consideration of the suddainnesse of Gods Iudgements affoordeth, a notable vse against the drowzie securitie and prophanencsse of those that mocke and dally with repentaunce, as if it might bee obtained at their owne pleasure. These men thinke it a vaine thing to trouble themselues that way, vntill they bee readie to dye, and lye at the verie last gaspe. These men regarde not how they liue, so they may haue time to call for pardon, and to cry, Lord haue mercy vppon mee. *But vnderstand (ô ye foolish man,* [l] *that not euery one that saith, Lorde, Lorde, shall enter into the kingdome of heauen, but hee that doth the will of our Father which is in heauen.*

Vse. 3.

i Reuel. 3, 3.

k Amo. 6, 3.

l Math. 7, 21.

The Iudgements of God are threatned to come vpon thee as a Theefe, and to sweep thee away suddenly, thou knowest not whither thou shalt haue an hour or moment giuen thee to repent. Thou mayest bee smitten with suddaine

ſudden death. When thou riſeſt out of thy bedde, thou knoweſt not whether thou ſhalt lye down againe. When thou lyeſt down in thy bed, thou knoweſt not what may happen vnto thee before it bee day. Let God bee in our firſt thoughtes in the morning: let him bee in our laſt thoughts in the Euening. Let vs remember him riſing, and lying downe. Let vs call our ſelues to an account of our doings euery day, what euill wee haue done, what good we haue left vndone. Let vs continually commend our ſelues, our ſoules, our bodies, our goodes, our Brethren, into Gods handes (as a moſt faithfull keeper) by earneſt and faithfull prayer, and not go into our beds, as the dogge into his kennell, or the ſwine into his ſtye, or the Oxe vnto his ſtall. Boaſt not of to morrow, [m] for thou knoweſt not what a day may bring forth. Thy ſelfe may be dead, thy houſe fired, thy goods ſpoyled, thy children deſtroyed, and a thouſand miſeries be multiplied vppon thee. And if thy daies bee prolonged, the longer thou continueſt in ſinne, the harder thou ſhalt finde it to repent. Thy hart is hardened by cuſtome and continuance. An olde ruinous houſe, the longer it is let run, the more labour, time, and charges it wil require in reedifying and repairing. An old diſeaſe is more hardly cured. The deeper a naile is driuen with the hammer, & the more blowes are giuen it, the harder it is to plucke out againe. He that will not be fit to day, ſhall finde himſelfe leſſe fit to morrow, and his heart euery day leſſe inclined then other to turne vnto God, and more and more hardened. Wherefore, let vs, while it is called to day, repent, and bee reconciled to God, that when his Iudgements come ſuddainely, the deſtroyer may paſſe ouer vs, and we remaine ſafe vnder the ſhadow of the Almighty.

[m] Prou. 27, 1.

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23 *Againe, he vttered his parable, and ſaid; Alas, who ſhall liue when God doth this?*

24 *The Ships alſo ſhal come from the coaſts of Chittim, and*

ſubdue

subdue Ashur, and shal subdue Eber, and he also shal come to destruction.

25 *Then Balaam rose vp, and went, and returned to his place: and Balak also went his way.*

HItherto of the special prophesies belonging to seuerall people, both to the beleeuing *Iewes*, and vnbeleeuing *Gentiles*: for he hath spoken of the *Israelites*, *Moabites*, *Edomites*, *Amalekites*, and *Kenites*. Now, wee come to the [n] last of his Prophesies, appertaining ioyntly and generally to many people: wherein wee must consider three thinges; First, the entrance into it; Secondly, the prophesie it selfe; Thirdly, the conclusion of the Historie. The entrance into it, is not set downe simply and nakedly, but is garnished with an effectuall and rhetoricall exclamation, as it were with an earnest admiration of the greatnesse and horrour thereof, *Alas! who shall liue when God doth this?* As if he should say, O how great and grieuous shall those calamities be? The which albeit none of vs that are nowe aliue, shall liue to see or feele, yet they shall most certainely come to passe, and woe vnto them vpon whom they shall fall. The Prophesie it selfe followeth, setting downe exceeding Iudgements of God against great kingdomes and Monarchies of the *Assyrians* and *Grecians*. The former Iudgements were against particular Nations: these are against whole Empires. And first of all, whereas the *Chaldeans* vnder *Nimrod*, and the *Assyrians* vnder *Ninus*, vsurped Dominion ouer whole Countries and Kingdomes: hee sheweth, that in processe of time, ships should come from the shore of *Chittim*, that is, the Nauy of the *Grecians*, and the army of the *Seleucians*, which should subdue both the *Hebrewes* and the *Assyrians*. By *Chittim* in this place, hee meaneth *Cilicia*, (o) which descended of *Kittim* one of the posteritie of *Iauan*, of whom we read in the booke of *Genesis*. For *Alexander* the great setting out a fleet rigged and furnished, especially

n The seuenth prophesy of Balaam.

o Gen. 10. 4. Esay. 23. 1. Ier. 2. 10.

cially by them of *Cyprus*, which is now seuered from the continent of *Cilicia*, and after him the posterity of *Seleucus Nicanor*, wasted *Assyria*, *Iudea*, *Palestina*, and all *Syria*, with perpetuall inrodes and incursions which they made into them, and in the ende subiected them all to themselues. True it is, *Alexander* did rather prosecute his wars by land seruice, then by Sea: yet when the Ambassadors of *Tyre*, (an Island [c] scituate in the Sea) hadde giuen him a mocke, trusting in the fortification of the place, [d] despising his Lande power, refusing to suffer him to enter into their Cittie, and esteeming themselues worthie rather to ioyne with him as friendes and confederates, then to become his Subiectes and vassals, hee was constrained before hee could do any thing against them, to send for his Shippes from *Cyprus*, whereby hee preualled more against the *Tyrians*, then by the Peres & Moles that hee builded, as *Quintus Curtius* at large relateth, in his fourth Booke of the Noble actes of *Alexander*. This is it which *Balaam* spake of in this place. The *Assyrians* were vanquished by *Alexander*: the *Hebrewes* which came [e] of *Eber*, were oppressed and vexed by the posteritie of *Seleucus* descending from *Alexander*.

c Ezek. 28, 2.

d *Q. Curt. de reb. gest. Alex lib. 4.*

e Gen. 10, 21, and 11, 15, & 14, 13.

Likewise, when the *Grecians* had ruled their time, and had proudly borne themselues as conquerours of the world, arising of small beginnings, they also perished after a little time, as *Balaam* heere pronounced long before the euent thereof came, [f] and as *Daniel* afterwarde prophesied immediately before the accomplishment thereof, which was effected and brought to passe by the power and puissance of the *Romaines*, which serued them as they before had serued others, and tooke the Empyre and Monarchy from them, as they had taken it from others. Thus we see how all earthly thinges, euen the mightiest estates and greatest Dominions of largest circuit, are subiect to their times and seasons of reuolution, [g] so that in mortall felicities, there can bee no assurance nor perpetuity. For as it is an infallible propertie belon-

f Dan. 2, 34, 45.

g *Guicciard. hist. Ital. lib. 2*

belonging to all humaine thinges, chaunging with that swift and violent returne wherewith they did rise to their exaltation and fulnesse: so these great Princes and Potentates, these Kingdomes and Empyres rising with their felicity into humours of pride and security, and forgetting in their greatnesse, the great God of Heauen and earth, that did set them vp, and shewed that he was able to throw them downe (as appeareth most euidently in *Alexander*, g who would bee called the sonne of *Iupiter*, and was content to suffer men to fall downe flat vpon the ground, and worship him:) these I say, saw the declination of their prosperity and great triumphes, thereby shewing themselues more happy to get glorie, then able to keepe it. We see therefore in these examples, that all Monarchies haue their periods & points of continuance, as it were the center to which they tend, and in which after sundry mutations and alterations they fullye are accomplished.

g *Q. Curt. de reb. gest. Alexan. lib. 4. & 6*

Thus much of the Prophecies, both speciall and generall: Now, in the last Verse, *Moses* handleth the euent both of these prophecies, and generally of the vvhole Historie: *Balaam rose vppe, departed, and returned*, that is; hee went his way with a purpose and intent to returne vnto the place from whence he came, but he stayed among the *Midianites*, either to expect the yssue and fruite of his counsell (among whom h also hee was slaine, as appeareth after in this booke) or being hyred of them to do some other exploit.

h Num 31,8.

Thus *Balaam* the Sorcerer is defeated, the superstitious King is disappointed, the people of God are eased of a deadly enemie; and lastly, the exceeding mercie of GOD is commended to the Church, ouerturning the practises of the wicked, making good the wordes of his owne mouth, and causing the inuentions of his enemies to vanish into smoake, i according to the saying of *Moses*, *Deuter.* 23, 5. *They hyred Balaam to curse thee, neuertheleße the Lord thy God woulde not hearken*

i Deut. 23, 5.

vnto

vnto him, but turned the curse to a blessing vnto thee, because the Lord thy God loued thee. And the Prophet *Micaiah* calleth vpon the people, [k] to consider this kindnesse of God toward them: *Chap. 6. O my people, remember now what Balak King of Moab had deuised, and what Balaam the sonne of Beor answeared him, that ye may know the righteousnesse of the Lord.* Wee haue heard what great preparations were made, what charges the King defrayed to bring his purpose to passe, and yet preuaileth nothing against the *Israelites*: his onely refuge was patience, a cold comfort to rest in: his onely reuenge was complaint, a weake Weapon to fight withall. Wee haue heard of *Balaams* comming to curse the people, of his Diuinations, Sacrifices, and prophesies: his chiefest wages was the Kings wrath, a colde contentment; his highest honour whereto hee was aduanced, was to take his heeles & be gone, a poor preferment. Thus much of the order obserued in these words.

k Mich. 6, 5.

Touching the Doctrines that arise from this diuision, we haue already handled at large such as are heere offered to our considerations. When *Balaam* speaking of great afflictions that shall fall vpon sundry places & people, saith; *That God shall do this*: [l] he teacheth that God is author of all chastenings and punishments; there is no euill in the City which he hath not done. Besides, he declareth, that God raiseth vp [m] one euill man to scourge another. Lastly, he setteth downe the manner of Gods punishments to be proportionable and answereable [n] to the offences and dealings of men. God punisheth in the same kinde as man sinneth. They that tooke away the Empire from others, haue the Empire taken from themselues. God dealt with them as they had dealt with others, and caused them to perrish with the sworde, that drew the sword vppon others. Now, let vs proceede to the handling of other Doctrines, which may be gathered from hence.

l Chap. 21, 6.

m Chap. 21, 25

n Chap. 24, 20

Verse 24. [*The Shippes also shal come from the coastes of Chittim, and shall subdue Asshur, and shall subdue Eber, and he also*

shal come to destruction.] In these words, as we haue declared in setting downe the method and meaning of them, *Balaam* propheſieth of the riſing & falling of great Princes and Empires. They had their heads lifted vp on high, and were aduanced vnto the greateſt honor, but ſuddenly they came tumbling downe, and all their glorie lay in the duſt. From hence we learne, that great men, & mighty Princes ſometimes in greateſt honour, ſuddenly decay and come to nothing, they are in a moment caſt downe, and left deſtitute when they little thinke of it, and come to great extremity. This we ſee verified often in fighting great battels, ſuch as not long afore were in great pomp, in the middeſt of their ſouldiers, men of might and great command, hauing ſtrong Armies, and many chariots, are ſuddenly brought lowe into great miſery, flye for their liues, and are glad of a poore harbor to ſaue their liues, [p] as we ſee in *Siſera*, in *Sanacherib*, and ſundry others. Behold this in proud *Haman*, hee gloried in his fauour with the people, in his greatneſſe with the King, in his grace with the Queene, who had none to the feaſt but the King and him: he repined, and was euen conſumed with enuie, to ſee one looke vpon him, and not do reuerence vnto him: but on the ſuddaine, [q] he loſt both honour and life, and was hanged himſelfe on the Gibbet which hee had ſet vp for *Mordecai*, that ſpake good for the King. This we ſee in *Agag* King of the *Amalekites*, he flouriſhed in his kingdome, and his people liued ſecurely in their Citties, but *Saule* came ſuddenly vppon them, ſlew the people, and tooke the King aliue. And when he thought the danger gone, he ſaide merily and pleaſantly, [r] *Truely the bitternesse of death is paſſed*, then did *Samuel* hew him in pieces before the Lord in *Gilgal*. This likewiſe appeareth in *Nebuchadnezzar*, whom *Daniel* compareth vnto a great and ſtrong tree, the height thereof reached vnto heauen, the ſight thereof to the ends of the earth, the boughes thereof were faire, and the fruit thereof much, [s] it made a ſhadow vnder it for the beaſts of the field, and the foules of the heauen

o *Doct.* 15. Such as are in greateſt place of honour, many times fall ſuddenly.

p Iudg. 4, 16.

q Eſter. 7, 10.

r 1 Sam. 15, 32.

s Dan. 4, 18, 19

uen dwelt in the boughes thereof, and all fleſh fed of it, who as he walked in the royall palace of *Babel*, and gloried in the worke of his owne hand, ſaying; *Is not this great Babel that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſty?* while the word was in the Kings mouth, this voice came down from heauen, *Thy kingdome is departed from thee:* So they droue him from men, they turned him out of his kingdome, they made him eate graſſe as Oxen, and his body was wet with the dew of heauen. This ſuddain alteration in a moment ſometimes befalleth the faithfull ſeruants of God. *Dauid* was made a great man in *Iſrael*, beloued of the Princes, honoured of the King, aduanced to be his ſonne in law, [t] of whom they ſang by courſe in their play, and ſayde, *Saule hath ſlaine his thouſand, and Dauid his ten thouſand:* but on a ſuddaine he was in exile among the wild Goats, and conſtrained to put his life in hazard in a ſtraunge Countrey. So *Iob* was one of the greateſt and richeſt men in all the Eaſt, who in the turning of an hande became one of the loweſt and pooreſt, ſo that they mocked and derided him, [u] whoſe Fathers he refuſed to ſet with the Dogges of his flockes; that is, with the meaneſt of his houſe. So then, we ſee it is an ordinary thing in all ages and times, to behold the ſuddain downfals of ſuch as haue had their ſeats lifted vp on high.

[t] 1 Sam. 18, 7.

[u] Iob. 30, 1.

Reaſon, 1. Neither can we much maruaile at this chaunge of the places and eſtates of the ſonnes of men, confirmed vnto vs by all experience in the examples of *Pharaoh*, *Abithophel*, *Saule*, *Siſera*, *Sanacherib*, *Herod*, and of infinite others in the Actes and Monuments of the Church, ſeeing this falleth not out by chance or fortune, but is the Lords doing, and the worke of his right hande. This is the reaſon that *Iob* [x] expreſſeth, *Now I am their ſong, I am their common talke, they abhorre me, and flee farre from me, and ſpare not to ſpit in my face, becauſe that God hath looſed my cord, and humbled me.* This *Hannah* in her ſong toucheth, [y] *The Lord mortifieth and maketh aliue, bringeth low, and exalteth: he ma-*

[x] Iob. 30, 9, 10.

[y] 1 Sam. 2, 7, 8

ſter-

setteth vp the poore out of the dust, and lifteth vp the Begger from the dunghill, to set him among Princes, and to make them inherit the seat of glory: for the pillers of the earth are the Lords, and he hath set the world vpon them. Where we see the Lord lifteth vp, he pulleth and putteth downe according to his owne will and pleasure, who maketh the highest tyde to haue the lowest ebbe.

Secondly, as he worketh his owne will, so he will humble and abase the sonnes of men to make them knowe themselues. We thinke our selues great men, we will ascend aboue the height of the clouds, and exalt our selues aboue the Starres, wee lift vp our hearts aboue our Brethren, and will bee like the most high: so that GOD is constrained to bring us downe to the graue, and lay our honour in the dust, that we may know we are but men, whose life is but vanity and vexation of spirit. We should neuer be humble and lowly in our own eyes, vnlesse we saw how *God casteth down the mighty from their seats, scattereth the proud in the imaginations of their hearts, and sendeth the rich away empty.* Further, whether we consider the prouidence of God, who gouerneth all thinges, so that not a Sparrow falleth to the ground without his ordinance, or whether wee consider that men must bee humbled in the feeling of their owne frailty, and in the sight of their own weakenesse, in both respects we learne, that all change of estates is of God, and that there is no assurance or certainty in any place how great soeuer it be.

Reason. 2.

y Luke. 1, 52, 53.

The Vses follow to be obserued. First, from hence consider and confesse the difference betweene earthly & heauenly honour, betweene the honour of men, and that which is of God. Earthly honor when it is at the highest can giue no assurance of continuance, nor minister peace of conscience, nor satisfie with the benefite of contentment, because it endureth but for a season, but the honor which we shall enioy after this life with God, is like himself. He is vnchangeable, and without shadow of turning, hee is constant and euer like himselfe, so is the honour

Vse. 1.

and glory which he hath reserued for vs, *Lay vp for your selues treasure in Heauen, where neither the moth nor canker corrupteth, and where theeues neither digge through nor steale.* We see what the fauour and friendship of men is, we see what the highest preferment is that men attaine vnto: both they and their aduancement fall as the Summer fruit, and their place knoweth them no more. But the honour which we shall finde in heauen, and inioy with the glorious Saints of God in the heauenly habitations, lasteth for euer, and there shall be no end thereof. What foolish men are we therefore, and more then foolish, that so much admire the vaine glory of the earth, and haue our eyes dazled with the deceitfull beauty of the dignities of this world, and do not consider the stablenesse of that glory reserued for vs, which time shall not consume, nor the enemy abolish. Hence it is, that the Apostle *Iohn* saith, (a) *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the father is not in him: and the world passeth away with the lust thereof: but hee that fulfilleth the will of God abideth euer.* All earthly thinges last and endure, but for a season, men are mortall, riches are vncertain, fauour is vanity, honour is changeable, treasures are transitorie, pleasures are mutable, profits are corruptible, friends are fading, and oftentimes turne to bee enemies: onely, the Treasures of heauen, the fauour of God, the pleasures of eternall glorie, the riches of the worlde to come are immortall, and neuer decay. *For all* b *flesh is as grasse, and all the glorie of man is as the Flower of the field, the grasse withereth, and the flower fadeth, but the word of the Lord endureth for euer.* Thus wee see, that there is as great difference betweene earthly and heauenly honour, as is betweene heauen and earth.

Vse. 2. Secondly, wee must learne to vse this world, as though wee vsed it not, and make it as the hand to helpe vs, and further vs towarde the Kingdome of heauen. The hand is made to serue vs, and not wee to serue it. Wee must learne to place the worlde vnder vs, not aboue vs:

[a] Math. 6, 20

[a] 1 Iohn 2, 15 17.

[b] 1 Pet. 1, 24.

must make it seruants to vs, not Lords ouer vs; we must teach it to obey, not suffer it to rule ouer vs, c as the Church is described to be cloathed with the Sunne, but hauing the Moone vnder her feete. For, seeing humane things are transitorie, mutable, and chaungeable, it standeth vs vppon to haue our conuersation in the Heauens, and to cast the eyes of our minds toward the estate of glory, and the eternall happinesse prepared for vs. A pilgrim in a straunge land, hath alwayes his eyes towarde his iourneyes end, and is greatly grieued when he wandereth out of his way. We are pilgrims in this world, and are farre from home, so that our hearts should bee fully and wholly set on euerlasting life, and bee grieued when we are hindered from the straight way.

c Reuel. 12.

This is the exhortation of the Apostle to the *Corinthians*, d *This I say Brethren, because the time is short, hereafter that they which vse this world, be as though they vsed it not, and they which buy as though they possessed not, for the fashion of this world goeth away.* Many follow it with all greedinesse, albeit it be full of vanity. But if we esteeme of heauen, or regard the saluation of our soules, we ought to bee little affected to the things of this life, neuer setting our hearts vpon them, but desiring to dwell in that house where we shall abide for euer. Many there are that liue long in this life, and haue beene many dayes vppon the face of the earth, who neuer thinke of the Kingdome of Heauen, nor dreame of another worlde, nor meditate of the life to come, vntill they lye at the last gaspe, and are going the way of all flesh: which is a most wofull and miserable thing to consider. Let vs not suffer Sathan thus to circumuent vs, and this present worlde to abuse and bewitch vs: the Deuill is a deceiuer, the worlde is but a shaddowe, and hath no true and enduring substance in it. *Abraham* the Father of the faithfull, is commended by the Spirite of God, who beeing called of God, willingly obeyed to goe into the place e which afterwarde hee should receiue for an inheritaunce, so that

d 1 Cor. 7, 29

e Heb. 11, 8.

hee departed from his Kindred and Fathers house, not knowing whether hee went, and by Faith hee abode in the Lande of *Canaan*, as in a straunge Countrey, and as one that dwelt in Tents. A naturall man would thinke he had made a simple chaunge, and bee ready to condemne him for a Foole; but the Scripture giueth this reason, as the cause that mooued him, (to wit;) euerlasting life, for he looked for a Citty, hauing a foundation, whose builder and maker is God. In comparison heereof, let vs make little account of this transitorie life, or of any the vaine profits, pleasures, or honours, that may be found in it.

Vse, 3. Lastly, seeing the estate of worldly things, & the condition of worldly men is soone changed, let it not grieue vs to see euill men exalted and set aloft: they holde their possessions and honour with the greatest vncertaintie that can bee in their life time, and when they are taken from hence, they can carry nothing with them of all that they possesse. They are oftentimes depriued suddainely of all thinges they desire, and do most of all delight in. Sometimes they are taken away from their goodes; sometimes their goodes are taken away from them: and sometimes, albeit neyther they be taken from their goodes, nor their goodes taken from them, yet God in his Iustice depriueth them of the comfortable vse of them, while they doe enioy the possession of them. This is the Vse that the Prophet *Dauid* toucheth. *Psalme* 49. declaring the vanitie and incertainty of mortal thinges, and the suddaine fall of all flesh, he addeth, [f] *Wherefore should I feare in the euill daies, when iniquity shall compasse me about as at mine heeles? Be not thou affraid when one is made rich, and when the glorie of his house is encreased, for he shall take nothing away when he dyeth, neither shall his pompe descend after him.* Wee haue knowne many by our owne obseruation gone on a suddaine, that looked not for any change. We haue seene them set on high, and suddainly they haue come to nothing. Who is [g] ignoraunt that great Trees grow

f Psal. 49,5,16

g Q. Curt. de reb. gest. Alex lib. 7.

grow till they be great, and then be plucked vp from the roote in a moment? It is a foolish thing for a man to climbe aloft, and not consider that the higher hee climbeth, the greater is his fall: to couet the fruite, and not consider the height of the Tree whereon it groweth: wee must take heede, least while wee labour to attaine vnto the top, we fall downe with the boughes which we doe embrace. All thinges are heere turned and tossed with vncertainties, and nothing continueth in one stay or state. There is nothing so sure, that is not in daunger of his Inferiour. The Lyon hath beene sometimes the foode of small beastes: and the rust doth consume the Iron. Let vs therefore like and looke after better things that doe continue: earthly thinges, although wee haue them in greatest aboundance, cannot saue vs in the day of daunger: let vs not trust in them, whose helpe is but vaine.

Verse. 25. [*Then Balaam rose vp, and went, and returned to his place.*] Heere is briefely the conclusion set down, as the euent and yssue, of all the deuises & purposes of *Balak* and *Balaam*, they rose vp and went their way, without doing any thing that they intended. And first touching *Balaam*, we haue often noted that the marke which he aimed at, was his wages: yet see heere, how coueting an euil couetousnes, and thirsting after mony which he made his God, he is deceiued, and looseth his wages; yea, and his life too at the length, as appeareth [h] afterward in this Booke. Heerby we learne for our instruction, [i] that they which gape after vnlawfull gaine, & the deceitfull wages of wickednes, are oftentimes deceiued of that which they looke for, and find (contrary to their expectation) losse in stead of gain, and hindrance in stead of aduantage. This is confirmed vnto vs by sundry examples in the worde of God. Looke vpon the example of *Achan* recorded in the Booke of *Iosua*, hee thought to enrich himselfe by the wedge of Golde, and the *Babylonish* garment which hee had purloyned, contrary to the commandement of God,

h Num. 31, 8
i *Deut.* 16.
Such as couet after an euill couetousnes are oftentimes deceiued.

who woulde haue all those destroyed, not conuerted to
k Iosh. 7, 15. the priuate profit of any, k but it fell out to his owne de-
struction and the destruction of those that belonged vn-
to him. The like Iudgement came vpon *Gehazi*, he tur-
ned after *Naaman*, and took of him a bribe to enrich him-
l 2 King 5,27 selfe, l but the leprosie of *Naaman* did cleaue vnto him, so
that his losse was greater then his gaines. *Ahab* rose vp
m 1 King. 21, 16. and tooke possession m of *Naboths* Vineyard, which lay
commodiously for him; but withall hee purchased the
wrath of God, the destruction of his person, the ruine of
his house, the losse of his kingdome, the vndooing of all
his posterity. *Iudas* betrayed his Maister, and solde him
n Math. 26, & 27. for thirty pence, he was carried after his couetousnesse, n
and shed Innocent bloud, euen the bloud of the immac-
ulate Lambe of God: but how he was enriched there-
by, the Euangelist declareth, when hee saw that Christ
was condemned, hee repented himselfe, and brought a-
gaine the thirty pieces of Siluer to the High-priestes and
Elders, saying; *I haue sinned, betraying the Innocent bloude.*
Hereunto accordeth *Salomon* in his Prouerbs, who saith;
o Prou. 15,26 o *He that is greedy of gaine, troubleth his owne house, but he*
that hateth gifts, shall liue. Where he teacheth, that such as
increase their riches by hooke and crooke, they care not
how, or gaine by wrongfull meanes, are the causes & oc-
casions of many euils in their estate and family. This ap-
p Luk. 12, 20. peareth also by that which was spoken to the rich man
in the Gospell. *Luke. 12. Thou Foole, this night shall they take*
away thy soule from thee, and then whose shal all these be that thou
hast gathered together? All which places of Scripture serue
directly to proue, that such as are giuen to vnlawfull
gaine, and get the goodes of this life wrongfully, are of-
9. Iude, 11. tentimes deceiued of their hope and expectation, which
made the Apostle *Iude*, speaking of the matter that now
we haue in hand, to cal the hire that *Balaam* sought after,
The deceitfull wages of Balaam.

Reason. 1. The Reasons may easily be discerned of vs, if we con-
sider that God would haue his wisedome and Iustice to

appeare

appeare in croſsing their great carking and caring for theſe tranſitory things. This wee ſee in all the examples before alledged, of *Achan*, *Iudas*, of *Gehazi*, *Ahab*, and of the rich man. For God knoweth [r] *to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of Iudgement vnder puniſhment.* How can it be therefore, that ſuch as fill their houſes with the riches of iniquity, & with the ſpoils of the righteous ſhould proſper, & bring a bleſsing with them, when as God (which is the God of all righteouſneſſe and trueth) ſhall ſet himſelfe againſt them, and roote out the thinges which they haue wrongfully gotten?

[r] 2 Pet. 2, 9.

Reaſon. 2.

Secondly, euery ſinne is deceitfull, and profiteth nothing, whatſoeuer ſhew of profit & commodity it make. This is ſet forth vnto vs in the booke of *Iob*, [s] *I haue ſeene the fooliſh well rooted, and ſuddainly I curſed his habitation: his children ſhall be farre from ſaluation, and they ſhall be deſtroyed in the gate, and none ſhall deliuer them.* This is more largely handled afterward in the ſame Booke, [t] *When wickedneſſe was ſweet in his mouth, and he hid it vnder his tongue, and fauoured it, and would not forſake it, but kept it cloſe in his mouth: then his Meate in his bowelles was turned, the gall of Aſpes was in the middeſt of him, he hath deuoured ſubſtance, and hee ſhall vomit it, for God ſhall draw it out of his belly.* All ſinne to the naturall man is delightfull and pleaſant, hee findeth it ſweete to his taſt, but it is as ſweet meat that hath poiſon mingled and tempered with it. But as poiſon, though it be ſweet in the mouth, bringeth death and deſtruction with it when it entreth into the body: ſo is it with ſinne, it delighteth in the committing, but it biteth at the latter ending: for God turneth it to deſtruction. Therefore the Apoſtle ſaith, wee ſhould take heed we be not ſeduced and deceiued through the deceitfulneſſe of ſinne. So then, whether we conſider, that God wil euermore haue his wiſedome and Iuſtice appeare, in croſsing the greedy appetites of men, [u] and that all ſin is delightfull in ſhew, but deceitfull in deed: in both reſpects we are moued to embrace

[s] Iob. 5, 3, 4.

[t] Iob. 20, 12, 13.

[u] Heb. 3, 3.

embrace this as a certaine truth, that such as will be rich, fall into many tentations and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

Vse, 1. The Vses are to be thought vpon, that we may apply the Doctrine to our selues. First, we see heere the common Prouerbe truely verified, That couetousnesse brings nothing home. So may it bee saide of all other sinnes, of prophanesse, of contempt of the worde, of abusing the name of God & his Sabaoths, of vncleanesse, of whoredome, of drunkennesse, and of all sinfull pleasures whatsoeuer, which naturall men make their happinesse and felicity; they may delight for a time, and please the carnall desires of naturall men, but they bring an heauie account and reckning in the end. So then, wee may say to all the men of this world, whose portion is in this life, as *Abner* said in one case, × *Knowest thou not that it will be bitternesse in the latter end?* Wee heard how *Naboths* vineyard was an eye-sore to *Ahab*, and made him enter into vngodly courses and bloudy practises, he destroyed *Naboth* & his children, he seemed to haue made his title strong, & secured his estate: but what brought it in the end? the vtter ruine of his whole house. Euery man can say readily, when a man groweth prodigall and spendeth excessiuely, hee holdeth a right course, and taketh the ready way to bring all to naught, and to fall into decay; yea, is at the doore to be blowne out. But if he be straight and holde fast, if hee get carefully, and labour by all meanes by right or wrong, to encrease in wealth; hee taketh this to bee the pathway to thriftinesse, and the next course to growe in riches; and carnall men (that see nothing but with fleshly eies) are of the same iudgement. This is the common opinion, but it is false & wrongfull. For al such as giue themselues to fraude and oppression, that care not how they store their houses with aboundance, and thereby thinke that neither they nor their posterities shall want, doe exceedingly deceiue themselues, & offer the greatest wrong

× 2 Sam. 2, 26

to

to their children that can be. Such (as we heard out of *Salomon*) trouble their own houses, and are the greatest enemies to those they wish the greatest good vnto. To this purpose he speaketh in another place, [y] *The treasures of wickednes profit nothing, but righteousnes deliuereth frō death.* This the prophet setteth down, [z] *Their houses with their fields and wiues shall bee turned vnto straungers, for I will stretch out mine hand vpon the Inhabitants of the land, saith the Lord: for from the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest they all deale falsely.* And in another place, (a) *Woe vnto him, that buildeth his house by vnrighteousnesse, and his Chambers without equity, &c.* Iehoiakim is threatned, because his eyes and his heart were onely vppon his Couetousnesse, to be cast out without lamentation, and to bee buried as an Asse is buried, euen to be drawne without the gates of *Hierusalem*. To this purpose commeth the sentence of *Salomon*, recorded in the three and twenty Chapter of the Prouerbes, [b] *Trauaile not too much to bee rich, but cease from thy wisedome: wilt thou cast thine eyes vpon it, which is nothing? For riches taketh her to her wings, and flyeth into the heauen.* Thus hee sheweth the vanity and vnprofitablenesse of riches, and that we should not trauell to hoorde vppe heapes thereof to our owne confusion, as many worldly minded men do.

y Prou. 10, 2.

z Ier. 6, 11, 12, 13.

a Ier. 22, 13.

b Pro. 23, 4, 5

Secondly, it is our duty to walke plainly and sincerely, to bee true *Israelites* indeede, in whome is no guile: so we haue hope of sounde comfort in the workes of our handes, that wee shall take vppon vs whatsoeuer the successe be. This is it which *Salomon* teacheth, (c) *Hee that walketh vprightly, walketh boldly, but hee that peruerteth his waies shall be known.* It is a gracious thing for a man alwaies to haue a good cause, and a good conscience. Such a one feareth none euill, but assureth himselfe of the protection of the Lorde. But such as commit wickednesse without care or conscience shalbe troubled with inward fears, and chastned with outward punishments. All men desire

Vse. 2.

c Pro. 10, 9.

to

to auoide perils and dangers, to liue safely, and without feare of euill, but al men do not take the right course, nor vse the right meanes to attaine their end. None thinke themselues in greater safety, then such as giue themselues to craft and deceitfull dealing, to filthinesse and vncleanesse, to hypocrisie and dissimulation, and to all excesse of wickednesse. But these men wander wide out of the way, and know not the place where safety dwelleth. For none are further from safety and security then these are, [b] who when they shall say, *Peace and safety, then shal come vpon them suddaine destruction.* Looke vpon the examples of the old world drowned with the floude, of *Sodom* consumed with fire, of *Dathan* and *Abiram* couered and swallowed with the earth, of *Herod* smitten of the Angell, and sundry other wicked persons, who haue felt the truth of this, whose steppes if we follow, we must looke to feele their ends. It is hee that feareth God, and walketh vprightly, that is, bolde as a Lyon, and goeth safely in his wayes: he hath this comfort, which the other want, that God will keepe and defend him, that he will be his protector and deliuerer: and therefore in al assurance is able to say, [c] *Though I should walke through the valley of the shadow of death, I wil feare none euil.* Againe, *the Lord is my light and my saluation, whom shal I feare? The Lorde is the strength of my life, of whō shal I be affraid?* for they know the infallible promise, *Cal vpon mee in the day of trouble, and I wil deliuer thee.* This serueth to reproue al such, as giue or receiue deceitfull wages, with a supposed assurance of good successe, when that which they go about, is against God and the rule of righteousnesse. Thus the High-priests dealt with *Iudas*, they gaue, and he tooke money, to betray into the hands of sinners, the Lord of life: but the curse of God fell vppon the one and the others. So the Elders tooke counsell, and offered [d] large mony to the souldiers to say, that the Disciples came by night and stole away the body of Iesus. But if we depend vpon God for his blessing, and would haue him to prosper vs in our enterprises, we

b 1 Thes. 5. 3.

c Psal. 23, 4, & 27, 1, & 50, 15

d Math. 28, 12 13.

must not turne into these by-paths, but keepe the straight way that leadeth to life, which howsoeuer fewest enter into it, shall bring vs to eternall life.

Lastly, seeing such are deceiued of their hope, that gape after vnlawfull gaine, let vs learne to auoide couetousnesse, and bee content with such thinges as God giueth and knoweth to bee necessary and sufficient for vs. This is it which the Apostle teacheth, g *Godlinesse is great gaine, if a man be content with that hee hath, for we brought nothing in to the world, and it is certaine wee can carry nothing out: therefore when wee haue foode and raiment, let vs therewith be content.* This is the touch-stone to try our hearts whether we be couetous or not. Who is it, if he be demanded; nay conuinced to his face, will confesse hee is couetous? although he circumuent his Brother, and defraude him in buying and bargaining, though he long and lust after his Neighbors goods, though he liue by miserable fraud and oppression, though he grinde the faces of the poore, and care not how or which way he get, yet who is it, but will stiffely & stourly deny that he is couetous? Seeing then, euery one is ashamed to bee accounted couetous, and no man will father that which he doth beget & bring forth, nor confesse that which all the world seeth he doth notoriously practise, let vs come to the rule, how wee may try him. The Workeman hath his Rule and square to try his worke. God hath left vs the leuell of the law, and hath set downe markes to examine and proue euery mans worke. The rule to try our affection is, h our contentednesse with our estate, and a quiet resting in that portion which God hath allotted vnto vs. Thou sayest, thou art not couetous, and thinkest thy selfe extreamly wronged, to be charged with so foule a crime: but art thou contentented with those things which thou hast? Dooest thou beleeue the diuision of Gods gifts befallen to thee to be the best measure, and most profitable for thee; yea, all-sufficient vnto thee? Then thou art void of couetousnes; but if thou do not thinke thine owne portion sufficient,

Vse 3.

g 1 Tim. 6, 6, 8

h Phil. 4, 11.

it

Obiecton.

Answere.

i Heb. 13, 4, 5

k 1 Tim. 4, 8.

it is certaine thou wilt be craving and coueting after an other mans. But (will some say) I am a poore man, and in poor estate, I haue little wealth, and great want, I haue small meanes to liue, and many children to prouide for, how can I be content, or how can I think that I haue sufficient? I answere, if thou feare God, and haue godlinesse in thine hart, thou hast enough, thou canst not want that which is sufficient. Thou hast the promise of God, i that hee will not leaue thee, nor forsake thee. His worde is a sufficient assurance for all thinges needfull. *Godlinesse is k profitable vnto all thinges, which hath the promise of the life present, and of that which is to come.* God commandeth that our conuersation should be without couetousnesse. The rule to try our practise & obedience is, to be contented with our owne estate. The way and meanes to work in vs contentednesse, is godlinesse: for it maketh a man contented with that he hath. So farre as a man is godly, so farre he is content with his outward condition. Let vs therefore labour to plant godlinesse in our hearts, and to store them with the true feare of God, which will bring with it contentednesse, and sufficiency in euery estate.

[*And Balak also went his way.*] *Balak* and *Balaam* laide a plot to curse the people of God, but they are disappointed, and part company one from another. *Balaam* returned to his people, that is; he purposed to returne, for hee left *Balaam* with a full intent to go home, but he was staied by the way, where he perished among the *Midianites*. *Balak* hope failing him, he goeth his way, and nothing is done of the one or the other. This euent betweene them teacheth, l that the deuises of euill men come to nothing. God disappointeth the policies and purposes of the vngodly intended against the Church: so that how cunningly soeuer they are contriued, he bloweth them away as dust with the winde, and he melteth them as wax with the fire. Many rest in vaine hope, and put confidence in deceitfull thinges. *Esau* promised vnto himselfe a time of his Fathers death, and of weeping for him, and then he

l *Doct. 17.* The deuises of euill men against the church come to nothing.

he would be auenged for the [m] byrth-right and blessing of his Brother, but his expectation was made frustrate, & the blessing tooke place. The *Egiptians* had a purpose to kill all the males of the *Israelites*, that all hope of yssue from them might decay, [n] but see how wide they shot, and how farre they missed: God encreased them exceedingly, and they were constrained to driue them out enriched with the spoiles of *Egipt*. The enemies of Christ say in the pride of their hearts, [o] *Let vs breake their bandes, and cast their cords from vs, yet he that sitteth in the Heauens, laugheth them to scorne, and giueth to his sonne the Heathen, for a possession.*

[m] Gen. 27, 41

[n] Exod. 1, 12.

[o] Psal. 2, 3.

Heereunto commeth the saying of the prophet, [p] *Behold, he shal trauaile with wickednesse, for hee hath conceiued mischiefe, but he shal bring forth a lie: he hath made a pit and digged it, and is fallen into the pit that hee made: his mischiefe shall returne vpon his owne head, and his cruelty shall fall vpon his owne pate.* When Christ had preached the Gospel at *Nazareth*, they were filled with such wrath against him, that they rose vp, and thrust him out of the Citty, and led him euen vnto the top of the hill, whereon their Cittie was built, [q] that they might cast him downe headlong, but he passed through the midst of them, and went his way. The like example we finde, *Ioh. 7.* the Scribes & pharisies being gathered together in a counsel, where the death of Christ was practised, God raised vp one to speake in his cause, one of their owne bench, that sate in the counsell & consistory with them, [r] so that they brake vp in a rage without doing any thing. Great matters were purposed, but nothing determined: mighty men and rulers were assembled, but nothing could be concluded. So we reade in the *Actes* of the Apostles, that certaine Iewes made an assembly, and bounde themselues with a curse, saying; [s] *That they woulde neither eate nor drinke, till they had killed Paule*: but they were disappointed, and theyr purpose (though closely contriued) was vtterly disanulled. All these testimonies come directly to this point, teaching

[p] Psal. 7, 14.

[q] Luke. 4, 30

[r] Iohn 7, 53.

[s] Acts. 23, 12

that

that the hope and confidence of the wicked commeth to naught, so that albeit they comfort themselues in euill, & most vainely conceiue high thinges, yet the yssue is euill and foolish.

Reason, 1. The Reasons will make this truth more apparent. First, if we consider this essentiall property of God, that hee is full of Iustice, hee will rewarde and recompence as our workes are. If we rest in vaine and wicked practises, hee will not wink at them or hold his peace, but throw down that which we built vp, and he wil disappoint that which we hope for. This the Prophet *Dauid* handleth at large, *Psal.* 62. where he reproueth his aduersaries for deuising and practising of euill against him, [r] and sheweth that all their deuises shal profit them nothing, but be the meanes to bring them suddainly and speedily to destruction. *The children of men are vanity, the chiefe men are lyers, to lay them vpon a ballance, they are altogether lighter then vanity. Trust not in oppression, nor in robbery, be not vaine, if riches encrease, set not your hearts vpon them, for thou rewardest euery one according to his worke.* If their expectation were alwayes satisfied, and desires accomplished, Gods Iustice should bee impaired and called into question, so that the crosing of their hopes, discouereth and reuealeth him to bee a iust and righteous God.

r Psal. 62, 3, 11 12.

Reason. 2. Secondly, the expectation of the wicked is vanity, because they can giue no comfort or assurance. No man is able to assure himself of life, or of any thing else: or what man can redeeme the life of his Brother, to keepe it from the graue? If then wee cannot secure life, either to our selues, or to our brethren: much lesse can we other thinges. So the Prophet reasoneth, *They trust in their goods, and boast themselues in the multitude of their riches: yet a man can by no meanes redeeme his brother, he cannot giue his ransom to God.* So then, whether we consider the Iustice of God, or the vanity of man, we do plainely see, seeing God is iust, and man vaine, that the attempts of wicked men must of necessity be voide and come to nothing.

[s] Psal. 49, 6, 7

The

The Vses are next to be considered, as they arise from this Doctrin. And first, we may conclude from hence the vnhappy and wretched estate of them that haue onely eyes of flesh, to rest on things which they see with their foolish and fleshly eyes. If we regard and receiue onely present blessings, they are of little account, and of small moment. If then we waite on lying vanities, and forsake God our strength and our saluation, we are vnhappy and most miserable. This doth the Prophet preach vnto vs, t *Thus saith the Lord, Cursed is the man that trusteth in man, and maketh Flesh his arme, and withdraweth his heart from the Lord.* And the Prophet rendereth the reason heereof in the words following, *He shal be like the heath in the wildernes, & shal not see when any good commeth, but shal inhabit the parched places in the wildernesse, in a salt land, and not inhabited.* whereby the Prophet meaneth, that men are like the vnfruitfull trees, or the parched and barren wildernesse, their hope that relye vpon men, is frustrate, God himselfe will fight against them, so that they shall neuer haue good successe. As the heate of the Sunne consumeth and dryeth vp the moysture of the trees, and the grasse of the fielde, so that albeit they haue rootes and leaues, yet are without fruit; so doth God disappoint the vngodly, and maketh all his hope wither away, like the Corne, which being green in the blade, is blasted in the eare, or as the grasse on the housetops, which perisheth before it be ripe, and readie to be cut down, whereof the Mower filleth not his hand, neither the gleaner his lap. Wherein the Prophet compareth the wicked to hay or grasse, meaning that they shall be of no long continuance, but presently come to destruction, though they bee lifted vp for a time very high, as the grasse that groweth on houses, incontinently withereth, because it wanteth strength of roote, and depth of earth to giue moysture, and supply nourishment vnto it; yea, the prophet goeth further, to note out the wretchednesse of their estate, because such haue not the benefit of the Churches prayers, when he saith, neither they which

Vse, 1.

t Ier. 17, 5, 6, 7

u Psal. 129, 6, 7, 8.

go by say, the blessing of the Lord bee with you; ticking heereby that it is a great curse and Iudgement of GOD vppon vs, to want the good wishes or godly Prayers of the Church. On the other side, wee may see the happie and blessed condition of the godly, that make God their Lorde, that make him their strength and their saluation, that trust in him for their defence. This the Prophet toucheth in the [u] place before recited, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* He is a towre, that can neuer be scaled; a Citty, that can neuer be conquered; a Buckler, that can neuer be broken; a shielde, that can neuer be cracked; a Rock, that can neuer be entred; a Fortresse and hold, that can neuer be surprized; so that he which trusteth in him shall be as a Tree that is planted by the waters, which spreadeth out her rootes by the Riuer, and shall not feele when the heate commeth, but her leafe shall bee greene, and shall not care for the yeare of drough, neither shall cease from yeelding fruit. Such as haue their hope in God, shall neuer be deceiued or disappointed; they may feele the heate of trouble and persecution, but they shal not be scorched and consumed with it. They are so seasoned & moistned with his grace, that they shall want no good thing, [x] and whatsoeuer he shall do, shall prosper.

[u] Ier. 17, 7, 8.

[x] Psal. 1, 3.

Vse 2.

Secondly, seeing all wicked deuises of wicked men, shall be disappointed, we learne that no wisedome, be it neuer so deepe, no vnderstanding, be it neuer so politick, no counsell be it neuer so prudent, no subtilty be it neuer so hidden, shall ouerthrow the purpose of God, or preuaile against his truth, or hinder the execution of his will. For his infinite wisedome is able to ouer-reach and ouermatch all the wisedom that is in the creatures, and to preuent whatsoeuer deuises they haue set a broach. This is it which *Salomon* teacheth, [y] *Many deuises are in a mans heart, but the counsel of the Lord shal stand.* So Iosh the Prophet, [z] *The Lord breaketh the counsell of the heathen, and bringeth to naught the deuises of the people.* Man doth purpose, but God doth

[y] Pro. 19, 21.

[z] Psal. 33, 10.

doth dispose. Many heape vp riches, but God bringeth them to pouerty: they hope to enioy their treasures many yeares, but their daies are broken off in the middest of their course. Some seeke to hinder the course of the Gospel, and vtterly to root out the truth, but they are deceiued of their expectation, and themselues are pulled vp by the roots. Others seek to preuaile, but are ouercom. Howsoeuer the wisemen of this world study to resist the wil of God, yet it must bee accomplished. Therefore *Salomon* saith, [b] *There is neither wisedome, nor vnderstanding, nor counsell against the Lord: his counsell shall remaine for euer, and the thoughts of his hart throughout all ages.* There is no wit or wisdome of man can take place against him. True it is, men are growne crafty and cunning, they can diue deepe to hide their counsels, and couer two faces vnder one hood, yet all things are naked and open before him, with whom we haue to do, hee will defeat their purposes, and they shal know they oppose themselues against him, and fight against heauen.

[b] Pro. 21, 30, Psal. 33, 11.

Thirdly, let vs not relye on vaine thinges, for then all our expectation shall be in vaine. Who is so simple, that to stay him vp from danger, would rest on the webbe of a Spider, or the staffe of a reede, or the strength of a rush? Al the deuises of men, the power of princes, the corage or horses, the helpe of creatures, are as a broken weapon, of a rotten piller vnprofitable to defend vs, and vnseruiceable to deliuer vs. This the Prophet teacheth vs, [c] *Put not your trust in Princes, nor in the sonne of man, for there is no helpe in him: his breath departeth, and he returneth to his earth, then his thoughts perish: blessed is he that hath the God of Iaacob for his help, whose help is in the Lord his God, which made heauen and earth, the sea and al that therein is.* We are prone by nature to put our trust in creatures, rather then in God the creator: he forbiddeth al vain confidence in them, that God may haue the sole and whole praise. Where we see the Prophet yeeldeth sundry sounde and substantiall reasons not to haue any affiance in men, howe great soeuer their

Vse. 3.

[c] Psal. 146, 3, 4, 5.

places, and how high ſoeuer their authority bee: for they are not able of themſelues, to helpe themſelues, or others that are in diſtreſſe. Beſides, the ſhortneſſe and vncertainty of their life is ſuch, that ſuddenly death commeth, and the breath departeth, and ſo the hope which men repoſe in them periſheth. This is the breuity and vanity of mans life, that all which he thought vppon, and deuiſed in his immaginations, come to nothing. Hence it is, that the Prophet *Dauid* exhorteth, not [d] to truſt in oppreſſion, nor in goods gotten by vnlawfull meanes: if riches encreaſe, wee muſt not delight in them, leaſt our harts be ſtolne away from the hope of better things, or be puffed vp in pride aboue meaſure, againſt our Brethren, through the aboundance of outward bleſsings. *Some truſt [e] in Chariots, and ſome in horſes, but we wil remember the name of the Lord our God: they are brought downe and fallen, but we are riſen and ſtand vpright.*

[d] Pſal. 62, 10.

[e] Pſal. 20, 7, 8.

Vſe. 4. Fourthly, when wee ſee the enemies conſpire againſt the Church, let vs from this conſideration of the vaine hope and confidence of the wicked, take occaſion to cõfort our ſelues, and to cheare vp our hearts: their hope hangeth on the Spyders web, and all their expectation ſhal turn into ſmoake. Let them gather themſelues together on heapes, and take crafty counſel one with another, he that ruleth in heauen ſhall ſcorne at their inuentions, & fruſtrate them of their hope and miſchieuous purpoſes. This is the aſſured comfort that the prophet giueth in this reſpect, [f] *Bee not thou affraide when one is made rich, and when the glory of his houſe is encreaſed, for hee ſhall take nothing away when he dyeth, neither ſhal his pompe deſcend after him*: & though he ſhould come to the age of his fathers, and liue as long as the moſt aged, yet this life muſt haue an ende. Thus doth our Sauiour ſet foorth the vaine confidence of the rich mã, flattring his own ſoul, glorying in his goods, liuing in all delight, taking his paſtime, and promiſing to himſelfe a long life, [g] *O foole, this night wil they fetch away thy ſoule from thee.* But he that reſteth vppon God, is ſure to

[f] Pſal. 49, 16.

[g] Luk. 12, 20.

build

build vpon a sure rock, that in all stormes & tempests shal stand vnmoueable. This meditation will stay our faith, & comfort our hope, when we see the great plottings, and wonderfull confidence of wicked men. For why shoulde we fear such enemies? or be dismayed either in regard of our distressed & weak estate, or in respect of that flourishing estate of others, as thogh we were in danger to be ouercome? they rest on lying vanities, & therefore wo vnto them. This serueth to terrifie them, to consider the slippery ground whereon they stand, and the deceitful foundation whereon they build: for whilst they determine to conspire against other, they confound themselues; whilst they compasse to destroy the church, they deceiue themselues; whilst they promise to thēselues to work out great matters, they are vtterly disapointed of their purposes; & whilst they shew themselues to be enemies to gods people, God manifesteth himselfe to be an enimy vnto them.

Lastly, seeing all euill inuentions and deuises of the deuill are disappointed, let vs not stande in feare of any attempts made against vs by his Imps & instruments. The enemies of the church had hyred a Sorcerer and conjurer to wast and weaken them, yet wee see his enchantments and diuinations are defeated, & come to nothing. Heerby we learne what to thinke of Witchcraft and Sorcery, and of Sorcerers and Witches, of whome worldly and carnall men, voyde of true godlinesse, and the true feare of Gods name, doe stand so much in feare of. Thus it appeareth, to be a simple distinction, of the more simple people, making some to bee good witches, and some to be euill witches; not onely because all witchcraft is wicked, and the inuention of the deuill, but because such as they account the best are bad; yea, the worst of al, drawing the people from God, and causing them to runne a whoring after the deuill. For, as well they may make some good deuils, and some euill deuils (as some prattle of white deuils, and blacke deuils) as make some witches good, and others euill: whereas all sorcery (vnder what

Vse. 5.

colour and pretence ſoeuer bee vſed) is abhominable in the ſight of God; and all Sorcerers (howſoeuer they be eſteemed of in the worlde) are hated and abhorred of him.

True it is, the common ſort of carnall men, and of the ignorant multitude imagine them to be rhe very plagues of the earth, that they deſtroy mens goods, torment their bodies, take away their liues, lame their cattle, bring all calamity vppon them, and that none can bee in ſafetie ſo long as they remaine. Hence it is, that men ſtand in feare of them, and are affraid to diſpleaſe them: they dare not deny them any thing: they are as carefull to pleaſe them, as to pleaſe their parents. And yet if we aright conſider of the matter, we ſhall finde that they are more affrayde of them, then hurt by them. The holy Scripture hath deliuered full and perfect Doctrine, what to holde concerning Witches. It [h] teacheth that there are witches, and that they ſhould not be ſuffered to liue, but bee put to death. But we obſerue and marke for what cauſes and crimes they are to be taken away from the earth: not becauſe they raiſe Tempeſts in the Ayre, or hurt Corne on the ground, and fruite vpon the Trees, not becauſe they ſend their ſpirits to make men lame, to kill their Children, to deſtroy their Cattle: they are neuer charged with thoſe things, and among all thoſe that haue beene plagued and tormented by euill ſpirits, the Holy-ghoſt neuer layeth it vppon Witches. The reaſons why they ſhould be put to death, are, becauſe they haue a league & familiarity with deuils, which are the enimies of God, and becauſe they ſeduce the people, and draw them into errour, to run after diuels, and diuelliſh practiſes. Wee muſt know that all affliction laide vpon our bodyes, our goods and children, [i] is of God. His prouidence ruleth all, ſo that not a ſparrow falleth to the ground, without the will of our heauenly father. Our ſins prouoke him to chaſtice and afflict vs. God giueth the deuil leaue to correct and ſcourge vs for our ſins. When he hath obtained

[h] Deut. 18, 10, 11.

[i] Amo. 3, 6.

leaue

leaue of God, hee coueteth to doe it in such sort as may further his kingdome, and draw the worlde into errour. When he hath receiued power to afflict men and beastes with bodily harmes, he wil do it by and by, but he is cunning and crafty, he wil do it to his most gaine and aduantage. He could do it, and would do it without witches & sorcerers, yet he vseth them to set a colour and couer vpon his matters. For vsing them as his instruments, he bringeth them to beleeue that they doe many harmes sent by him, and they confesse so much sometimes, whereas indeed they are deceiued themselues, and do deceiue others. And from hence proceed & yssue sundry abhominations. The people are set on worke how to deuise to be safe against the witch: then there is running to wizards, to learne to withstand hir fury, to expel hir spirit, to outwitch and ouercome hir familiar: he procureth many to vse wicked and blasphemous charmes, to abuse the blessed name of God, and to prophane and pollute his most sacred word: heerby the innocent are oftentimes accused, & innocent bloud is shed, which procureth the wrath of God against the land. Al these mischiefes that are wrought, are set a broach by such as are called cunning men and cunning women: they are thought to do much good, and to help many people, but of all other they doe greatest harme in seducing the people, [k] and ought to dye the death. Such witches as haue familiar spirits are thought to do harme to mankind, and to beasts, and do not, because the deuil at the appointment of God executeth it, and he beareth many in hand that he doth it at the request and instigation of the witch; but these, which seeme in outwarde appearance to do good, do harme indeed, leading men into the depth of sinne, and drowning men deeper in condemnation. But wee [l] must learne and allow these principles setting downe the vanitie of this Science. First, there is no more hurt done, nor no lesse hurt done then would bee, if there were no Witches. Secondly, the Deuill cannot kill man or beast at his pleasure, to

[k] Exod. 22,18 compared with ch.

[l] Rules to be obserued touching witchcraft.

gratifie a Witch. Thirdly, the sending of the Deuill by a Witch cannot giue him any power and commission to do any thing. Fourthly, he is more forward and readie to doe euill, then the Witch can bee, and therefore it were peeuish and preposterous to immagine that the lesse forward vnto wickednesse should set on him, and procure him to euil, that is more forward: so that the witch doth not prouoke forward the deuill, but the deuill bearing sway in her heart, setteth her on. Fiftly, the deuill is the commander, the witch is but his seruant: he ruleth with power in the children of disobedience, and is the God of the worlde: shee by the righteous Iudgement of God is seruant and subiect vnto him. Can any then bee so silly & simple to beleeue that the lesse can giue power vnto the greater, the weaker to the stronger? Lastly, as the deuill cannot hurt a poore Fly, before he haue power graunted vnto him by a greater power then his owne, so when hee hath liberty, is he so sottish that hee will not execute his power, vnlesse some Witch or Sorcerer send him? So then, wee conclude, that Witches, Sorcerers, and Enchanters, are the Bond-slaues of Satan, and haue themselues no power to do, or to authorize him to doe any thing. But whensoeuer God giueth him power to afflict, as the executioner of his vengeance, he vseth them as his Instruments, not to receiue helpe by them, but only for a colour, that he may draw multitudes into sinne, and carry them headlong into condemnation. Let vs not therefore stand in feare of any Sorcerers, but of GOD, from whom all chasticements come, whether such as hee inflicteth with his owne hand, or such as hee giueth the Deuill power to lay vppon men, [m] as we see in the Historie of *Iob*: and therefore, they shoulde humble vs, and bring vs vnto true repentance.

[m] Iob. 1, & 2.

The vngodly looke no further then to the Witch, they fret against her, they neuer looke vp to God, nor consider the cause why the Deuill hath power ouer them, they seeke not to appease Gods wrath. But the godly seeke to take

take away the cause, that they may remoue the effects. If our sinnes haue prouoked God, and the enemy touch our bodies or goods, we must fall downe before his Throne, humble our selues in Prayer, entreat the Lord to turne away his displeasure, stand fast in faith and patience, and waite vpon God for our deliuerance. If we endure tentation, [a] *Wee are blessed, and shall bee crowned with the Crowne of life.* And thus much touching the vaine attempt of *Balaams* sorcerie.

[a] Iames 1, 12

CHAP. 25.

1 NOw, *whilst Israel abode in Shittim, the people began to commit whoredom with the daughters of Moab.*

2 *Which called the people vnto the Sacrifice of their Gods, and the people ate, and bowed downe to their Gods.*

3 *And Israel coupled himselfe vnto Baal-Peor: wherefore the wrath of the Lord was kindled against Israel.*

4 *And the Lord sayde vnto Moses, Take all the heades of this people,* [a] *and hang vp to the Lord before this Sun, that the indignation of the Lords wrath may be turned from Israel.*

[a] 2 Sam. 21, 6.

5 *Then Moses saide to the Iudges of Israel, Euery one slay his men that were ioyned vnto Baal-Peor.*

6 *And behold, one of the children of Israel came, and brought vnto his Brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who wept before the doore of the Tabernacle of the congregation.*

WE heard in the last Verse of the former Chapter, how *Balaam* arose and went his way from

Balak

Ba'ak the King of *Moab*. A man woulde now in reason suppose, that the danger were past, and the storme clean ouerblowne after his departure, and the *Israelites* wholly set at liberty. But euen as a piece of Ordinance being discharged, it is too late and in vaine to wish it may not hurt where it lighteth: so *Balaam* had put that in the heade of *Balak*, before he departed and tooke his farewell, which was a snare to the people of God, whereby it came to passe, that he hurt more being absent, then he could hurt present, and wounded them being further off, whom hee could not strike neere at hand. For he annoyed the with this counsell, that could not touch them with his coniuring, and sowed that seed whereof sprung vp so plentifull an harueſt, that albeit he were gone, yet his aduise remained, and cast forth such a stinking breath and filthy sauour, as smelled rankly in the Nostrils of God, and infected greatly the people against whom it was plotted and contriued. Now, we haue noted before[b] that this was the crafty and diuellish deuice of this Sorcerer, when he saw he could not curse and bewitch them, to entice them to whoredom to eat of things sacrificed to Idols: reproued by the Apostle, and after to worship their false Gods, and the Idols of their own inuention. *Balaam* knew that gods fauour was a sure defence against all inuasion of enemies: he knew that sinne leaueth vs naked of Gods protection, and bringeth in the flouds of his vengeance vpon vs. This wicked wretch knew that they could not be plagued and brought vnder, vnlesse their God were offended with them, whose fauour and friendship is a wall of brasse, and as armour of proofe, that no weapon can pierce it, no engine can batter it, no force can make a breach to enter vpon it. But when we sinne against him, we are stripped of our armour, [d] and are left open to all violence. This is such a principle [e] as was not vnknowne to the vnbeleeuers. And thus did *Balaam* teach *Balak* to lay a stumbling block before *Israel*, to prouoke and entice them to sin against God, by setting before them the beautiful women

b Chap. 24, 14

c 1 Cor. 10, 14

d Exod. 32, 25
e Iudith. 5, 20 21.

women which might allure them to fornication, & draw them to Idolatry, by inuiting them to their Idoll feasts, & bringing thē into their Idol-temples, which thing we see heere to come to passe. For the children of *Israel* did commit fornication with the daughters of *Moab*, they went to their sacrifices, [f] worshipped *Baal. Peor*, did eate the sacrifices of the dead, and prouoked God with their owne inuentions, as the Psalmist teacheth.

[f] Psal. 106, 28 29.

In the former part of this Booke we haue seene howe through famine and weatinesse, and want of waters, they fell to murmuring impatiently and vnthankfully against God: Now, hauing passed ouer all these disaduantages and discommodities, and beeing entred into part of the Countrey, where some of the Tribes had their habitation, [g] *Possessing Cities that they builded not, Fields that they sowed not, Vineyards that they planted not, and houses that they filled not, they fell from God through lustes and pleasures, committing bodily and spirituall fornication with the daughters of Moab.* Thus they are ouercome by allurements and enticements of voluptuousnesse & sensuality, which could not be subdued by war or witchcraft, according to the receiued opinion, [h] It is harder to ouercome prosperitie, then aduersity; and pleasure then sorrow. Indeed we are compassed about with many tentations, & the subtle serpent layeth baits before vs of al sorts; some on the right hand, and other on the left hand: yet none are more dangerous or deceitful, then such as come masking vnder the vizard of honor, pleasure, profit, & preferment, as we see in *David*, in *Sampson*, in *Salomon*, in *Lot*, in *Noah*, & in the *Israelites* in this place, al which were caught with these hooks. Wherfore *Moses* hauing already set downe what outward dangers they had ouerpassed, threatning their ruine, & working together to stop their passage into the land of *Canaan*: now, he declareth an inward dāger greater then the former, arising from themselues, & setled in their own bowels, euen their own sins against the first and second table, which had consumed them in the wildernesse, vnlesse God

[g] Deut. 6, 10, 11.

[h] *Difficilius est voluptates vincere, quàm dolorem.*

God in mercie had beene appeaſed towarde them at the interceſsion of *Moſes*, and the execution of *Phinehas*. Such is our weakneſſe in all our wayes, and thus we halt in our obedience: ſo that our ſtrength is to confeſſe our owne frailty, and a ſtep toward perfection, is to acknowledge our owne imperfection.

Hauing therefore in the Chapters going before, conſidered the entrance into this Hiſtory, as alſo the Hiſtory it ſelfe of *Balak* and *Balaam*: let vs now heare the end and concluſion of all in this Chapter, wherein we are to conſider three things. Firſt, the ſinne of the Iſraelites committed againſt God. Secondly, the reconciliation and attonement whereby his wrath is pacified. Thirdly, the commandement and decree of God againſt the *Midianites*, through whom the ſcandall and offence came. Touching the firſt point deliuered in this diuiſion, which is, the ſinne of the people; the ſpirit of God ſetteth downe both the circumſtances and ſubſtance thereof. For firſt, it is deſcribed by the time when it was committed, by the place where it was committed, and by the means or maner howe it was committed. The time and place were, while the Iſraelites reſted and remained in the plaine of *Moab* at *Shittim*, [h] which is the two and forty manſion, and the laſt place where they pitched their Tentes in the wilderneſſe, as appeareth in the three and thirty Chapter of this Booke of *Numbers*: which ſerueth to encreaſe the greatneſſe of their ſinne, in that beeing now brought by the prouidence and mighty hand of God to the frontiers and confines of the land of promiſe, they doe ſhamefully and ſhameleſly fall from him. The manner and occaſion of their ſinne was, in that the *Moabites* and *Midianites*, (Brethren in euill) combined together both to one purpoſe, by *Balaams* counſell made their Daughters common, to entice and allure the *Iſraelites*, beeing no doubt adorned with whoriſh attyre, and decked in all wanton and laſciuious maner, fit to bring them to their lure and loue, or rather luſt, and ſo to worke their ouerthrow, [i] as

h Num. 33,50

i Prou. 3, 4, and 6, 24, 25, and 7, 10, 11, & 9, 13, 14, 15

we

we see *Salomon* describing the Harlot, painteth her out in her colours and cunning, that she may bee well knowne, and better detested. Thus much of the circumstances of their sinne.

Touching the substance of their sinnes, we are to obserue both their wicked facts, and their obstinate contumacy, and setled continuance in their sinne. Their facts or actions are noted to be these three. First, bodily fornication and vncleannesse, condemned in the seauenth Commandement, defiling the hoast, hindering true sanctification, and estranging them from God, who is a God of purity and holinesse, and who commanded them to be holy, as he is holy. Secondly, Idolatry which is spiritual fornication, forbidden in the first commandement, which prohibiteth vs to haue, to acknowledge, and worshippe straunge Gods. This is vtterly to renounce our faith to God the Husband of his Church, k to defile the mariage couenant, and to deny that true Religion into which wee are entred. Thirdly, they coupled themselues to *Baal-Peor*, that is, to the Image of *Baal*, which was adored and worshipped l in Mount *Peor*, where no doubt the Idoll had some Shrine or Chappell erected for his seruice, m in like manner as the Papists do call her the Lady of *Loureto*, which is worshipped in that place. With this filthy & detestable Idoll they ioyned themselues, and worshipped it with Diuine worship, and consequently renounced the worship of the true God, being made one bodie with the Idolaters. For when once his worship is mingled and corrupted, the true God is turned into an Idoll, such worship is Idolatry and abhomination in his sight: for (as the Prophet n saith) *If God be God, follow him: if Baal be God, follow him.* Now, in setting downe these sinnes, marke how the Israelites fell into them by steppes and degrees. If the *Moabitish* women had at the first tempted them to worship *Baal*, and had said vnto them, Come let vs go serue straunge Gods, no doubt they would haue detested and abhorred so great wickednesse. But Satan

k Hosea. 2, 19 Ezek. 16, 8.

l Numb. 25, 3.

m *Turcel. lib. 4. cap. 14. & lib. 5. cap. vlt.*

n 1 King. 18, 21.

is

is a more expert and cunning workeman, and his Instruments are more subtle and wise in their generation. Therfore, first they call them to their feastes and banquets, to eate of the meats and delicates that they had prepared, & afterward they draw them to idolatry, which for the most part hath fornication a companion with it, as we shall see heereafter further opened vnto vs.

The next point is their obstinacie and continuance in the dregges of their sinnes, ioyned with shamelessnesse & hardnesse of heart. But because all stubbornesse and contumacie presupposeth of necessity, both reproofe & chastisement, *Moses* setteth downe the obseruation of this course and order. For first, the chiefe heads of that people, which fell to commit Idolatry and fornication, were apprehended and executed before the going downe of the Sunne, to pacify the wrath of the Lorde, least if that wickednesse had remained vnpunished, the whole body of the people should be defiled. Thus God declareth, [o] *That with him is no respect of persons, but as he that doth righteously is accepted of him, so he that prouoketh him, sinneth against his owne soule.* The higher the place of men is, the greater is their sinne, who hurt more by their example, then by their offence. Thus the chiefe in the offence, are also the chiefe in the punnishment. After this, hanging vp of the heads of this rebellion, he chargeth the Iudges and Officers of the people, that had kept themselues pure and vndefiled, to kill all those with the sword, that had sinned against the Lord, which belonged to their charge & iurisdiction, according to the ordinance of God, [p] and order that he had established, appointing them to bee Rulers ouer thousands, Rulers ouer hundreds, Rulers ouer fifties, and Rulers ouer tens. Thus the wrath of God was appeased, the rest of the multitude were spared, and the plague ceased, which was begun in the hoast, as appeareth in the words following.

o Acts. 10,34 35.

p Exod. 18,25

Now, albeit these were most liuely arguments of the wrath and indignation of God, yet the Israelites continued

tinued with an high hand, and a proud heart to prouoke the most high to his face, so that one not of the least or lowest, but of the principall and chiefest among them, brought an whorish woman into the hoast to despight God, his people, his Religion. This man thought it not sufficient to go out of his Tent to those strange women, r but brought one of them openly without shame into the campe, before his Brethren, before *Moses*, and the other Magistrates; yea, to fill vp the measure of his abhominations, to the doore of the Tabernacle of the congregation, thereby blaspheming God, reproaching his Religion, enticing his Brethren, insulting ouer *Moses*, and the whole assembly, that cried vnto God for mercie to stay his Iudgement, and to spare his people. Loe, such was the impudency of this *Zimri*, that notwithstanding the tumults and hurly burlies in the hoast, yet hee is not moued to repentance, either with the punishment inflicted vpon the malefactors, or by the plague of GOD raging among his brethren, or by the teares and supplications of the godly, intreating for pardon, and lying prostrate at the doore of the Tabernacle: but in the middest of all these Iudgements, neither fearing God, nor reuerencing man, he seeketh to satisfie his lust in the sight of the Sun, and in the open view of all his brethren, euen of the whole hoast.

r. Verse. 14.

Verse. 1. [*Now, whilst Israell abode in Sittim.*] Before we come to speake of the sinne of the people, it shall not be amisse to consider the occasion whereby they fell into sinne. We haue heard how *Balaam* being hired to curse Israell, could not: for God stayed and restrained him, who was greedy of the wages of iniquity. Wherefore, he counselled *Balak* to bring the people to destruction, by procuring them to fall into some sinne. Thus hee laide a stumbling-blocke before the children of *Israel*, & thereby did drawe them to spirituall and carnall fornication. For whatsoeuer the *Israelites* heere committed, they did through the counsell and procurement of *Balaam*. From hence

[f] *Doct.* 1. It is a note of false Teachers to lay stumbling blockes before men.

hence we learne, [f] that it is a particular note of false teachers, and false Doctrines, to set stumbling blockes before men, to draw them to vncleanneſſe and wickednes, either againſt the firſt or ſecond Table, or both. I ſay, falſe teachers, which are the Inſtruments of Satan (whom he hath thruſt into the Church) haue this ſpeciall care to bring the ſeruants of God into wickednes, to draw them to Idolatry, and to deſtroy their faith. To this purpoſe

[t] Deut. 13, 1.

Moſes teacheth, *Deut. 13.* that falſe Prophets [t] ſhall ſet before them this end, to entice the children of GOD to ſerue falſe Gods, but true Idols. Thus the Prophet *Ezekiell* noteth,

[u] Ezek. 13, 19

[u] that they made Gods worde to ſerue their bellies, and taught carnall liberty, ſowing pillowes vnder euery arme hole, polluting the name of God, for an handfull of Barley, and for a piece of bread, ſlaying the ſoules of them that ſhould not dye, giuing life to the ſouls that ſhould not liue, crying peace, where God proclaimeth open warre, and lying to the people that heare their lies. The Scribes and Phariſies corrupted the

[x] Math. 5, 22

[x] law by falſe Interpretations and expoſitions, as appeareth in the Doctrine of Chriſt, reducing the Law, to the true meaning of the Law-giuer. So the Apoſtle declareth, that thoſe rauening Woolues, which ſhould creepe into the Church of God,

[y] Acts. 20, 29

[y] purpoſe to make hauocke of the people of God, *I know this, that after my departing, ſhall greeuous Wolues enter in among you, not ſparing the flocke.* The Apoſtle

[z] 2 Theſ. 2, 7

Paule propheſying of the comming of Antichriſt, [z] calleth the Doctrine of Antichriſt, *The Myſtery of iniquitie.* It is the common practiſe of the Ieſuites and Seminarie Prieſts, ſcattered heere and there in the Lande, to bring the people to Idolatry. By all theſe Teſtimonies it is euident, that the end of all falſe teachers and deceiuers, is to ſubuert their Diſciples, and to ouerthrowe the faith of Gods children.

Reaſon. 1,

The Reaſons of this truth are manifeſt. Firſt, from the counſell of God: for albeit no wickednes be in the moſt high, yet it is his wiſedome and power to draw good out

of

of euill, as he did light out of darknes; that ſo they which are his, may be tried, that their faith may be proued, their loue to God and the trueth manifeſted, and his children alwayes exerciſed, that they may be made the more carefull and watchfull; and ſo finde by experience, how they can ſtand out vnto the end of their dayes in all holy obedience. This reaſon is laide open in the thirteenth Chapter of *Deuteronomy*, where the Doctrine hath his confirmation. (a) *If there ariſe among you a Prophet, or a dreamer of Dreames, and giue thee a ſigne or wonder, thou ſhalt not hearken to the words of the Prophet, for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart, and with all your ſoule.* And the Apoſtle teaching that GOD hath appointed that Hereſies ſhall bee in the Church, [b] annexeth this reaſon, that the faith of Gods children, ſeated in the heart, may be made manifeſt, *There muſt bee euen Hereſies among you, that they which are among you, might be knowne.*

a Deut 13, 3.

b 1 Cor 11.

Another Reaſon, is in the malice of thoſe wicked men themſelues. For this is the Nature of the deuill, and the property of diuelliſh men, and the cruelty of them both; they carry a continual hatred to the truth, and the profeſſors of it, they ſeeke to make a ſpiritual ſlaughter and hauocke of the flocke of Chriſt. Therefore, the Apoſtle exhorting the Elders of *Epheſus*, propheſieth, that greeuous Wolues ſhould rage againſt the Sheepe of Chriſt, [c] *yea, of their owne ſelues ſhould men ariſe, ſpeaking peruerſe thinges, to draw Diſciples after them.* All Wolues do account, & finde by experience, the blood of Lambes to bee ſweeter then the blood of all other beaſts, & therefore they are Sheepbiters, rather then Hog-biters, or Dog-biters. The prophane and Heathen are in the power and poſſeſſion of Satan already, hee hath made ſure of them: his chiefeſt labour and endeuour is, to circumuent & ſubuert the ſeruants of God. So his Inſtruments do hate the faithfull, (as the Wolfe doth the ſheepe:) the Lambs are milde, peaceable, and ſimple: the Wolfe, bloudy, beaſtly, and cruell,

Reaſon. 2.

c Acts. 20, 30

cruell, and therefore no maruaile, if they seeke to suppresse the truth, (c) & to ouerthrow the seruants of God, which are the professors and maintainers of the truth. So then, whether we do consider the ordinance of God, or the malice of the wicked seducers; in both respectes wee may gather, that false Teachers bend themselues to seek the subuersion and corruption of the seruants of God.

c 2 Tim. 3, 8.

Vse, 1. Now, let vs apply this Doctrine to our seuerall Vses. First, we may assure our owne hearts of this, that so long as this world continueth, the Church shal neuer be without vncleane beastes to assault it; either Heretiques, or false seducers, or hyrelings, that regard the fleeze more then the Sheepe, the dignity more then the duty, the profit more then the labour. Some are cruell and sauage Wolues, not sparing to deuoure the flocke by open violence. Some are cunning and crafty Foxes, vndermining the faith of the faithfull. Many vnstable people, that are euer learning, and neuer attaining to the knowledge of the truth, are greatly offended because of the vanitie and variety that is in mens opinions; aud hereupon they cry out they knowe not what way to take, they know not what Doctrine to receiue, they doe not know in such diuersities what to beleeue. This scandall is heerby remooued, and this Obiection answered. For seeing we learne that the end of Wolues and seducers is to bee occupyed about Gods people to ruine them, it followeth that the Church of Christ vpon earth, shall alwayes haue some of these Wolues and false Teachers, carrying a shew of lawfull Pastors, but indeede are rauening Wolues. Wolues shall alwayes be in the Church of one sort or other, such as teach false Doctrine, or persecute Gods seruants, or louing the hyre more then the sweat or heate of the day, and the wages better then the worke, and the gaines rather then the paines and labour. Christ our Sauiour, d when the Pharisies had spoken against him, and sought both by perswasion and excommunication to lead away the people, to make the faithful wise against their practi-

d Iohn 7, 47, and 8, 13, & 9, 16, 24.

ses.

ſtiſes, e declareth his Office and perſon in a parable, wherein he compareth Gods choſen, to Sheepe, and himſelfe to a Shepheard: by this occaſion hee aduertiſeth them of three ſorts of Teachers, which meddle with the flocke of God; the firſt, is a Shepheard; the ſecond, an Hyreling; the thirde, a Theefe and a Robber. Chriſt alſo teſtifyeth, f that there ſhall be falſe Chriſts, and falſe Prophets in the Church, that ſhall deceiue if it were poſſible, the elect of God.

e Iohn 10,14, 30.

f Math. 24,24

So then, wee are not to wonder at it, as at a ſtraunge thing, when we ſee diuerſity of Iudgements, and contrariety of opinions, g nor by and by to ſay, Alas! what ſhal we do that are ſimple? There are great Doctors of one ſide, and as great Doctors of the other ſide: I will neuer be ſetled in Religion, till all bee agreed. This is a notable illuſion of the Deuill, and a ſubtle deluſion, whereby vnder a great ſhew of Wiſedome, hee draweth many to deſtruction. For theſe men thinke they ſpeake diſcreetly and wiſely, and yet they ſpeake moſt ignorantly and fooliſhly. For wilt thou not reſolue of thy Religion, vntill there bee a generall agreement and a full accorde of all partes? Then thou wilt neuer be ſetled nor reſolued? thou wilt neuer bee of any Religion, inaſmuch as thou ſhalt neuer ſee that perfect concorde which thou ſuppoſeſt and ſurmiſeſt. Where the good Husband-man ſoweth his good ſeed, h the enuious man wil ſow his darnel.

g A notable ſubtilly of the deuill to ſeduce men;

h Math. 13,25

Hence it commeth to paſſe, that in the Church there haue alwayes beene Teachers againſt Teachers, Prophets againſt Prophets, Apoſtles againſt Apoſtles, Preachers againſt Preachers. For as God raiſed vp his Prophets, ſo hath the Deuill his falſe Prophets; as Chriſt choſe his Apoſtles, ſo the deuil called his falſe Apoſtles; as God hath his Church, ſo the deuil hath his Chappell; and as God hath two or three gathered together in his name, the deuill wil haue twenty gathered together in his name. Whē GOD ſent *Moſes* and *Aaron* to worke myracles in the ſight of *Pharaoh*, to warrant his calling, and to bring his

people out of the land of Egypt; the deuill had his two Ministers, *Iannes* and *Iambres* that withstood *Moses* and *Aaron*, deluding the Egyptians, and hardening *Pharaoh* in his euill. When *Ieremy* had in the name of God, denounced captiuitie to be brought vpon the people, and determined the time to be fiftie yeares: the deuil prouoked *Hananiah* a false Prophet, to speak in the presence of all the people, [k] that within two years, the vessels of the Lords house shall be restored, the yoake of *Nebuchadnezzar* broken, and such as were carried away, be deliuered out of captiuitie. When *Michaiah* prophesied the ouerthrow of *Ahab*, and the scattering of Israell vppon the Mountaines, [l] as Sheepe that had no Shepheard: the Deuill bestirred himselfe, and went out as a false Spirit in the mouth of all his Prophets. Heere wee see Prophets teaching against prophets, and the seruants of God set against the seruants of the deuill. This is it which the Apostle *Peter* witnesseth, [m] *There were false Prophets also among the people, euen as there shall bee false Teachers amongest you; which priuily shall bring in damnable Heresies, euen denying the Lorde that hath bought them, and bring vppon themselues swifte damnation: and many shall followe their destructions, by whome the way of trueth shall bee euill spoken off.*

k Ier. 28, 3, 11

l 2 King. 22, 17, 22.

m 2 Pet. 2, 1, 2.

True it is, it is a great tentation, when we beholde such difference and opposition. *Moses* and *Aaron* sawe the Enchaunters counterfaite the signes and miracles which they wrought by the finger of God: yet did they not distrust their calling, nor cry out against God. A man woulde thinke *Moses* and the Magicians to bee of equall power and authoritie, and one to bee esteemed as much as the other. Thus the vngodly shall alwayes finde something to delude them, and to holde them in blindnesse. Such as will not beleeue the trueth, shall be fedde with Dreames, [n] and bee deceyued with lyes. Notwithstanding, as the rod of *Moses* deuoured the Charmers rod, so the truth shall ouercome errours, and

n 2 Thes. 2, 10

the

the light of the Sunne shall abolish the darkenesse of the night. This the Apostle *Paule* alledgeth, to comfort *Timothy*, and in his person encourageth all the seruaunts of God, and Ministers of his worde, [n] shewing, *That hee will prouide that his trueth shall not alwayes bee oppressed, though it bee suppressed for a season, yet in the end it shall preuaile.* God will make it to bee receiued and entertained, when Sathan and his Instruments shall bee confounded. Albeit *Iannes* and *Iambres* with-stoode *Moses*, and resisted the truth, yet their madnesse was made manifest to all. Thus then, wee haue two [o] manner of comforts, when wee see the trueth not receyued, but resisted; not beleeued, but contradicted; First, because the Lorde vseth vs no otherwise then hee hath vsed his Church at all times, and in all ages.

[n] 2 Tim. 3,8.

[o] Two comforts when we see the truth of God gainsayed.

Moses and the Prophets had continuall warre made against them, Christ and his Apostles were gainesayed and with-stoode: therefore, let vs take it patiently at this day, if wee suffer and sustaine the like measure at the handes of wicked and vngodly men. For wee must not looke that our condition should bee better then of *Moses* and the Prophets: or what reason haue wee to expect a priuiledge or prerogatiue aboue them? Secondly, the ende shall alwayes bee good, and the yssue blessed, though it greeue vs to fight, and the trueth sometimes seeme to bee in daunger; yea, to be vtterly abolished, let vs waite Gods leysure, and consider, that howsoeuer it may bee smothered with the cloudy Mystes and darkenesse of the night, yet it shall preuaile and breake foorth as the light, in the open sight of all men that haue spirituall eyes to looke vppon it. Seeing therefore, the truth of God shyning brightly, hath alwayes beene resisted, and that the true Prophets of GOD haue beene withstoode, so as they coulde neuer serue God quietly through the malice of Sathan, who continually goeth about to stoppe the course of sounde Doctrine; let vs not bee offen-

ded with false opinions, it hath beene so from the beginning, and will continue so vnto the ending of the worlde, but rather labour to haue our hearts establi-shed in the trueth, that wee bee not carried about
P 1 Thes 5,21. with euery blast, as the waues of the Sea, P and try all thinges, holding fast that which is good. Wee must not refuse and reiect the trueth of God, because the father of lies seeketh to hinder the free passage of it, by broaching lyes among the people. It is an euident signe that the trueth is among vs, because Satan sweateth so much against it, and labouteth to poyson it with his own inuentions.

Vse. 2. Secondly, seeing false Teachers are thrust vppon the Church, to drawe it into errour and false-hoode, this sheweth the great necessitie of the Ministerie of the worde, not onely to ingender true knowledge of Religion and obedience to GOD, but also to continue men in the Faith, and to prepare them against Heresies and false opinions. And surely the mercie of God heerein is great vnto vs, in commaunding the santification of the Sabaoth (a duty so much neglected of Mayster and seruant) whereby wee are charged to rest from our labours, to assemble together in one plare, and to attend vppon the Ministery of the word. For howe many among our selues, and elsewhere, do neuer so much as thinke of God, or of Religion; do neuer heare of the daunger of sinne, of the necessitie of grace, of the reformation of their life, but on the Lords day? If there were not a set day appointed for these purposes, and a solemne time of assembling our selues determined: the greatest sort would become as rude and vnreformed as the Barbarians, or the wilde Irish. If then, wee would be directed in the truth, and supported from falling into errour, wee must
q Mal. 2, 7. q submit our selues vnto the Ministery of the worde, and bee content to bee guided by the ordinance of GOD. This is it which our Sauiour speaketh, reprooning the Saduces, who denyed the

the reſurrection, [r] *Are ye not therefore deceiued, becauſe yee know not the Scripture, nor the power of God?* It is daungerous to reſt, where there is no bread to ſuſtaine the bodie, and to preſerue life. It is daungerous to dwell in a Cittie aſſaulted by enemies, hauing no Watchman to giue warning of their approach. It is dangerous to haue a flocke of Sheepe compaſſed about with Woolues, hauing no Shepherd to attend vpon them, and to looke vnto them. But of all daungers it is the greateſt, to liue where the Bread of Gods worde is not broken, where the ſounde of Gods Siluer Trumpet is not heard, and where Gods flocke is not ledde in greene paſtures. The worde is a Pearle of all Pearles, which a wiſe Marchant would purchaſe at a great price, rather then liue without it. Where the preaching of the worde ceaſeth, [s] the people periſh. Where the blinde [t] leade the blinde, both fall into the ditch. Where the Watch-man bloweth not [u] the Trumpet, and the people is not warned, both the Watch-man and the people are taken away in their ſinnes. Where the [x] Salte of Gods worde doeth not ſeaſon the people with holy and wholeſome Doctrine, they rot and putrifye in their corruptions. As then wee would bee free from errour, and not bee carried away with falſe Doctrine: ſo it is required of vs to be careſull in vſing the meanes that may bring vs to the trueth, and keepe vs from the pathes of falſe-hoode. And it ſhall bee a vaine thing for any man to immagine himſelfe to bee able or likely to keepe himſelfe pure and vndefiled from errour and Hereſie, ſo long as wee deſpiſe the ordinarie way that is allotted and appointed to preſerue vs, from falling into falſe opinions.

[r] Mark. 12, 24

[s] Pro. 29, 18.
[t] Math. 15, 14
[u] Ezek. 33, 6.

[x] Math. 5, 13

Thirdly, ſeeing it is a note of a falſe teacher, to lay ſtumbling blockes before men, to draw them to euill, and to intice them to wickedneſſe; by this rule it will euidently appeare, that Popiſh Religion, is a moſt wicked religion, and the Teachers thereof falſe Prophets. The Religion

Vſe. 3.

maintained in the Church of *Rome*, eſtabliſhed in the *Trent* counſell, and defended by the ſworne vaſſals of the Pope, hath cancelled and diſanulled the whole Law of God, [y] it hath abrogated and repealed either directly or indirectly, either expreſſely, or by conſequent, eyther plainly, or in effect, al the commaundements of the morall Law, which God hath left to be a rule of righteouſneſſe, to remaine in full ſtrength, power, and vertue for euer. This will eaſily appeare vnto vs, if wee enter into the particular conſideration of both the Tables. The firſt commandement, chargeth vs to haue and to hold the true God onely for our God, and to cleaue vnto him with ful purpoſe of heart. But the Church of *Rome* reſteth not in this one God; they teach vs to make and acknowledge moe Gods. They make the Pope to be God, which tytle both in plaine words is aſcribed, and in power attributed vnto him. For touching the name whereby he is named, the Canoniſts call him, *Our Lord God the Pope*. Others call him [z] the ſupreame God on earth; a viſible God, the ſpouſe of the Church, the corner-ſtone of the Church, the heade of the Church, the Lyon of the Tribe of *Iuda*, the light of the world, the King of Kings, and the Prince of the Church. Againe, they aduance the Saints departed into the honour of Gods, praying vnto them, and making them to heare our Prayers, to know our hearts, to vnderſtand our thoughts, and to merit for vs at the hands of God, which none can do, but the ſonne of God. They doe notoriouſly make the bleſſed Virgin, the Mother of Chriſt to be as God, and in expreſſe words call her (a) a Goddeſſe; yea, they do in effect equall her with Chriſt, and aſcribe as much to her, as vnto him. As Chriſt is called our Lord, ſo they call her our Lady; he our King, ſhe our Queene; he Mediator, ſhe our Mediatreſſe; he like vs in al things ſinne onely excepted, ſo ſhe, deuoid of ſin: he the onely meanes whereby we muſt be ſaued, ſhee our life, our ioy, our hope, our helpe, our comfort, our ſtay in troubles. Laſtly, to fill vp the meaſure of their ſin, they make

y The church of Rome repealeth the whole morall law of both Tables.

I.

z *Epiſt. dedicat. ante princip. doct. Bella. prof. de pont. Rom.*

a *In officio beat. Maria.*

make the wooden crosse as a God, they cal it, the ground of our saluation, and salute it by the name of their onely hope.

The second Commandement requireth, that we worship the true God purely according to his word, and forbiddeth all false and forged worship of the true *Iehouah*. The Church of *Rome* directly ouerturneth the intent and end of this law by their Imagery, they teach it to be lawfull to make Images of the true God, & to worship them with Religious worship. 2.

The third commandement prescribeth vnto vs to giue all honor and glory to God that is due to his great name. The Church of *Rome* teach men to giue this glory to some things else; they holde that the people are to bee barred from the free vse of the Scripture, and allow to sweare by Saints, Angels, Crosse, Rood, and such like. 3.

The fourth commandement appointeth the sanctification of the Sabaoth. The Church of *Rome* keepe the daies of Saints more duly and strictly, more solemnly and precisely then the Lords day, and abrogate the liberty of the sixe dayes. 4.

The fift commandement establisheth the seuerall degrees amongst men. The Church of *Rome* challenge an immunity from their Cleargy, and a freedome from answearing before Magistrates, and appearing before the secular power: they deny that their holy Father oweth subiection to Princes or Emperors: they teach he hath power [b] to depose Princes, and to discharge their subiectes from their allegiance, and may dispose of all kingdoms at his pleasure; Lastly, they free children from the obedience of their parents, [c] and allow them to enter into Cloysters and Monasteries, without their counsell and consent. 5.

[b] *Bellar. de pontif. Ro. lib. 5. cap. 6.*

[c] *Bella. de Monach. lib. 2. cap. 36.*

The sixt commandement, bindeth vppe our hearts and hands from all cruelty, and willeth vs to preserue life, and shew forth the fruites of mercie. The Church of *Rome*, open wide gaps for the free committing of murther, and shedding 6.

shedding of bloud. They giue Pardons; nay, promises of Heauen to destroy and poyson Princes: they appoint sanctuaries and priuiledged places for wilfull murtherers [d] contrary to the Law of God, who would haue such pulled from his Altar, and no Religious place to giue them succour or protection. And concerning the murthering of soules, a great part of their Doctrine leadeth the high way to it, and giueth them a deadly wound.

d Exod. 21, 1. 1 King. 2, 31

7. The seauenth Commandement condemneth all impurity and vncleanneſse of soul and body, and commandeth vs to possesse our vesselles in holinesse and honour. The Church of *Rome* shaketh the foundation of this commandement, and crosseth the purpose of God therein, by forbidding marriage, by accounting it an vncleane life, by establishing vowes of single life, [e] by tollerating and defending the Stewes, by giuing liberty for Incest, by allowing the Brother to marry his Brothers wife, the Vncle to marry his Neece; and lastly, by forbidding such degrees as God hath not restrained, to open a way for the Popes dispensations.

e *Hard. confutat. of the Apology. Parso. confut. of Ioh. Nichols.*

8. The eight commandement chargeth vs with the goods of our neighbour. The Church of *Rome* teach it to be lawfull to make sale of mens soules out of Purgatorie, [f] and as cunning, nay couzening Marchants, they sell all things at offer and proffer: they sell Crosses, Images, and Prayers: they sell the remission of sinnes, and the Kingdom of heauen for money; yea, they rob men of their inheritance, defeating and defrauding their posterity, to maintaine their ydle bellies.

f The common practise of the Pope.

9. The ninth commandement forbiddeth all false witnes bearing. The Church of *Rome* do beare false witnesse against God, falsifying the Canon of the Scriptures, and make God speake that which hee hath not spoken: they teach, that neyther faith, nor promise, nor Oath must be kept with Heretiques, they [g] maintaine and practise the Doctrine of Equiuocation, of mentall euasion, and secret reseruation to themselues of an hidden sence, contrary to the

g See the examinations of the priests and Iesuites.

the common vnderstanding of the same wordes, thereby ouerthrowing all equity, and the course of Iustice among men.

The tenth commandement restraineth the motions of the minde, and commaundeth a pure heart towarde our neighbour. The Church of *Rome* teacheth, that the Motions without consent, are no sins at all; so that they expressely repeale this commaundement, and euidently declare, they neuer vnderstoode the meaning of it. Notwithstanding, these are those Teachers, that boast themselues to bee the successors of the Apostles, and to haue the onely right calling, yet wee see how corrupt they are in Doctrine, glorying in the naked name of the Church, and ouer-turning the foundation whereon it is builded. 10.

Lastly, seeing false Teachers destroy the faith, it teacheth sundry duties, both to the Pastors & people committed to their charge. First of all, it putteth the Ministers in minde to looke to their flocks, and to take heed to them that they be not seduced. We are all of vs naturally inclined to falsehood and error, and loue darknes better then light, that so we may walke at liberty, and not be controled. But our danger is greater by reason of false seducers, which are deceitfull workemen, and the Instruments of the subtle Serpent, by whom they are inspired. This duty, being so necessary in regarde of the common danger of the Church, is diuers times vrged by Christ and his Apostles. Christ warneth his Disciples to bee watchfull, [h] because of false Teachers that should arise in the last daies. The Apostle *Iude* testifyeth that he gaue diligent heed to write vnto them [i] of the common faith, which was once giuen vnto the Saintes, because there were certaine vngodly men crept in, which turned the grace of God into wantonnesse, and denyed God the onely Lorde, and our Lord Iesus Christ. *Vse.* 4.

h Math 24, 24.

i Iude. 3, 4.

The Apostle *Paul*, exhorting the Elders of *Ephesus*, propounding vnto them his owne example, and foretelling the

the daunger that hung ouer their heades (to wit;) that their faith ſhould bee aſſaulted, and their zeale tryed by
k Acts.20,28, 29. falſe Teachers ſpringing vp from among themſelues, k ſaith; *Take heed vnto your ſelues, and to all the flocke whereof the Holy-ghoſt hath made you Ouer-ſeers, to feede the Church of God which he hath purchaſed with his owne bloud, watch therefore, and remember, that by the ſpace of three yeares, I ceaſed not to warne euery one night and day with teares.* So the ſame Apoſtle chargeth *Timothy* before God, & before the Lord
l 2 Tim.4,2,3 Ieſus Chriſt l *Which ſhall iudge the quicke and deade at his appearing, and in his kingdome, to preach the worde in ſeaſon, and out of ſeaſon, becauſe the time will come, when they will not ſuffer wholeſome Doctrine, but hauing their eares itching, ſhall after their owne luſts get them an heepe of Teachers, turning from the truth, and giuing heede to Fables.* Secondly, this ſerueth to inſtruct the people of God to be throughly furniſhed & well prepared againſt ſuch ſeducers, that they may bee able to ſtand out againſt them, and to reſiſt them ſtedfaſt in the faith. We ſhall be fitted to beare out this triall, if we be carefull to vnderſtand the acceptable will of God, and if we be able to weild the ſword of the ſpirit, which is the word of God. Our Sauiour teacheth his Diſciples to
m Math. 7, 15 m *Beware of falſe Teachers, which come in Sheepes cloathing, but inwardly are rauening Wolues.* This is the vſe which the
n Iude. 4. Apoſtle *Iude* maketh, n where making mention that ſeducers were entred ſecretly and ſubtilly among them, he moued them to ſtriue and contend for the common faith taught by his Miniſtery. *If we would know how this ſhould be, let vs haue our faith ſtabliſhed in the grace of God, and our hart ſetled in the truth.* Faith is a precious Iewell, the Iewell of Iewels: it muſt then bee kept well and warily. If a man haue a Pearl of great price cõmitted vnto him, he wil not let it lye about commonly and careleſly for euery one to pilfer or purloyne, but keepe it vnder locke and key, that it may be preſerued ſafe and ſure. True Religion builded vpon the foundation of the prophets and Apoſtles, is ſuch a Pearle, it muſt be kept with watch and warde, or elſe it

will

will bee stolne and taken from vs. It is such a Iewell, as when a man hath found it, he will sell all that hee hath to keepe and retaine it.

[*The people began to commit whoredome with the Daughters of Moab.*] Wee haue heard before the Author of that stumbling-blocke, which was laide before the feete of the people of God, to cause them to fall, to wit; *Balaam*, from him the counsell came, by him the net was made, & by *Balak* it was spread to intrap them. Now, we see what they committed, and wherein they offended. So soon as the plot is deuised, and the counsell followed, by and by the Israelites are taken in the snare. They banquet with the *Moabites* in the Idoll feasts, and so fall into fornication. These are tentations on the right hand, delights to the flesh, and enticements to pleasures. The Doctrine arising from hence is this, o that tentations from pleasures and delights, are of all other most dangerous, and more effectuall to preuaile ouer vs, then such tentations as stand on the left hand, to wit; crosses and aduersities. Indeed we are assailed on euery side; on the left hande, by pouerty, shame, contempt, persecutions, and such like, which cause many to hang downe their heads, to cast away their confidence, to renounce the faith, and to depart out of the field without striking a stroke: but such as present themselues at our right hande; as riches, power, honour, glory, preferment, profit, pleasure, which dazle the eyes, and entangle the heart with the delights thereof, these are most cunning engines and Instruments, vsed or rather abused by Sathan to our destruction. This was the last tentation, as most auaileable in it selfe, that the deuill vsed against our Sauiour Christ, p shewing and offering vnto him the kingdoms of the world, and the glory thereof. Faire promises of high preferment preuailed with *Euah* q to eate of the forbidden fruite. He gaue *David* the foile by vncleannesse, and *Noah* by drunkennesse: *Salmon* by Idolatry, and *Hezekiah* by prosperity, when he could not shake them by crosses and persecutions. Gold and

o *Doct.* 2. Tentations by pleasures are most dangerous.

p Math. 4, 8.

q Gen. 3, 6.

and Siluer haue opened the gates of the Citty, when the force of the Canon shot could not. This is that which the prophet *Dauid* meaneth, when he saith, [r] *I said in my prosperitie, I shal neuer be remoued.* The Church of God was neuer so ouertaken with aduersity, as with abundance and prosperity: and more are brought to condemnation by riches, pleasures, and worldly lusts, then by pouerty and persecution. So that we must acknowledge how dangerous and deceitfull the baites of carnall pleasures are vnto the flesh.

[r] Psal. 30, 6.

Reason, 1: The Reasons to enforce this doctrine, are diuers. First, prosperity puffeth vp, not onely the wicked, but also the godly, and stealeth away the hart of man, before he feele the danger, and can thinke vpon that which will follow. Pleasures make vs forget God and our selues, both seducing worldlings, and such as remember not God all their life long, & ouertaking the faithfull (which haue walked in the feare of God) when they haue all things at will, so as they haue not known themselues any more. When *Salomon* was olde, [s] his wiues by flattery turned away his heart. So did *Dalilah* the heart of *Sampson*, [t] who was made so weake and impotent by the looke of a woman, that he yeilded himselfe to her lure or lust most reprochfully, and brought himselfe into extreame bondage and slauery through her enticements.

[s] 1 King. 11, 4
[t] Iudg. 14, & 15.

Reason. 2. Secondly, carnall pleasures and riches are deceitfull, they appeare otherwise then they are. They are like to a baite that couereth a deadly hooke, they are like the greene grasse, in which lurketh and lyeth a Serpent, ready to sting vs vnto death: they are like some cunning couering, that hideth a deepe pit prepared to swallow vs. This is the reason vsed by the Apostle, shewing [u] *That they which will be rich, fal into tentations and snares, and into foolish and noysome lustes.* *Salomon* speaking of falling into whoredome, saith; [x] *The lippes of a straunge woman drop as an Hony-combe, and her mouth is softer then Oyle, when as her end is as bitter as Wormwood, and as sharp as a two edged sword:*

[u] 1 Tim. 6, 9, 17.

[x] Prou. 7, 21, and 5, 3.

her

her pathes lead to the graue, and her wayes tend to hell, by this meanes ſhe catcheth fooles, and bringeth them to the ſtockes, as an Oxe to the ſlaughter. Seeing therefore, pleaſures ſteale away the heart, and deceiue by the glittering ſhew, pretending that outwardly, which they doe not performe truely, wee may conclude, that they are daungerous baites and occaſions laid before vs, to draw vs into euill.

Vſe. 1. The Vſes followe to bee conſidered of vs. Firſt, let vs learne from hence to confeſſe, that proſperity is a ſlippery eſtate, and howſoeuer it bee much deſired and admyred, yet it is full of great daungers, and hedged in with diuers difficulties. This is not knowne nor vnderſtoode of the men of this worlde. True it is, when God ſendeth Famine, or Warre, or Peſtilence, and infectious diſeaſes, all men can ſay, Alas, theſe are harde and heauie times, terrible and troubleſome ſeaſons, we are alwayes in daunger of death. But wee muſt remember, when wee haue ſtore of foode, when wee liue at eaſe, and all of vs bee at peace, when God deliuereth vs from diſeaſes, wee muſt not bee ſecure, and fall aſleepe in ſuch proſperitie, but conſider that wee are ſet in ſlipperie places. This the Apoſtle *Paule* teacheth. 2. *Tim.* 3. where hee ſaith, y *In the laſt dayes ſhal come perillous times: for men ſhall be louers of themſelues, proude, couetous, boaſters, louers of pleaſures, more then louers of God, hauing a ſhew of godlines, but denying the power therof.* He ſpeaketh of rough and grieuous times, yet he neither nemeth nor meaneth plague, peſtilence, famin, ſword, or ſuch like calamities. But he telleth of things more dangerous, though we take our ſelues to be free & far from all danger. We account no times z tedious & troubleſom, but when we liue in feare of death, or feele our bellies pinched, or els are croſſed in the things of this life. Alas (ſaith one) how hard are theſe times, we ſuffer pouerty, penury, & great miſery! O wofull and wretched times (ſaith another,) the plague is in ſuch a place, it is come neere our dwellings, wee may looke euery day for it to ſweepe vs away; how ſhall wee doe in theſe

y 2 Tim. 3.1,

z What times are moſt dangerous.

these extreamities, or whether shall we turne our heades from these troubles? Neuertheless we must know, that a man may be free from all these distresses, and yet liue in the greatest dangers. We may haue peace and plenty; we may enioy health and liberty; wee may abound in riches and prosperity, and yet be possessed and compassed about with a thousand plagues more fearefull, more deadly, & more dangerous then the Pestilence, sword, and famine, which trouble vs so much, and bring vs to our wits ende. Let vs take heed of our corrupt iudgement of the times, and learne more to feare men that liue in prosperitie, then such as sinke downe in aduersity, inasmuch as their tentations are more strong & effectual. Prosperity, ease, peace, and riches, haue turned through our corruption, to be the pests and poison of the Church. This the Wise man teacheth, (a) *Ease slayeth the foolish, and the prosperity of Foolis destroyeth them.* It is therfore a great mercie of God, whe he teacheth his children to stand vpright in this slippery way, and that they make them not their bane, which are giuen them as a blessing. He setteth before their eyes the daily changes of all things vnder the Sunne, and assureth them that nothing continueth in one estate: he frameth them to the contempt of the worlde, and setleth their hearts to desire no more, then their most wise and prouident Father thinketh meete for them. He teacheth them that the most beautiful flowers do fade, and lose the glory which for a time they had. They see riches to be vncertaine and deceitful, health to be changeable, our friends and acquaintance subiect to death, and all humain things to be transitory, vaine, & soone flitting away. By all these Meditations, it pleaseth God to stay vp his people, that they fall not from him in their prosperity.

a Prou. 1, 32.

Vse. 2. Secondly, seeing the pleasures of this life become snares and tentations vnto vs, it should teach vs to vse patience vnder the crosse, and wisely to beare all the afflictions that God seeth good to lay vpon vs. Wee see by experience, that peace and plenty haue done the Church more harme

harme then warres and bloudy persecutions: not that Gods blessings are hurtful and pernicious of themselues, but by reason of our corrupt nature, which is readie to turne his blessings into curses, and his great mercies into so many plagues. This we see in the example of the *Sodomites*, they dwelled in a fruitfull soyle, like[b] the Garden of *Eden* (which God planted, and therein placed our first parents) but they became exceeding sinners, and abused the blessings of God to their owne confusion. How farre prosperity and abundance make vs to forget God, consider in the examples of [c] *Nebuchadnezzar*, [d] *Herod*, *Haman*, and sundry others. *Iob* feared, that his sonnes in their feasting and banquetting, [e] had blasphemed God. It appeareth in the parable of the rich man, that made a feast, and sent out his Messengers to inuite his guests, that they refused to come, and pretended sundry excuses, [f] One had hyred a Farme, another had bought fiue yoake of Oxen, another had married a wife, he could not come: whereby our Sauiour sheweth, what causes commonly they are that withdraw and withhold men mindes from obeying Gods word, and embracing the gospel, to wit; the cares of the world, the commodities of this life, the deceitfulnesse of riches, the pleasures of the flesh, and the study of earthly things: these were such ranke Thornes, that they choked all heauenly Meditations, & hindred the growth of spirituall graces: these brought a fogginesse vppon the soul, & wrought in them a forgetfulnesse of God. Wherfore, let vs not murmure and repine vnder the crosse, but stoope downe vnder his mighty hande, who sendeth his correction for our good, [g] that we should not perish, and be condemned with the world. Hee doth not take pleasure and pastime in punishing of vs, but as a louing father he respecteth onely our benefit. He hath many wayes to deliuer vs, and promiseth that our afflictions shall not be aboue our strength, but haue a good end, and an happie issue. We must be content with the Lords doinges, and know that he will sanctifie the afflictions of our bodies, to the

[b] Gen. 13, 10

[c] Dan. 4, 27.
[d] Acts: 12, 22
[e] Iob. 1, 5.

[f] Luke. 14, 19

[g] Heb. 12, 7.
Psal. 119, 71.
1 Cor. 11, 31.

the comfort of our soules, whilst those that flow in earthly blessings, and abound in outward prosperitie, do forget God that made them, and run on in the pride of their hearts to vnthankefulnesse against God.

Vse. 3. Thirdly, let vs not bee deceiued with sinfull pleasures, when the baite is offered, and the net pitched before vs, to take vs with the hooke, and to catch vs in the snare: but be carefull to reiect and refuse whatsoeuer tempteth vs vnto euill. Pleasures are of two sorts; some are simply vnlawfull, and not to be vsed at all, beeing directly contrary to the word of God. Such are the pleasures that carnall men take in eating, till they surfet, and in drinking, till they are drunken; such are the pleasures that Whoremungers take in adultry, fornication, and vncleanesse. Others are of themselues indifferent, and in their owne Nature neither good nor euill, but according as they are vsed, as Hunting, Hawking, and other lawfull recreations; and euen these, when they take vp all our thoughts, and thrust out better things out of the doores, are [h] called Thornes in the parable of the sower, as wel as vnlawfull pleasures. There is nothing doth so much choke the word of God, as the pleasures of the flesh; nothing causeth vs so soone to forget it; nothing maketh vs so soone weary, and loath to heare it, as the desire to followe and pursue after our delights; so that it standeth vs vpon, to cut them vppe, and to pull them out of the ground of our hearts. Wee see men will not suffer Bryars and bushes to spring vp where their Corne shoulde grow, much more is it required of vs, to rid our hearts of all occasions and allurements vnto sinne. The Faith of *Moses* is commended, that he refused to bee called the sonne of *Pharaohs* Daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches, then the treasures of Egypt, for hee had respect vnto the recompence of the reward. Let vs therefore shake off all pleasures of sinne, not onely such as are in themselues ungodly

[h] Luke. 8, 14

[i] Heb. 11, 24, 25.

godly and vnlawful, but all other whatsoeuer, when they become clogs and incumberances vnto vs, and hinder vs in the duties of our callings. Many indeede are drawne and driuen from the worde by trouble and persecution: but many moe [k] fall away by peace and prosperity, by riches, wealth, and pleasures, which (when men are delighted and drunken with them) are much more dangerous enimies, then affliction & aduersity. We see many by experience, who in the dayes of tribulation, haue not giuen ouer their holde, but endured slaunders, reuilings, imprisonment, hunger, and thirst in a necessitous estate; yet haue beene ouercome with peace, drowned with sensuality, and lulled a sleepe in carnall securitie. Euen as a company of Marriners, so long as they are in daunger of drowning, through violence of windes, and rage of the Tempest, and working of the Sea, do watch and looke about them, follow their calling, and keepe the Shippe from sinking, but when all is safe and quiet, do fall out among themselues, or delight in quaffing, and care not which end go forward; so is it with vs, that liue in these daies of peace & quietnesse, we remember not what God hath done for vs, neither are led forward by his Mercies, vnto obedience. We cannot deny but that our blessings haue beene many and great, [l] but (as *Moses* complaineth) *He that should haue been vpright when he waxed fat, spurned with his heele.* For it may bee truely saide of vs which is spoken against Israell; we are fat, wee are grosse, wee are laden with fatnesse, and therefore haue wee forsaken the Lord, and haue not regarded the strong God of our saluation: Thus like foolish people and vnwise, haue wee rewarded the Lorde for his goodnesse, and recompenced the kindnesse that wee haue receyued at his handes.

k prosperity is is more dangerous then aduersity.

l Deut. 32, 15

Lastly, seeing pleasures become tentations vnto vs, it is our duty to pray continually to God, that we bee not ouertaken with them. We liue in the dayes of peace, we dwell quietly in our houses, we tast not the bitternesse of

Vse. 4.

affliction, as our Neighbors haue done round about vs; let vs take heed we fall not into pride and presumption, and so by the iust Iudgement of God, for our vnthankfulnesse, be deliuered ouer as bond-slaues to the deuil. This is it which is offered to our considerations in the sixt and
l Math. 6, 13. last petition of the Lords prayer, [l] where we pray, not to be led into tentation, but to be deliuered from euill. It is not the meaning of Christ in these words, that we should desire of God to be wholly freed from tentations, but we craue his grace, and the power of his spirite, to sustaine and vphold vs, that we be not ouercome, and yeeld vnto them, that we may stand stedfast in our obedience, that we may not be puffed vp with prosperity, nor deiected or cast downe with aduersity. This made the Wise-man say
m Pro 30, 8, 9 vnto God in his best Meditations, [m] *Giue me not riches but feede me with foode conuenient for me, least being full, I lie, & say, Who is the Lord?* He prayeth in that place, not only against inconuenient want, and hurtfull pouerty, but against inconuenient wealth, hurtfull store, and ouerflowing and superfluous aboundance, least his heart should bee lifted vp, and so he turne from the commaundements of God. So then, when we liue vnder plentifulnesse of outwarde blessings, when we enioy health, wealth, peace, and sufficiency of all things for this present life, are we free from dangers? Haue we no neede to watch? Or may wee bee secure? Surely, if we will iudge aright, and measure our cases, either by the right line of Gods holy law, or by our owne Christian experience, we shall find our perill to be the greater, when we haue such strong allurements, and deceiueable prouocations, to set our delight vppon this world, then when wee are holden vnder afflictions. For then Satan as a subtle enemy, craftily windeth in with vs, and worketh vppon our hearts by occasion of these blessings of God bestowed vpon vs. For as the parching heat of the Sunne, will sooner make a man cast away his cloak then the boysterous and blustering winds: so the gracious dayes of peace shining vpon vs, will sooner cause vs

to

to caſt off our confidence, then the ſtormes and tempeſts that beate vpon vs. *Moſes* charged the people of Iſrael, when they were brought into the land of Promiſe, flowwing with Milke and Honey, [n] to beware, leaſt they forgat the Lord which brought them out of the Lande of *Egipt*. Whilſt *Dauid* wandered in the Wilderneſſe, was hunted out of holes by *Saule*, into which hee was glad to creepe to hide himſelfe, and was trained vp in the ſchoole of afflictions, [o] hee comforted himſelfe in the Lorde his God, he made him his rock and refuge, he asked counſel of him, and followed his direction: but when he had reſt from enemies, ſafety from dangers, deliuerance from troubles, comfort from ſorrowes, and freedome from afflictions, he fell into horrible ſinnes, both in the matter of *Vriah*, and in numbering of the people. When *Hezekiah* fell ſicke, and receiued a meſſage that the ſickneſſe was in it ſelfe vnto death, [p] he turned his face to the wall, he prayed to the Lord, and beſought the lord to remember, how he had walked before him in the truth, and with a perfect hart: but after that God had remembred him according to his Prayer, [q] he forgat the Lord incontinently: ſo ſoone as he was releaſed and reſtored, and was puffed vp with ambition and vaine-glory, when he ſhewed to the Meſſengers of the King of *Babel*, the riches of his kingdome, the houſe of his Armour, the greatneſſe of his Treaſure, and the aboundaunce of his Spices and precious Oyntments. When the rich man in the Goſpell was willed to ſell all that he had, and giue it to the poore, and thereby tryed whether he loued the Lord better then riches, hee went away heauy and ſorrowfull: whereupon our Sauiour [r] deliuereth this warning, to teach vs wiſedome, *Verily I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of Heauen*. He doth not deny the rich man entrance, or ſhut the doore againſt him; but he layeth before him his danger, and telleth vs how hardly he ſhall enter. He neuer ſaide in the Goſpell: How hardly ſhall the poore man enter into the kingdome of heauen? He neuer ſaide,

[n] Deut. 6, 12,

[o] 1 Sam. 30, 6.

[p] Eſai. 38, 2,

[q] 2 Kin. 20, 13

[r] Math. 19, 23

how hardly ſhall he that is perſecuted, impriſoned, reuiled, afflicted, and tormented, enter into the kingdom of heauen? But he warneth him that liueth in abundance, to looke to his footing that he doe not ſlide, and to take heed to his heart, that it be not lifted vp. So then, to conclude; when the light of Gods countenance doth ſhine in our dwellings; when hee filleth our houſes with ſtore, giueth as an ample portion of wealth and poſſeſsions; when he furniſheth our Table, and maketh our cuppe to run ouer, let vs bleſſe the name of the Lord for our plenty which hee hath giuen vs: let vs not be high-minded, and truſt in vncertaine Riches, but in the liuing God, which giueth vs aboundantly all things to enioy, which heart can wiſh, or tongue can craue, or hande can receyue.

Verſe. 2. [*Which called the people to the Sacrifice of their Gods.*] The purpoſe of the *Moabites* and *Midianites* was to draw the people into ſinne, and by ſinne to bring vpon them the Iudgements of God. No doubt they had heard how God had waſted them in the wildernesſe, [t] and their carkaſſes were conſumed by ſundry plagues that brake in vpon them, by the violence of fire, by the edge of the ſworde, by the opening of the earth, by the ſtinging of Serpents, by infection of the peſtilence, and by ſundry other meanes whereby God puniſhed their ſins. Now theſe enimies do ſo thirſt after the death and deſtruction of the Church, that they proſtitute their Daughters, and make them common, to obtaine and effect the intents of their hearts. They regard not the honour and eſtimation of their Children, neyther care to make their Daughters Whores, ſo the people of GOD might bee diminiſhed in number, and weakened in power, and ſo become a prey vnto their teeth. Heereby we learne, [u] that the malice of the enemies of the Church is inſatiable, they will ſpare nothing to accompliſh their purpoſes, nothing is ſo deare vnto them, which they are not readie to forſake, and to forgoe, to ſatisfye their deſire, and

[t] Num. 14. 29

[u] *Doct.* 3. The malice of the churches enimies is inſatiable.

and quench their thirst. This wee see in the example of *Haman*, a bloudy enemy against the church, [x] who to obtaine the slaughter of the Saints of God, promised to pay ten thousand talents to be brought into the Kings exchequer, to recompence the Kings losse which he should bee at, by the destruction of the Iewes his subiects. Now, we must vnderstand that he meaneth to pay this money out of his owne coffers, and that he would buy their bloud at the kings hand at that price, & not to raise it of the spoile of the Iewes that shoulde bee slaine: both [y] because the goods of the *Iewes* are granted as a prey to such as would spoile them, to encourage men to destroy them without pitty or compassion, as Captaines that besiedge a Cittie, promise the pillage of it as a booty to the souldiers; and because it had bin no great matter for the subiect to offer to his Prince a sum of mony of the spoiles of his own subiects, for then he should promise and pay no more, then was his owne already, so that he offereth to satisfye this great sum of his owne purse. The like affection we see in *Herodias*, and her daughter. When *Herod* on his birthday cald for the wantō Damsel to dance [z] before him, who so pleased him, that he promised with an oath, that he wold giue hir whatsoeuer she should aske, euen to the halfe of his kingdom. A great promise, of a great reward: but such was their malice against *Iohn*, that when they had consulted together, they preferred *Iohns* heade, before *Herods* hyre, and the halfe of his kingdome. Such was the hatred that the Scribes and Pharisies bare to Christ our Sauiour, that they (*a*) hyred *Iudas* for thirty pence, to betray his Maister, & the souldiers with a large sum of mony, to say, *That his Disciples came by night, and stale away his bodie out of the Sepulchre while they slept.* *Herod*, to establish his Kingdome, and secure his estate, slew all the male children, from two yeares olde and vnder, that hee might make away the *Messiah*, neyther spared hee (as [b] some suppose) his owne Sonne, but amongst the rest put him to death, to be sure that Christ should be dispatched.

[x] Ester. 3, 9.

[y] Ester. 3, 13.

[z] Math. 14, 8.

[a] Ma. h. 26, 15 and 28, 12.

[b] *Macrob. Saturnal, lib. 2.*

Whereby it plainely appeareth; that howſoeuer the enemies of the Church be greedy as Woolues, and couetous as the Horſe-leech, [b] that hath two Daughters, which euermore cry, *Bring, bring*: yet they are carried with ſuch a feruent deſire of reuenge, and with ſuch mortall hatred againſt the truth, that they regarde not what they looſe or lauiſh, ſo that they may gorge and glut themſelues with innocent bloud.

[b] Pro. 30, 15

Reaſon. 1. The Reaſons remaine to be conſidered. This will euidently be perceiued, and eaſily be granted, if wee marke by what ſpirit ſuch are led (to wit;) not by the ſpirite of God, who is gracious and mercifull, but by the ſpirite of the Deuill, who was a man-ſlayer from the beginning. This our Sauiour teſtifieth againſt the Phariſies, who went about to kill him, becauſe hee had tolde them the truth, *Yeare of your Father the deuill, and the luſtes of your Father ye will do: he hath beene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him.* So long therfore as the deuill is a roaring Lyon, a ſubtle ſerpent, a cruell Draggon, and falſe accuſer of the Brethren, ſo long will he frame his Imps and Inſtruments to be like vnto him, and to reſemble him in malice and miſchiefe. He is the [d] God of this world, that ruleth in the hearts of the men of this world; and as the godly are framed vnto the Image of God in holineſſe and righteouſneſſe, ſo the vngodly are faſhioned vnto the Image of the Deuill, in wretchedneſſe, and all wickedneſſe.

[c] Iohn 8, 44.

[d] 2. Cor. 4, 4.

Reaſon. 2. Secondly, there is no feare of God before their eyes, or ſparke of grace within their hearts. *The feare of God is the beginning of wiſedome, and preſerueth our pathes from euill.* It is the Mother of all Vertues, & the Nurſe that feedeth and cherriſheth the other graces of Gods ſpirite. It bringeth vs into the preſence of God, and reſolueth vs that God ſeeth all our wayes. But where the feare of God is baniſhed, and the heart hardened to a Reprobate ſence, men will not feare to commit any wickedneſſe, and to breake out into any outragiouſneſſe. This was it which

[e] Pro. 1, 7.

Abraham

Abraham considered, [f] *Surely the feare of God is not in this place, therefore they will slay me for my wiues sake.* So the Prophet *Dauid* toucheth this as the chiefe reason of all the rage and rigour of the Churches enemies, that they imagined mischiefe vppon their bed, and forged deceite with their toong, [g] *Wickednes saith to the wicked man (euen in mine hart) that there is no fear of God before his eyes.* Likewise, the Apostle declaring that their throate is an open sepulchre, their feete swift to shed bloud, destruction and calamity in their wayes, maketh this one principall cause, [h] *The feare of God is not before their eyes.* Seing therefore, they are possessed with the spirit of the Deuil, and destitute of the feare of God; we see that euill men, will spare no euill meanes to worke out their deuises, and there is no wickednesse, which they will refuse, or make conscience of, to bring their purposes about; plotting mischiefe vppon mischiefe, and adding one iniquity vnto another.

f Gen. 20, 11.

g Psal. 36, 1, 4

h Rom. 3, 18.

The Vses follow to bee obserued. First, seeing they spare no meanes, be they neuer so malicious; wee learne, that there is no hatred like to that hatred which is for religion. The quarrel for Religion hath set [i] Brother against Brother, Father against Sonne; yea, the Husband against the wife. No neerenesse of Kinred, no aliance by Marriage, no coniunction of bloud, can knit togither those that are sundred and diuided in the profession of faith, in the worship of God, in the Doctrine of saluation and eternal life. This is it which Christ our Sauiour fore-sheweth to his Disciples, and forewarneth to the faithfull, [k] *The Brother shall betray the Brother to death, and the Father the sonne: the children shall rise against the Parents, and cause them to die, and ye shall be hated of all men for my names sake.* This hath beene from the beginning of the worlde, as appeareth in the Booke of *Genesis*, where the Lord saith, [l] *I will put enmitie betweene thee and the woman, and betweene thy seed, and his seed: he shall breake thine head, and thou shalt bruise his heele.* This is a note to discerne the true Church from the false: The true Church is gentle and mercifull: the false Church is

Vse. 1.

i *Sleid. hist. lib.* 17.

k Math. 10, 21 22.

l Gen. 3, 15.

cruell

cruell and stained with bloud. The Prophet prophesieth that the m *Wolfe shall dwel with the Lambe, and the Leopard shal lye with the Kid, the Calfe and the Lyon shal rest together, & the little child shal play vpon the hole of the Aspe: then shal none hurt nor destroy in al the Mountaine of his holinesse.* This doth notably decipher and bewray the Church of *Rome* to bee no true Church of God, but a Bastard broode and generation n of *Ismaelites*, who alwayes persecute them that are borne after the spirite, and delight in shedding the bloude of the Saints. Wherein wee see, that *Rome* is no changeling, but holdeth her olde wont. For as the first founders thereof were nourished by a Wolfe, so the offspring of that people, haue the hearts of Wolues, vnsatiable of bloud, greedy of Dominion, and raueners of Riches. And as the Milke was, which first they sucked, so was their practise wherein they delighted. For this Citie was first founded in bloude and parricide (as Saint *Austin* o obserueth) when *Romulus* made slaughter of his Brother *Rhemus*, to settle the kingdome in his owne person. And as this Citty was builded with bloud, p and the foundation of the wals bestained with most cruel and vnnaturall murther, so it was established with the dishonesting of Maydes, and rauishment of Virgins allured thither q vnder the pretence of sports and playes, and increased by continuall slaughters and effusion of bloud, to that height and greatnes vnto which it is mounted & ascended. And as it was with the City it self, so was it with the Papacy, for the foundation of that Sea was layde in bloud, r when *Phocas* slew his naturall Liege-Lord and Emperour. Hence it is, that the Apostle *Iohn* sayth, *I saw the Woman drunken with the bloude of Saintes, and with the bloude of the Martyrs of Iesus: in her was founde the bloude of the Prophets, and of the Saints, and of all that were slaine vpon the earth.*

If we could stand to try and examine the practises and proceedings of the Sea of *Rome* from time to time, it were not hard to discouer sundry abhominable and barbarous massacres

m Esai. 11, 6 9.

n Gal. 4, 29.

o *August. de ciuit. dei lib. 15 cap. 5.*

p *Iustin. hyster. lib. 28.*

q *Liui. dec. 1. lib. 1.*

r *Goil. Stamphurdius.*

s Reuel. 17, 6 and 18, 24.

massacres committed by them. One shal serue in stead of all the rest (to wit;) the Gun-powder Treason, in the fresh remembrance of all, which in no succeeding Ages is euer to be forgotten. For these *Romanistes* perceyuing themselues vnable to preuaile and set vppe their kingdome of darkenesse by open violence, being perswaded by fiery *Iebusites*, and resolued by murtherous Masse-Priests; conceiued such an horrible Treason, as cannot be matched by any former president, neither is founde described in any History, new or old; which was, to blow vp with fire and Gun-powder, the house of Parliament, to consume the King, the Queene, the Prince, the Honourable Counsellors, the reuerend Prelates, the faythfull Nobles, the graue Iudges, the worthy Knights, and the selected Burgesses of the Realme; together, with all that attended vppon that high Court. And not content to rest heerein, as in their vtmost drift, they had a further proiect, to destroy the Kinges Royall Lynage, to subuert true Religion, to massacre the professors of it, to deliuer their Countrey, as a prey, into the handes of straungers, and to set all thinges in an vprore and combustion; yea, their inuention and intention was so cruell and inhumaine, that they woulde not haue spared their owne friende, nor respected the men of their owne Religion.

[t] The Gun-powder treason.

The verie Infidels among the Heathen, by the light of Nature, condemned it as a barbarous and sauage saying; [u] *Percant amici, dum vnà inimici intercidant*; that is; Wee are content our Friendes shoulde fall, so that our Foes may dye withall. And vnto the same purpose, another, ignorant of God and his trueth, speaketh, [x] It is the part of wise and discreete men, to pardon the offences of their friends; but of beastly and barbarous men to make away their friends with their enemies. But this cursed crew were more vnnatural then vnbeleeuers, more vnmerciful then tygers, more outragious then the beasts of the forrest. These are the proper notes of that Church: these

[u] *Cicer. orat. pro Dei otaro.*

[x] *Halicar. de Rom. antiq. lib. 5.*

these are the goodly badges of that Religion: these are the meritorious workes, of such as would bee accounted the onely Catholiques in the world: by these markes we shal know them, by these fruits we shal discerne them.

Vse. 2. Secondly, seeing the enemies spare no cost, and refuse no paines to ruine the Church; it behoooueth vs to be wise as Serpents, to beware of their deuises, and not to beleeue their faire promises, but to be watchfull and stande vpon our guard. The estate of the godly is dangerous, the purpose of the enemy is mischieuous, our deliuerance is onely from God, who is able to go beyond them, and to preuent them. The enemies of our faith and profession, account nothing so deare and precious vnto them, which they will not willingly spend to destroy our Religion, & to hinder our saluation. Their rage is so fierce, and their reuenge so great, that they are content to be liberall, yea bountifull, yea prodigall, euen to wast their wealth, and to consume their substance, rather then bee disappointed of their enterprize. Therefore it standeth vs vppon, to look warily to our selues, and to haue an eye vnto them, that they do not suddenly surprize vs, and work our confusion. This is the y vse which Christ teacheth vs. *Behold, I send you as Sheepe in the midst of Wolues: bee ye therefore wise as Serpents, and Innocent as Doues.* This is to bee marked of vs, and to be practised by vs. Our enemies are not simple and sottish, that they should be contemned, but deepe in counsell, prudent in enterprising, wary in proceeding, politique in preuenting, and suddaine in executing what they haue deuised. They are for the most part wiser in their generations, then the children of light. We are light of credit, ready to beleeue new reconciled friends, forward to trust faire promises, and apt to rest on shewes and pretences of a good meaning. This hath bred greater mischiefe to the Church, then open violence. Their subtilty hath cut deeper, and preuailed further then the sword. If we then shall be found sleeping, when they are watchfull, or careless when they are prepared, or naked when

y Math. 10, 16

when they are armed, or secure when they are busily imployed; we must looke for no pitty at their hands, where wee finde no piety, but [x] consider that *The mercies of the wicked are tokens of their cruelty, and their bowels of compassion, are the wayes of destruction.*

[x] Pro. 12, 10.

Lastly, seeing they spare no cost to worke our confusion, it is our duty to pray vnto God to be deliuered from such vngodly and vnreasonable men. If once we fall into their snares, wee must neuer looke to escape. Wee must watch and pray, that we fal not into the traines and traps which they make daily to surprise vs. Hence it is, that the Apostle saith, [y] *Pray for vs, that that the word of the Lord may haue a free passage, and that we may be deliuered from vnreasonable and euil men, for all men haue not faith.* We are not able to free and deliuer our selues, nor to match our aduersaries in deepe deuises, who make conscience of nothing. All our hope and trust must bee in GOD, who will catch the wise in their owne craft, and confounde them in their owne deuises. Hee will turne them into the pit which they haue digged, and take them in the snares which they haue prepared for others. As they regarde not to fill vp the measure of their iniquity, and adde sin vnto sin; so God will bring their workes to light, and fill the cup of vengeance vnto them to drinke. Let vs therefore abstaine from their wayes, and not giue liberty vnto our selues to follow them in euill, no not a little: but call vpon God in the dayes [z] of our trouble, who will deliuer vs out of our distresse. This we see practised by the Israelites, when they were vexed and sore tormented by the Ammonites, (*a*) they cryed vnto the Lord, saying; *We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim: doe thou vnto vs whatsoeuer pleaseth thee, only we pray thee to deliuer vs this day.* When Dauid, after his numbering of the people had the choise giuen vnto him of three Iudgements, whether hee would haue brought vppon him the want of Breade, or the sworde of the enemy, or the plague of Pestilence: he said, [b] *I am*

Vse. 3.

[y] 2 Thes. 3, 2.

[z] Psal. 50, 15.

[a] Iudg. 10, 10 15.

[b] 2 Sam. 24, 14.

in

in a wonderfull straight, let vs fall now into the hand of the Lord, (for his mercies are great) and let mee not fall into the hande of man. When one tolde *Iehoshaphat* that a great multitude came against him out of *Aram*, [c] he set himselfe to seeke the Lord, he asked counsell of him, he proclaimed a fast, he acknowledgeth his owne weakenesse, hee dependeth vppon Gods power, and prayeth to bee deliuered from them that sought his destruction. When *Hezekiah* saw the enemy come to besiedge *Hierusalem*, and perceyued his purpose to fight against it, he put on Sackcloth, and came into the house of the Lorde, [d] hee receiued the blasphemous Letters of the King of *Ashur*, reuiling the Lord, defying his people, and disgracing them both: hee spreade them before the Lorde, and prayed earnestly vnto him to saue them out of the handes of their enemies, that all the Kingdomes of the earth might know, that the Lord is onely God. So it standeth vs vppon, to flye vnto God, and to call vppon him to preserue vs from our enemies; and then it shal come to passe, that he which was an arme of defence vnto them, will bee our helper in due time, euen in affliction, who neuer fayleth those that put their trust in him.

[c] 2 Chro. 20, 6

[d] 2 King. 19, 14, 15.

[*The people ate, and bowed downe to their God.*] Heere wee see another sinne of the Israelites laide before vs; they fal from one euill into another, from the breach of the first Table, into the breach of the second. Such as made no conscience to eate meate in the Idolles Temple, and to bow downe to straunge Gods, no maruaile if they followed straunge flesh, and fell into the sinne of fornication. From hence ariseth this trueth, [e] that all such as are impure and corrupt in the worship of God, are commonly lewde in their outward dealing, and loose in their behauiour toward men. Spirituall and bodily fornication, doe vsually go together; Idolatry and Adultery, doe ordinarily followe one another: as in this place, we see the people Sacrificed to their Goddes, and committed whoredome.

[e] *Doct. 4.* Such as are impure in religion, are vnrighteous in conuersation.

This

This the Prophet *Hosea* expresseth at large, Chapt. 4. *There is no knowledge of God in the Land.* And what followeth heereof? g *By swearing and lying, and by killing and stealing, and whoring they breake out, and blood toucheth blonde.* Thus the Prophet, or rather the Lorde by the Prophet vpbraideth the people, h *How shoulde I spare thee for this? Thy Children haue forsaken mee, and sworne by them that are no Goddes: though I fed them to the full, yet they committed Adultery, and assembled themselues by companies in the Harlots houses.* The Apostle *Paule* declareth, that the Heathen, which knew not God, i were full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, enuy, murther, debate, deceite: they were slaunderers of men, haters of God, dooers of wrong, inuenters of euill thinges, disobeyers of Parents, breakers of Couenants, destitute of naturall affections, and voyde of all mercie. And the same Apostle writing to the *Ephesians*, affirmeth, k *That the Gentiles, hauing their minds vaine, and their cogitations darkned, and beeing themselues straungers from the life of God, through the ignorance that was in them, and the hardnesse of their heart, became past feeling, giuing themselues vnto wantonnesse, to worke all vncleannesse with greedinesse.*

This the Apostle *Iohn* noteth in the *Nicolaitans*, l who maintained the Doctrine of *Balaam*, counselling *Balak* to lay a stumbling blocke before the children of Israell, perswading to eate of the thinges Sacrificed to Idolles, and alluring vnto fornication. This hee reproueth in the false Propheteesse (whome for her lewde qualities, hee calleth *Iezabell*) who deceyued the seruauntes of GOD, to make them commit fornication, and to eate meates that were Sacrificed vnto Idolles. Thus it fareth with the Nations that know not God, they are ignoraunt of the dutyes which are due vnto men.

The Turkes, that haue seated their Empire in the East, and made a mixture of all Religions, to the ende they might

g Hos. 4, 1, 2.

h Ier. 5, 7, & 7, 9, 10.

i Rom. 1, 29.

k Eph. 4, 18.

l Reuel. 2, 14, 20.

might draw some of all sorts vnto themselues, do professe and practise most abhominable vices, euen by the Doctrine of their *Alcoron*: where that false Prophet *Mahomet* alloweth [n] a man to haue foure wiues, and to keepe fifteene Concubines: he forbiddeth any to be accused of adultery, vnder foure witnesses, and accounteth those most holy men, which accompany with beastes. The Church of *Rome*, defiling the worship of God by detestable Idolatry, as grosse as the Heathen committed, and in some part exceeding all the Idolatry of the Heathen, in that they worship a breaden God: maintaine filthynesse and vncleannesse sundry wayes; First, in the tolleration of the Stewes [o] flat against the commandement of God; *There shall be no whore of the Daughters of Israel, neither shall there be an whore-keeper among the sonnes of Israel.* This tolleration, is a flat occasion to many young men and women, that otherwise might abstaine from this kind of wickednesse. And what monstrous impiety is this, when father and Sonne, Brother and Brother, Vncle and Nephew, shall come to one and the same Harlot, one before or after the other? Secondly, they deny marriage as an vnholy thing to their holy Cleargy, and thereby open a gappe to all kind of pollutions, contrary to the expresse word of God, [p] that a Byshop should be the husband of one wife, and that marriage is left free, and accounted honourable in all, and the bed vndefiled. Thirdly, not to stande further in ripping vp these enormities in this place, [q] their Law alloweth, the marriage of any persons beyonde the fourth degree, wherby in some cases followeth incest. All these testimonies and examples being thus laid together, doe teach vs, that corruption of maners, and lewdnesse of life, do alwaies accompany defects and defilinges in the true Religion.

n *Alcor. ch. 41. and 23.*

o Deut 23. 17.

p 1 Tim. 3, 2, and Heb. 13, 4

q *Greg. de consang. cap. 9.*

Reason. 1.

Let vs come to consider the causes, to make it more plaine and euident vnto vs. First, such is the Iudgement and Iustice of God, punnishing one sinne with another, giuing such as make no conscience to know or acknowledge

ledge God into a Reprobate sence, and appointing them to be vessels of shame and dishonour. This is the reason which the [r] Apostle directly handleth. *They turned the truth of God into a lye, serving the creature, and forsaking the Creator, which is blessed for euer, Amen: for this cause God gaue them vp vnto vile affections, for euen their women did change the naturall vse, into that which is against nature, and likewise also, the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their error, as was meet.* Where we see, the Apostle charging the Gentiles [s] with turning the glory of the incorruptible God, to the similitude of the Image of a corruptible man, and so regarded not to serue him, declareth, that God gaue them vppe to their hearts lustes, and deliuered them vp into a Reprobate minde, so that they committed vncleannesse, they defiled their owne bodies betweene themselues, and did those things which are not conuenient. So the same Apostle in another place teacheth, [t] *That God shall send them strong delusions, that they should beleeue lyes, that all they might be damned, which beleeued not the truth, but had pleasure in vnrighteousnesse.* This dealing is righteous in God, beeing a punnishment for sin, howsoeuer it be wicked in the committers.

[r] Rom. 1, 25, 26.

[s] Rom: 1, 23, 24, 28.

[t] 2 Thes. 2, 11 12.

Secondly, the first Table containeth the great & chiefe Commaundements, [u] and the second is like vnto it. So then, all prophanesse is as a bitter and poysoned root, infecting far and neere: and as a Tree that ouershadoweth all good Hearbes, that they cannot grow vp or prosper. Our Sauiour Christ, making the summe of the first Table to consist in louing God with all our heart, with all our soule, and with all out mind, calleth this the first and the great Commaundement as the fountaine and foundation of the other. So the Apostle *Iohn*, making the loue to God and to men, necessarily to concurre and accompany one another, saith; [x] *If any man say, I loue God, and yet hate his Brother, he is a lyar: for how can he that loueth not his brother whom*

Reason. 2.

[u] Math. 22, 38

[x] 1 Iohn 4, 20

whom he hath seen, loue God, whō he hath not seene. And hence it commeth to passe, that where men haue not the feare of God, and the knowledge of his name, they become odious and abhominable in all their doings.

Reason, 3. Thirdly, the diuell ruleth and worketh in such as make no care to knowe God, but walke according vnto the course of this world, in superstition, and in Idolatry. The Apostle sheweth this to be the cause, why they had their conuersation in times past, in the lusts of the flesh, and in the fulfilling of the will of the flesh, and of the mind, and were by Nature the children of wrath, as well as others,[y] *Because they were ruled by the Prince that ruleth in the ayre, the spirit that worketh in all the children of disobedience.* Wherefore laying before our eyes these three considerations; the iust iudgement of God, the prehimenence of the first Table, and the rule of the deuil in the vngodly; so that no good thing can come from them: in all these respects we conclude the truth of the former Doctrine, that where prophanesse aboundeth, there also abound all the fruites of vnrighteousnesse.

y Eph. 2, 2, 3.

Vse. 1. Let vs now proceede to the Vses, and see how manie wayes we may profitably apply this to our selues. First, we learne from hence, that we may iustly feare all iniurious, vniust, and vncleane dealing, and looke for fraude and oppression, where there is no true Religion established and professed. When *Abraham*[z] went downe into Egypt with his wife, and afterward soiourned in the land of *Gerar* among the *Philistims*, where was no true knowledge of the true God, hee thought thus with himselfe: *Surely the feare of God is not in this place, and they will slay me for my wiues sake*; and thereby was mooued to denie the protection of his wife, and to say she was his Sister. This is to be expected and looked for from all such places and persons, that haue in them no Religion of Christ, no godlines of life, no feare of God: we must prepare our selues to endure all hard and wrongfull dealing at their handes. Wee see this in the example of the (*a*) *Sodomites* towarde

z Gen. 12, 12 and 20, 11.

a Gen. 19. 9 Iudg. 19, 22

Lot:

Lot: and the Inhabitants of *Gibeah* toward the *Leuite* and his wife. For where the feare of God ruleth not, there is no vertue, no truth, no mercy, no honesty, no sobriety, no conscience. They refraine not violence, but rush into all wickednesse. We see then, what holdeth out, and letteth in the floud of vngodlinesse into a place, be it kingdome, Citty, house, family, or particular person: If the feare of God be there, the wall is strong, the bank is sure, the waues of an euill life cannot ouerflow. If it bee not there, nothing is so horrible and vnnaturall, but it will enter, and it shal not be entertained. Happy is that place, and blessed that person, where this feare is: and cursed, where this wanteth. For as the banke doth keep the water from ouer-flowing: so doth the feare of God, in man or woman, hold out the flouds & inundations of sin, that it ouer-spreadeth not, as otherwise it would. A notable proofe of this appeareth in the Midwiues mentioned in the Book of *Exodus*, when *Pharaoh* commanded them to kil euery male child that was born of the *Israelish* women, what was it that kept out this most cruell murther from hart and hand, but this reuerent feare of God, more then of man, and of his commandement, more then of the decree of the King, [b] for so saith the Scripture, *The Midwiues feared God, and therefore did not as the King had charged them*? This feare made *Ioseph*, that he durst not sin against his Maister [c] when he was tempted, nor against his Brethren by whom hee had beene iniuried. This feare is the [d] *Beginning of Wisedome, and a good vnderstanding haue all they that do thereafter, the praise of it indureth for euer.*

b Exod. 1, 17

c Gen. 39. 9. and 50. 19.

d Pfal. 111. 10

Secondly, we see that they which make no conscience to serue God, and to performe the parts of his worship in the exercises of Religion, can performe aright no duties to men, in any sincerity or simplicity. Such as haue no religion in them, are giuen ouer to all licentiousnesse, they are alwayes iustly to be doubted, worthily to be suspected, and hardly to be trusted, we are not to look for good dealing to come from them for conscience sake, more

Vse. 2.

then by constraint or necessity, or for the praise or applause of the world. For how can any man suppose, that that sonne will be dutifull to a stranger, that is rebellious and disobedient to his naturall father? or that the seruant will be true and trusty to another, who hath playde the Theese and false Varlet to his own Master? *God is our father, the Lord is our maister, if any man haue no care to serue him, to obey him, to feare him; how can it bee expected, that he should deale vprightly with men, and discharge a good conscience toward them?* There are no duties of the second Table accepted, where obedience to the first Table is not performed. So then, no trust is to be giuen, no truth to be looked for of such as are Idolaters, and haue no Religion at al in them. The Prophet *Micah* complaining of the prophanesse of the Iewes, that the good were perished out of the lande, and the righteous from among men, saith; *The best of them is as a Briar, and the most righteous of them is a thorny hedge, Trust ye not a friend, neither put ye confidence in a Counsellour, keepe the doores of thy mouth from her that lyeth in thy bosome: for the Sonne reuileth the Father, the Daughter riseth vp against her Mother, the Daughter in law, against her Mother in law, and a mans enemies are the men of his owne house.* This place is applyed by our Sauiour Christ against such, as shall hate the Gospell: to trust such to farre, though neuer so neere vs in the flesh, will bring repentance when it is too late.

• Mal. 1, 6.

f Mich. 7, 5.

Vse. 3. Lastly, seeing prophanesse in Religion, bringeth loosenesse and licentiousnesse of life, wee learne, that the best way to bring a people to be obedient, and well ordered for their outward carriage, is to work in them the knowledge of religion. If we would haue children in their places to be dutifull, seruants to be trusty, and both of them to bee subiect to such as are set ouer them, behold heere the ready way, and the right course that is to bee taken with them; we must plant in them the feare of the Lord. It is a common complaint to cry out of the iniquities of times, and to inueigh against the stubbornesse of children, and vnfaithfulnesse of seruants: but in the meane season,

season we do not consider, where the cause lyeth, & how it is to be amended and redressed. The chiefe and principall occasion of all Housholde disorder is, the want of Christian instruction. Youth are like vnto the Potters clay, fit to bee framed into any fashion: or like the soft waxe, that is ready to receiue any impression. If they bee suffered to run on without godly education, and to waxe ripe in sinne, as they grow strong in age, they will sooner breake like the olde tree, then bend like a tender twig. *Abraham* is commended by the mouth of God for this care, g he had an excellent family, a blessed *Isaac*, an obedient wife, and trusty seruants: euery one knew his duty, euery one was found faithfull in his calling. How dutifull *Isaac* was, appeareth in the preparation that *Abraham* h made to offer him vp as a burnt offering to God, according to the commandement of God, which was a great triall of a great faith, by a great worke: he did not rebell and resist his father, but suffered himselfe willingly to be bound, quietly to be laide vpon the Altar, and patiently made himselfe ready to endure the stroke of the knife. How obedient *Sarah* was, is notably shewed heerein, in that *Abraham* hauing receiued an expresse commaundement to go out of his Countrey, from his Kindred, and from his Fathers house i vnto a Land which God would shew him; shee waited not for a speciall calling to warrant her, nor asked counsell of her corrupt affections, but followed him whether soeuer he went, and was as a comfortable companion with him in all his afflictions. Hence it is, that the Apostle *Peter* setteth her forth as a worthie patterne for all women to looke vpon, k *After this maner in times past, did the holy women (which trusted in God) attyre themselues, and were subiect to their husbandes: as Sarah obeyed Abraham, and called him, Sir, whose Daughters yee are, whiles ye do well, not being afraide of any terrour.* And touching the trustinesse of his seruants, we may see it by their readines to arme themselues, and hazard their liues to recouer *Lot* that was taken prisoner, and by the imployment of the

g Gen. 18, 19

h Gen. 22, 9.

i Gen. 12, 1.

k 1 Pet 3, 6.

l Gen. 14, 14, and 24, 2.

Steward of his house to fetch a wife for his sonne *Isaac*, whose deuotion towarde God, whose loue towarde his Maister, whose faithfulnesse toward *Isaac*, whose conscience in his place is plainly reuealed in the worde of God. The like wee might profitably obserue in *Cornelius*, he feared God with all his [m] housholde, and therefore when he was willed by the Angell to send for *Peter*, whereby hee might bee further instructed with his family, he had a faithful souldier whom he employed in this waighty and necessary businesse. This was the care of the good and godly Kings of *Iudah*, *Dauid*, *Iehosophat*, *Hezekiah*, *Iosiah*, & some others: the first thing which they obserued, was, the reformation of Religion, the establishment of Gods worship, and the sending forth of the *Leuites* to teach the people. If these meanes of instruction were vsed in *Ireland*, *Wales*, and other places throughout the land (for there is want heereof euery where) if this way were taken in priuate families by the gouernors therof: the people would not be so tumultuous, seditious, and rebellious, and seruants would not so breake out into swearing, lying, stealing, stubbornesse, and all vnfaithfulnesse. We shoulde not haue Magistrates so continually troubled, nor our prisons so much filled, nor execution so often done vpon malefactors. For if we did prouide to haue them taught the feare of God, we should finde them more dutiful and seruiceable in their callings. But how can we looke that they should be faithfull to vs, when they are vnfaithfull to God? Or how should they feare vs, when they are ignorant of the feare of the Lord? Or how should they bee obedient to vs for conscience sake, when they make no conscience of disobedience vnto God? This serueth to reproue all those that punish seuerely the transgressions of the second Table, and the trespasses done vnto themselues, but are loose and negligent in punishing the breaches of the first table. These men begin at the wrong end. A Phisition that would cure a disease, must first take away the cause. He that would dry vp any streame or running

[m] Acts. 10, 7.

water,

water, must stop the head and fountaine. So the onely remedy and right order to purge the commonwealth & family of treasons, murders, thefts, and such like enormities, is to be sharpe and seuere against Idolatry, blasphemie, contempt of true Religion, and of the seruice of God. So then, let vs in our places endeuour, that they which are cómitted vnto vs, may know the acceptable wil of God, and haue it taught among them: this wil do them in soul and body the greatest good, this will make them most painfull and profitable to our selues, and leaue a blessing behinde it. For as they grow in godlinesse, so they will encrease in faithfulnesse.

Verse. 3. [*And Israell coupled himselfe to Baal-Peor.*] We haue already seene the sinnes into which the Israelites did fall: now, let vs consider the occasion heere offered vnto vs, whereby they were drawne into this spirituall & bodily fornication, [n] *They coupled themselues to Baal-Peor*, they frequented the company of the *Midianitish* women, and vsed the familiarity of euill persons, and so were brought not onely to allow of their sinnes, but to fall into sinne themselues. This teacheth vs this trueth, [o] that it is dangerous to the Church, to haue fellowshippe with the wicked. We are alwayes in danger of falling into euill, the deuill is euer at hand readie to tempt, the world to allure, the flesh to entice: but our estate is more daungerous, when we ioyne with wicked men, and growe in a league with them. This appeareth in the people of Israell, who dwelt among the *Canaanites*, [p] *They tooke their Daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their Gods.*

This is it which is remembered in the Psalme, *They destroyed not the people, as the Lorde had commaunded them, but were mingled amongst the Heathen*, [q] *and learned their workes, and serued their Idols, which were their ruine.* Heereunto commeth the exhortation of the Apostle, [r] *Bee not companions with them*, And the Apostle *Iohn* setteth down, [s] *If there come any vnto you, and bring not this doctrine,*

[n] Psal. 106, 28

[o] *Doct. 6.* It is dangerous to the church to haue fellowship with the wicked.

[p] Iudg. 3. 5, 6

[q] Psal. 106, 35

[r] Eph 5, 7, 11

[s] 2 Ioh. 10, 11

receiue him not to house, neither bid him, God speed: for hee that biddeth him God speede, is partaker of his euill deedes. By these consents of the word of God, it is made a cleere thing, that there must be no familiarity & friendship vsed with wicked and corrupt men, in regard of the great daunger thereof, that commeth to our soules.

Reason. 1. This will yet better appeare, if we marke the Reasons whereby it is confirmed. First, the godly and vngodly differ as things most opposite, as fire and water, as heauen and hell. It is vnpossible to make an agreement between things that are so flatly contrary one to the other. It is a vaine thing to attempt a reconciliation betweene extreamities. This reason the Apostle vrgeth, t *Bee not vnequally yoaked with the Infidels: for what fellowship hath righteousnesse with vnrighteousnesse? Or what communion hath light with darkenesse? And what concorde hath Christ with Belial? Or what part hath the beleeuer with the Infidell? And what agreement hath the Temple of God with Idols?* This opposition being so great, should be effectuall to draw vs to shake off wholly, and reiect vtterly, the company and society of the vngodly.

t 2 Cor. 6, 14

Reason. 2. Secondly, the godly are sooner corrupted, then the vngodly are gained. Nay, one wicked man will sooner seduce an hundred, in regard of the proneneſse of our Nature to wickedneſse, and our vntowardneſse to the fruites of godlineſse, then an hundered good men shall win one wicked man from his wicked wayes. We see this in *Salomon*: was he not u excellent in wisedome, beloued of his God, & renowned aboue the Kings of Israel? he thought to haue conuerted his wiues, but his wiues peruerted him, x and turned his heart after their Gods. This we see in *Nehemiah*, who reprouing the Israelites after their returne from captiuity for ioyning with the Idolaters, presseth vnto them the example of *Salomon*: Did not *Salomon* the King of Israell sinne by these things, yet among many Nations there was no King like him: for he was beloued of his God, and God made him King ouer Israel, yet strange

u Neh. 23, 16

x 1 King. 11, 2

ſtrange women cauſed him to ſinne. To this purpoſe the Apoſtle compareth ſinne y to a leauen, whoſe Nature is, in ſhort time, to leauen the whole lumpe. Euil men can teach vs no good, but much hurt commeth to vs by their infection. Whiles the *Iſraelites* liued in Egypt, they learned many Egyptian trickes, and practiſed their faſhions in worſhipping the Calfe. And common experience ſheweth, that they draw vanity and corruption vnto themſelues, that vſe the company of vaine and corrupt men, according to the ſaying of the Apoſtle, *Be not deceiued,* z *euill words corrupt good maners.* So then, whether we conſider that in nature is no agreement betweene godlineſſe and vngodlineſſe, and that the godly are oftentimes infected with it, as with a filthy leproſie, and contagious diſeaſe: in both reſpects we conclude, that it is very dangerous to follow the company, and delight in the fellowſhip of the vngodly.

y 1 Cor. 5, 6.

z 1 Cor. 15, 33

It remaineth to handle the Vſes of this Doctrine. Firſt, if wicked company be dangerous, much more is wickedneſſe it ſelfe dangerous. For wherefore are we to auoyde them, but for their wickednеſſe ſake? We muſt not hate their perſons, but abhorre their impieties. When the Apoſtle *Paule* had exhorted the *Epheſians* to be no companions with carnall men, he addeth; (a) *Haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but euen reproue them rather.* If thē ſuch ſocieties are to be forſaken, much more the workes of darkneſſe whereby we are corrupted? For as wee are greatly to affect, and earneſtly to deſire the ſweet fellowſhip of the godly, for their godlineſſe and goodneſſe ſake, that wee may learne to follow them: ſo on the other ſide, we are to ſhun the euil company of euil men, leaſt we learne their wayes. True it is, if we ſhould abſtaine altogether from the acquaintance and familiarity of Fornicators, Idolaters, Extortioners, Railers, Drunkards, and ſuch like, b *We muſt go out of the world.* But albeit wee cannot wholly auoide them, yet wee muſt not thruſt our ſelues into them, nor delight in them, but be

Vſe. 1.

a Eph. 5, 11.

b 1 Cor. 6, 10

grieued

grieued at them, and so soone as we can wind our selues out of them. Wee shall learne no good by their societie.

c Prou. 13.20 Therefore *Salomon* saith, *He that walketh with the wise, shall be the wiser: but a cõpanion of fooles shal learn foolishnesse.* Now, albeit we cannot at al times forsake the familiarity of the vnfaithfull, yet we must euer abandon & abiure their vnfaithfulnesse and vngodlinesse: wee cannot euer refuse their company, but we must euermore renounce their impiety. Let vs take heed we embrace none of their sinnes. He that standeth furthest from a raging flame, is freest & furthest off from burning; hee that walketh a great distance from the banke of the Riuer, is safest from drowning. He that commeth not neere places of infection, is surest to escape the danger. And as we are to beware of all their sinnes, so especially it behooueth vs to bee suspicious and fearefull of those sinnes, to which wee knowe our selues most prone and enclined: For they do most of all delight vs, and they are they which will soonest ouerturne vs, and bring vpon vs destruction of soule and bodie.

Vse. 2. Secondly, seeing we must not be familiar with the vngodly, it serueth to reproue and condemne all such as are companions with prophane men. The shrowding of our selues into such company, argueth a conformitie in affections, howsoeuer wee would haue it thought to be otherwise. We see in the course of Nature, that like wil to like, and Byrdes of a feather, will flye and flocke together. And if they be not yet made like vnto them, and corrupted by them, it is greatly to bee feared, they will bee allured and enticed. *Iehoshaphat* was reproued for his friendshippe and alliance with *Ahab*, and in the end it was the ruine of his owne house. The Prophet came

d 2 Chro. 19.2 vnto him, and sayde, d *Wouldest thou helpe the wicked, and loue them that hate the Lord? Therefore for this thing the wrath of the Lord is vpon thee.*

Happy is their estate, whose abode is continually amongst Gods people, as the Prophet saith, e *Blessed is hee*

e Psal. 65.3. *whom*

whom, thou chooseſt, and cauſeſt to come to thee: he ſhall dwel in thy Courts, & we ſhal be ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple. On the other ſide, wee muſt confeſſe it to be a wofull and heauy condition, to indure the company of the wicked. It is a part of our griefe & ſorrow, to be in their ſociety, being alwayes ioyned with ſin and to the diſhonour of God. This made the prophet cry out with great perplexity, f while hee liued amongſt the vngodly, and to acknowledge his caſe to be pitifull and miſerable, *Woe is me, that I remaine in Meſech, and dwell in the Tents of Kedar.* There is nothing that more diſcouereth what lyeth in the heart, then the companie with whom we ordinarily reſort, and the places to which wee commonly reſort. The heart of man is deceitfull, and the ſecret corners of it are paſt finding out: but the company which wee vſe ſhall try what is in it. If the heart be ſet vppon goodneſſe, wee will not delight in thoſe that are inclined to lewdneſſe. The Prophet *Dauid* teſtifieth heereby, the vprightneſſe of his heart, that all his delight was in the Saints. And in another place, *I am a companion of all them that feare thee, and keepe thy Preceptes.* Againe he ſaith, *I haue not haunted with vaine perſons, neither kept company with the aſſemblers: I haue hated the aſſembly of the euill, and haue not accompanied with the wicked.* Such therefore, as make themſelues merrie with lewde company, and can laugh moſt hartily at their ſinnes, declare that they haue corrupt and ſinneſull hearts, and haue not yet giuen them vnto God.

f Pſal. 120, 5

g Pſal. 16, 3. and 119, 63, & 76.

Vſe 3.

Thirdly, we muſt learne in regard of the danger of euill company, to caſt out euery ſoule ſpirit out of our ſocieties. Wee haue heard much of ſome places, that haue beene haunted with euill ſpirits. And indeede it is moſt true: for there are fewe places or Pariſhes, that are not frequented and peſtered with many euill ſpirits. There is no houſe or family almoſt to bee found, that doeth not holde and houſter ſome euill ſpirit. In the Family of *Adam*, was *Caine*: in the Familie of *Noah*, was

Ham;

Ham; in the family of *Abraham* was *Ishmael*: in the family of *Isaac*, was *Esau*: in the family of *Dauid*, was *Absolon*: and these were foule spirits. The children of God, that desire to direct their wayes aright, and to haue their families purged from grosse corruptions, [h] (as *Iacob* cleansed his house from Idolatry) cannot so sanctifie and reforme them, but some vncleane spirit or other, wil winde in himselfe, infecting and infesting the family with his presence, and corrupting the rest by his example, & poysoning them by his euill suggestions. *Achan* must bee found out, [i] vnlesse wee would haue the whole hoast of God to be discomfited: *Ionah* must be cast out [k] into the sea, vnlesse we would haue the Ship drowned. It was an expresse commandement of God giuen vnto *Abraham*, [l] *To cast out the bond-woman and her sonne, because he should not be heire of the inheritance with Isaac.* It was an expresse charge giuen to the Church by the Apostle, [m] *To purge away from among themselues that wicked man, and to deliuer him vnto Satan for the destruction of the flesh, that the spirit might be saued in the day of the Lord Iesus.* To these commaundements and precepts ioyne the practise of the Prophet *Dauid*, where he promiseth to God how hee will order his family, [n] *I will do wisely in the perfect way till thou commest to mee: I will walke in the vprightnesse of my heart, in the midst of mine house: there shal no deceitfull person dwel within mine house: he that telleth lyes shal not remain in my sight: betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Cittie of the Lord.* Wee see heereby, whome wee should entertaine in our houses, and suffer to dwell vnder our roofe, to wit; the godly: for he saith, *Mine eyes shalbe vpon the faithfull of the land, that they may dwel with me: he that walketh in a perfect way, he shal serue me*: and therefore wee must keepe none such as are sturdie and stubborne, that are incorrigible, and scorne to serue the Lord. Many there are that make a mocke of all Religion, and despise all meanes that can be taken for amendment; these are a burden to the family, and must be cast out. We see

h Gen. 35, 2.

i Iosh. 7, 11.

k Ion. 1, 12.

l Gen. 21, 10

m 1 Cor. 5, 13.

n Psal. 101, 2, 7

in the body, when Nature hath any euill and vnprofitable humours that oppresse the stomacke, it is forced to cast them out, for the preseruation of the health of other parts: so should it be with vs, when wee perceiue the family greatly endangered by obstinate and obdurate persons, [o] it should vomit them out as raw and vndigested humors, by timely eiection, least the whole heade waxe heauy, and the whole bodie sickely, and so the vital parts languish.

o Leuit 18, 25

Vse. 4.

Lastly, seeing it is dangerous for vs to haue fellowship with the wicked, let vs auoyde their company, and flye their society, as from an infectious and contagious disease. This is that vse which the Scripture maketh in sundry places. The Prophet *Ieremy* teacheth this, [p] *We would haue cured Babel, but she could not be healed: forsake her, & let vs go euery one into his Countrey, for her iudgement is come vppe vnto heauen, and is lifted vp to the clouds.* Heereunto accordeth the exhortation of the Apostle, when he had shewed that there is no concord and agreement betweene Christ and *Belial*, he addeth; *Wherefore come out from among them, and seperate your selues, saith the Lord, and touch none vncleane thing, and I will receiue you: and I wil be a Father vnto you, and ye shall be my Sonnes and Daughters, saith the Lord Almighty.* We must all know, that sinne is of an infectious Nature, no disease so infectious, no sickenesse so dangerous. In the time of plague and Pestilence, the Physitians giue these rules and receits, as directions to be followed of such as would be free from danger: [r] first, that men flye with all speed; secondly, that they flie farre enough; lastly, that they returne slowly. When the aire is once infected dangerously, no remedy can bee deuised to secure vs. These Rules are to be applyed of vs as carefully in regard of the welfare of the soul, as we are willing to practise them in regard of the health of the body. The plague that breaketh out into a sore, and runneth full of corruption, is no more contagious and venemous, then the wicked are: neither doth it more annoy the ayre then the wicked infect those places,

p Ier. 51, 9.

q 2 Cor. 6, 17

r *Citò: longè: tardè.*

places wherin they are, and those persons with whome they liue. This the Prophet *Dauid* did see and confesse, which caused him at sundry times to complaine, [f] *Away from mee ye wicked, for I will keepe the commaundements of my God.* For we must consider, how hard it is to auoyd sinne when occasion is at hande, and opportunity tempteth to sinne. It is easier for the bird to passe by the net, then to breake the net: so it is easier for a man to auoyde tentations, then to ouercome tentations. It is a great deale easier to auoide their company, then to stand vpright in their company. *Peter* thought himselfe a strong man, [t] and auouched with great boldnesse, that hee woulde rather dye, then deny his Maister, but yet warming himselfe at *Caiaphas* fire, and thrusting himselfe into euil company, was ouercome by a silly Damsell, to do that which he neuer thought, euen to renounce and forsweare his Lorde and Maister. Hee had made a notable confession of his faith, he had acknowledged Christ to be the sonne of the liuing God. *Mat.* 16, 16. and that hee had the wordes of eternall life. *Iohn* 6, 68. yet the company of euil persons failed him. Are we better then hee? or are wee stronger then hee? or haue wee a greater priuiledge from falling then hee? This serueth to checke the folly and rashnesse of those that haunt wicked company, and drunken Alehouses, and yet say, we are in no daunger, we will looke to our wayes that we offend not, wee can leaue such places when we list. This is to checke to the worde, and to giue Gods spirit the lye, who in euery place warneth vs of our weakenesse. This presumption is the certaine forerunner of a fall. The first step that bringeth vs downe, is to be puffed vp in the opinion of our owne strength, as *Salomon* saith, [u] *Pride goeth before destruction, and an high minde before the fall.*

[f] Psal. 119, 115

[t] Math. 26, 35

[u] Pro. 16, 18.

Likewise, the Apostle putteth vs in remembrance heerof, where remembering the manifolde downefals of the people of Israell, consumed by the Pestilence, stung by the Serpents, and destroyed by the Angell, hee maketh this

this vse, * *Wherefore, let him that thinketh hee standeth, take heed least he fall.* It is a part of the armour, wherewith the seruants of God are armed, and made able to stand in time of tentation, to feare themselues, and to acknowledge their owne weakenesse: for thereby they are made more warie and circumspect to looke to their wayes, that they offend not. So it is the beginning of our ruine, and the first degree by which we fall, to thrust our selues into places of danger, and yet thinke we haue a sure footing. For what calling haue we to goe into such places? Or what warrant can we haue to be protected of GOD, while wee wander out of our calling? So long as wee walke in the wayes that God hath set vs in, wee haue a promise of his protection, and wee haue comfort in the doing of our duties: but when we passe the boundes and limits of our particular vocations, wee haue GOD no longer to bee our defender, but we lye open as a prey to the enemie, to wonnde vs to death, and to worke our confusion.

* 1 Cor. 10. 12

[*Wherefore the wrath of the Lord was kindled against Israel.*] We haue seene before the sinne of the people: Now, let heare also the punishment. Their sinne was pleasaunt in the beginning, but it was bitter in the ending, verifying the saying of the Wise man, y *There is a way that seemeth right vnto a man, but the yssues thereof are the wayes of death.* Hence it is, that *Moses* sheweth in this place, howe the wrath of the Lorde was kindled against Israell, so soone as they fell into fornication. So then, Fornicators and Adulterers are heere remembered to bee great sinners, and very hurtfull and noysome vnto the people of God. From hence wee learne, * that Adulterers and vncleane persons, draw vppon themselues and others, fearefull Iudgements of God. (I say) no sinne is more strong and easyleable, to call downe the plagues and punnishments of Almighty God vpon a people and company, or vppon particular persons, then fornication and vncleannesse. This was the chiefe sinne among others, that brought the

y Prou. 16. 25.

z *Doct. 6.* Fornication calleth downe great plagues and iudgments

a Gen. 6, 1, & 19, 35.

the floud vpon the whole (a) earth, & destroyed all mankind. What was it that caused the Lord to raine downe fire and brimstone vpon *Sodome* and *Gomorrha*, & to ouerthrow the Cities of the plain, and the inhabitants thereof, and all that grew vpon the earth: but their filthy and vnnaturall lust, which was growne so outragious, that the sauour thereof ascended vp to heauen, and the crie of their sinnes pierced the eares of God? When *Abimelech* did in ignorance onely, purpose and intend the committing of it, b a plague came vpon him and all his kingdom.

b Gen. 20, 3, 17.

This vncleanesse (as appeareth in the Booke of *Iudges*) had almost consumed c the whole Tribe of *Beniamin*, a few of them onely reserued. We see this in the sonnes of *Eli*, as in a glasse, they were wicked men, and knew not the Lord, they caused the people to abhorre the offering of the Lord, d and lay with the women, that assembled at the doore of the Tabernacle of the congregation: therefore God at the length found them out in their sins, when they discended into the battell and perished. Looke vpon the example of *Dauid*, and behold what a fire it kindled in his house, it brought vppon his head, through the iust iudgement of God (who punisheth sinne with sinne) the sword of the enemy, the rauishing of his Wiues, the deflouring of his daughter, the death of his childe, the murther of e *Ammon*, the treason of *Absolon*, the reuolting of his Counsellers and Captaines, and sundry other conspiracies, insurrections, and calamities that fel vpon him. This is that which the Prophet *Nathan* told him from the mouth of the Lord, e *Because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife, behold I will raise vp euill against thee, out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of this Sunne, for thou diddest it secretly, but I will do this thing before all Israel, & before the Sun.*

c Iudg 18, & 19.

d 1 Sam. 2, 22

e 1 Sam. 12, 11

All these examples, as so many witnesses, doe giue Testimony to this truth, which now we deale withall, f verifying the saying of the Apostle, *Marriage is honourable a-*

f Heb. 13, 3.

among

meng all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

The Reasons are now a litle to be stood vpon, to make the Doctrine sinke deeper into our hearts, and to gaine our affections to subscribe vnto it. First, all vncleanesse bringeth with it a certaine curse, whersoeuer it goeth, and by whomsoeuer it be committed. This is it which *Iob* affirmeth, g *It is a wickednesse and iniquitie to be condemned; yea, this is a fire that shall deuoure to destruction, and which shall roote out all mine increase: what portion should I haue of God frō aboue, and what inheritance of the almighty, if I should suffer my eies to wander after strange women.*

Reason. 1.

g Iob. 31, 12.

Secondly, it is greater then other sinnes of the second Table, that are sharpely and seuerely punished. The wise man teacheth, that it is a more greeuous sinne then theft. It is a peruerting of all right, and an ouer-turning of all equity among men. If a man rob another of his goodes, he shall be punished. A theefe shall be rebuked at euerie mans hand, he shall be exclaimed vpon, and men wil spit in his face, and yet adultery is more then a simple robbery. For thereby other men are robbed, not of their goods and substance, but of their honor and honesty; yea, they rob not onely those that are borne, but those also, that yet are vnfashioned in their Mothers wombe. *Men do not despise* (saith h *Salomon*) *a theefe when he stealeth to satisfie his sont, because he is hungry: but if he be found, he shal restore seauen folde, or he shall giue all the substance of his house: but he that committeth Adultery with a woman, he is destitute of vnderstanding, hee that doth it, destroyeth his owne soule.*

Reason. 2.

h Pro. 6, 30.

Thirdly, this sinne neuer goeth alone, but is accompanied with a traine of many other sinnes: as ydlenes, drunkennesse, prophanesse of heart, and senselesnesse of spirit. This the Prophet expresseth, i *Whoredome and wine & new wine, take away their heart*: whereby he meaneth, that the vnlawfull pleasures, blinde the vnderstanding, draw away the will from all goodnesse, and make the affections so brutish, that they minde nothing, and delight in nothing

Reason. 3.

i Hosea. 4, 11.

nothing but in beastly sensuality. This the Prophet Ezekiel declareth, touching the vncleannesse of the Sodomites,

k Ezek. 16,49

k *Behold, this was the iniquity of thy Sister Sodom, pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.*

So then, seeing fornication bringeth downe the curse of God, seeing it is a greater sin then theft; and lastly, seeing it draweth with it many other sinnes, as it were with Cart-ropes; we may conclude it as a certaine truth, that all filthy and vncleane liuers draw downe vppon themselues greeuous and fearefull Iudgements.

Vse. 1. The Vses of this Doctrine are to bee considered. First, we learne that God will neuer suffer this sinne to lie hid, though it bee committed neuer so closely and secretly. We see it euidently in the sinne of *Dauid*, hee was in time found out, and the hand of God arrested him. They are greatly deceiued, that thinke to hide this sinne, and goe away in the darke, and not bee espyed. For howsoeuer men either do not all punish this sin, or punish it slightly, as if they did not see it, or not regard it; yet God will be a swift iudge against whoremongers and adulterers. This

l Numb. 5,12

was l notably set forth by the ceremony of the bitter waters, discouering the guilty wife, which no man on earth was able to accuse. True it is, this ceremony is ended, & these shadowes of the law are ceased, yet the eye of the Lord is as quicke, and his sight as sharpe as euer it was: he taketh vpon him the knowing, disclosing, and punnishing of this sin. It is vnpossible to hide it from him, who will reueale the things that are hidden in darknesse. Nothing more prouoketh to sinne, then hope of impunitie, and the opinion of secrecy, and carying the matter away closely. If a man were perswaded, that the sinnes which he committeth should be grauen in his forehead, or written in great Letters, that he which runneth might reade them: it would be a meanes to make him abstaine (if not for conscience, yet at least for shame of the world) from the doing of them. But we are assured by the word of the

eternall

eternall God, [m] that our ſecret ſinnes are open and manifeſt to him, with whom wee haue to doe, and hee will bring them to the light, what Figge-leaues ſoeuer wee patch together, to couer them from his knowledge. This ſhould moue vs to beware of committing ſecret ſins, ſeeing hee vnderſtandeth all thinges: *He made the eye,* [n] *and ſhall not he ſee? He made the heart, and ſhall not he finde out the iniquities of our hearts.* Take heede therefore of Whoredome, and of all vncleanneſſe, [o] and learne to poſſeſſe our veſſell in holineſſe and honour, not in the luſt of concupiſcence, as the Gentiles did, that know not God.

[m] Heb. 4, 13.

[n] Pſal. 94, 9.

[o] 1 Theſ. 4, 3

Secondly, this Doctrine reproueth the light account and eſtimation of this ſinne. For if it procure and cauſe great Iudgements, and deſtroyeth a mans ſoule, they are deceiued, that make Whoredome a tricke of youth, a veniall offence, a naturall ſinne, a matter of ſmall importance, and a ſport to laugh at. Wee ſee in this Chapter, that there fell in one day foure and twenty thouſand for their fornication committed with the *Midianites*, [p] he deſtroyed ſo many of his owne people in one day, & made them examples to vs, vpon whom the ends of the worlde are come, and yet ſhall we make it a trick of youth? ſhall wee make a mocke of it, and a May-game at it? Theſe prophane beaſts haue filled vp the meaſure of their ſinne, and are ſet downe in the ſeate of the ſcorners. God alloweth no more liberty in ſinning to youth, then he doth to age. The Wiſe man willeth ſuch, [q] to *Remember their Creator in the dayes of their youth*, and telleth them that for all the luſtes of their eyes, the vanitie of their mindes, the ſwinge of their pleaſures, and the lewdneſſe of their hearts, God will bring them vnto iudgement. The Apoſtle teacheth, [r] *That Whoremongers and adulterers ſhal not inherit the kingdome of God.*

Vſe. 2.

[p] 1 Cor. 10, 8

[q] Eccl. 12, 1. and 11.

[r] 1 Cor, 6, 9.

The wiſe *Salomon* ſaith, [s] *He that committeth adultery with a woman, deſtroyeth his owne ſoule*, and ſo is acceſſary to his owne death. And in another place he ſaith, *He ſhall finde*

[s] Prou. 6, 22, 33.

a wound and dishonour, and his reproach shal neuer be put away: and shall we make a sport of it, to delight our selues in it? We are admonished by the Apostle *Paule*, that our bodies [t] are the Temples of the Holy-ghost: so that seeing GOD vouchsafeth vs this honour, to choose our vile bodyes, which are dust and ashes, earth, and rottennesse, to make them temples and tabernacles, for his holy spirit to dwel in, let vs not turne them into filthy stables, and vncleane styes, and so driue him from vs, who woulde possesse vs as his mansion and dwelling place. Heereby then we vnderstand, that wee are not to iudge of whoredome after the common opinion of men, which make but a sport & pastime of it, as we see how scoffers iest at it, and despisers of God make a game of it. Such mockers were risen vp long ago in the dayes of the Apostle, of whom he exhorteth vs to beware. For hauing saide, that no whoremonger, neyther vncleane person hath any inheritance in the kingdome of God, he addeth in the next place, [u] *Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.* And this example of the people of Israell, which now we haue in hand in this Chapter, is able to strike a terrour and feare into our hearts, for euer breaking out into this iniquity. The life of a man is precious and deare vnto God, wee are creatures created according to his Image, he taketh no pleasure in our destruction. Now, in that he destroyed such a number of his owne Images and creatures for this sinne, must not this sinne of fornication be great and greeuous, which kindleth such a fire of his vengeance and indignation, that flamed out so farre, and could not bee quenched, but with the slaughter of so many thousands?

[t] 1 Cor. 6, 19.

[u] Eph. 5, 5, 6.

Vse. 3. Thirdly, seeing whoredome calleth downe heauie iudgements, it behoooueth euery one, according to his place and calling, to punish this sinne seuerely, that so euill may be taken out of Israell. But such as haue a light estimation of this sinne (which is the cause of the increase

of it) do obiect the example of Chriſt, who hauing a woman brought before him, that was found committing adultery euen in the very act, would not condemn hir, nor pronounce ſentence of death vpon her, but ſaid vnto her, x *Go and ſinne no more.* Heere our Sauiour ſeemeth to free her from the law of *Moſes. Leuit.* 20, 10. I anſwere, this is Popiſh Diuinity, taught in the dayes of darkeneſſe, which cannot beare the triall of the light. For this is to make it not onely a ſlight and veniall ſinne, but no ſinne at all. Chriſt forgaue her freely, and denounced no puniſhment at all againſt her, neither of limbe, nor life, nor chaſticement, nor other mulct to be inflicted vpon her: ſo that if it proue that the Magiſtrate ſhould not puniſh whoredome ſharpely, it prooueth as well that hee ought not to puniſh it at all: and if it ought to receiue no correction, we cannot acknowledge it for any tranſgreſſion. Furthermore, the *Iewes* being in ſubiection vnto the *Romaines*, and conſtrained to beare the yeake of forraigne gouernment, had the ciuill puniſhments of death either wholly taken from them, or at leaſt ſuſpended vppon the will and pleaſure of their officers, which were ſildom vpright, often corrupted. This is it which the Phariſies confeſſe in the Goſpell. For when *Pilate* willed them to take Chriſt, and to iudge him after their owne law, although the malice of their hearts, and the cruelty of their handes were great againſt him, y yet they ſaide vnto him, *It is not lawfull for vs to put any man to death.* Laſtly, the Office of Chriſt was not to bee an earthly Iudge to giue ſentence of death, but to bee a Sauiour to call Sinners to repentance. Hence it was, z that he refuſed a temporall kingdome when it was offered vnto him, (*a*) and denied to diuide the inheritance, when he was requeſted, as wholly impertinent vnto his calling, and therefore hee ſayde, *Man, who made mee a Iudge, or a diuider ouer you?* So then, this Obiection being remooued, it belongeth to all Magiſtrates, to bee zealous in punniſhing this ſinne, and to ſharpen the law againſt this and other ſinnes, that budde

Obiection.

x Iohn 8, 11.

Anſwere.

y Iohn 18, 31

z Iohn 6, 15.

a Luke 12, 14

vp and grow apace among vs, leaſt they ouerthrow good Corne. Yea, it appertaineth not onely to Magiſtrates, but generally to all men, to bring ſuch offenders to open ſhame, that ſo they may come to amendment of life. The Apoſtle ſpeaking of vncleane liuers, ſaith; b *If any that is called a Brother, bee a fornicater, or couetous, or an Idolater, or a railer, or a drunkarde, or an extortioner, with ſuch an one eate not:* and ſpeaking of an inceſtious perſon, hee chargeth the *Corinthians* to put him from among them, and to *Deliuer him to Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.*

b 1 Cor. 5, 11

5.

Such vncleane liuers ſhoulde bee ſwept out of the Church, and haue the ſworde of excommunication drawne out againſt them, that ſo they might learne not to tranſgreſſe. But ſo long as wee beare with ſuch perſons, and foſter them in the boſome of the Church (as the practiſe is too common) neyther are wee their friendes, neyther are wee the friendes of the Church, neyther indeede are wee the friends of almighty God. For, if wee were their Friendes, and loued them aright, wee woulde ſeeke their conuerſion and repentaunce; wee would vſe the meanes to bring them to a ſhame of their offences, to a ſight of their ſinnes, and vnto a confeſsion of their iniquities. And if wee were the friendes of the Church, wee woulde labour to ſeperate the vncleane from the cleane, and the infected from the ſound, knowing that a little leauen, leaueneth the whole lumpe. And if we were the friends of GOD, wee would bee zealous of his glorie, and not ſuffer his name to bee prophaned thorough the lewde and wicked life of ſuch rotten members. For, ſo long as ſuch are harboured in the Church, which is the bodie of Chriſt, the reproach redownes in part to the head.

Vſe. 4. Fourthly, it behoueth vs from hence to learne to auoide all allurements and enticements that may drawe vs into this ſinne. For to auoyde ſinne, is to auoyde the occa-

occasions of sinne. Whosoeuer doth nourish the occasions, cannot be long free from sinne. And whosoeuer maketh no conscience to follow the prouocations of lust, & the meanes that may bring it vpon vs, will shortly make no conscience of whoredome it selfe. Therefore our Sauiour, correcting the false glozes of the Scribes & Pharisies, [c] and expounding the true meaning of the seauenth commaundement, saith, *If thy right eie cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.* Whereby our Sauiour meaneth, that the lawe of God not onely forbiddeth the sin expressed, but restraineth all occasions and allurements, though they were as deare vnto vs as our right eye, or as necessary vnto vs as our right hand.

[c] Math. 5, 29.

A notable example heereof wee haue in *Ioseph*, when he was tempted by his wanton Mistris, to commit folly, he was so farre from consenting to adultery, [d] that he absented himselfe from her company. Many are the allurements that lead the way vnto this sin, wanton apparrell, filthy communication, vncleane songs, wanton lookes, beastly drunkennesse, vnlawfull embracinges, excesiue dyet, hurtfull idlenesse, and too familiar companie with those that may entice vs, and tempt vs to lust. The following after these, and the delighting in them, is the path that guideth vs to the practise of all vncleannesse: and therefore we must abhor them, if we would hate whoredome it selfe. Such then as say they cannot abide whoredome, and that they do detest it from their hearts, & yet do not shun these allurements, do not consider their own weakenesse, but offer themselues, and lead themselues into tentation; yea, as much as in them lyeth, they make God a lyar, and there is no truth in them.

[d] Gen. 39, 10

Lastly, seeing it is so great a sinne, that it prouoketh God to plague vs with diuers diseases, and sundry kinds of death, let vs with all speed forsake this filthy kinde of life, let vs renounce our former vncleannes, & let earnest

Vse 5.

and hearty repentance, follow where this sinne hath bin committed. For there remaineth mercy to such, if they repent, and turne with all their hearts, and with all their soules. The Lord is full of compassion and mercie, slow to anger, and of great kindnesse. If the wicked man forsake [e] *his wayes, and the vnrighteous his owne imaginations, if he returne vnto the Lord, and craue mercie at his handes, he will not alway chide, neither keepe his anger for euer. He wil not deale* [f] *with vs after our sinnes, neither reward vs according to our iniquities.* *Dauid* through the lust of his eye fell into this sin, and committed folly in *Israell*: but when hee [g] confessed his fault, and forsooke his sinne, he was receiued in mercy. For when *Dauid* saide vnto *Nathan*, *I haue sinned against the Lord*; *Nathan* saide vnto *Dauid*, *The Lord also hath put away thy sinne, thou shalt not die.* The Lord seeketh no more, but that the sinner turne vnto him. When once wee are reconciled vnto him, he hath no more cõtrouersy against vs. This we see in *Rahab* the Harlot, she led a filthy and vncleane life among her people: but when shee heard of the great works that the Lord had done for the children of Israell, in deliuering them out of Egypt, in drying vp the red Sea, in feeding them from heauen, and in preseruing them from all their enemies; she ioyned in hart with the Church, forsooke her euill life, [h] and in token of her true repentance, shee receiued the Messengers sent vnto her with the daunger of her life, and sent them out another way. This the Apostle speaketh of the Saints at *Corinth*, for hauing denounced a fearfull iudgement against fornicators, adulterers, and wanton persons, they shal not inherit the kingdom of God, he addeth, [i] *Such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God.* Seeing therefore, God is ready to forgiue our sins, why shoulde not we be ready to forsake our sinnes? This vncleanesse maketh vs guilty of temporall and eternall punishments: yet God offereth to discharge vs of both, and to receiue vs into his fauour, if wee will turne from our sins to him,

[e] Esai 55, 7.
[f] Psal. 103, 10
[g] 2 Sam. 12, 13
[h] Heb. 11, 31 Iam. 2, 25.
[i] 1 Cor. 6, 11.

and

and bring forth fruite worthy amendment of life. Let vs therefore confesse with *Dauid*, that wee haue sinned: let vs call for mercie at the handes of God, saying; k *Haue mercie vppon me (O Lord) according to thy louing kindnes, according to the multitude of thy compassions, put away mine iniquities: wash me throughly from mine iniquitie, & cleanse me from my sin.* k Psal. 51, 1, 2

Verse 4. [*And the Lord sayde vnto Moses, Take all the heads of this people, and hang them vp to the Lord before this Sun.* In the words before, the punishment that fell vppon the people of Israell, was set downe in generall: now he setteth downe vpon whom it fell in particular, to wit, both Princes and people; for the wrath of God was so kindled against them, that they were cut off as rotten members, and all through the counsell of *Balaam*. For when he saw that God opened not his mouth to curse the Israelites, but rather when he was resolued to vtter curses, hee was inforced to pronounce blessings: he gaue diuelliſh counsell, as his last shift to the *Moabites*, that their beautifull women should allure the Iewes into their company, and by their company vnto adultery, and by adultery, vnto Idolatry, whereby they should prouoke Gods indignation, and so bring vpon themselues vtter confusion. Now, wee must obserue in this place, that God in punishing these sinnes, beginneth first with the heades of the people. From hence wee learne, l that Superiours, and men of high places, lye open to greeuous iudgements, as well as others. All sorts of men, high and low, rich & poore, noble and vnnoble, shall tast of the punishments of God for sinne. This the Prophet pointeth vnto, when he saith, m *God powreth contempt vpon Princes, and causeth them to erre in desert places out of the way.* In the first Chapt. of *Esay*, this truth receiueth plentifull confirmation, n *Heare the word of God (O Princes of Sodome) hearken vnto the Law of our God (O people of Gomorrha) thy Princes are rebellious, and companions of theeues, euery one loueth gifts, and followeth after rewardes, they iudge not the fatherlesse, neither doeth the Widdowes cause come before them: therefore saith the Lord God of Hoasts, the mighty*

l Deut. 7. Superiours lie open to iudgements as well as others.

m Psal. 107, 40

n Esai. 1, 10, 23 24.

mighty one of Israel: Ah, I will ease me of mine aduersaries, and auenge me of mine enemies. And in the Chapter following, the same Prophet saith, o *The high lookes of man shall be humbled, and the loftinesse of men shall be abased, and the Lord only shall be exalted in that day.* And if we would enter into the consideration of examples, wee haue plentifull testimonies in the word of God; of *Abimelech*, the King of *Gerar*; *Pharaoh*, the King of *Egipt*; *Sancherib*, the King of *Assur*; *Herod*, King of *Iudea*; p and sundry Princes and Nobles, who haue tasted of the Iudgements of God, punishing them for their sinnes, and rewarding them according to their iniquities.

o Esai. 2, 11.

p 2 King. 7, 17

Reason. 1. Neither can we maruaile at this dealing of God, finding out euen superiors in their sins, if we consider that he is no accepter of any mans person, he is sufficient and able to make all men stoope vnder his hande. For howsoeuer many of high place, blinded with the glory of the world, puffed vp with the vanity of earthly things, stored with aboundance of riches, and magnified with the applause of the world, thinke themselues priuiledged & exempted from the order and ranke of all other men: yet their places cannot deliuer their persons from punishments, when they prouoke the Lord to wrath against them. What priuiledge to sin, hath the Prince more then the subiect? or the rich more then the poore? or what promise hath one more then another, to bee freed from the iudgements of God, when he hath sinned, seeing destruction is threatned alike to come vpon high and low? So then, howsoeuer respecting of men for their places and callinges, for their riches and friends, and such like outward dignities, be common among men, yet there is no such acceptance in the almighty. Hence it is that *Iob* saith, q *With him is strength and wisedome, he that is deceiued, and that deceiueth are his: hee causeth the Counsellers to go as spoiled, and maketh the Iudges fooles: he looseth the collar of Kings, and girdeth their loins with a girdle: he leadeth away the Princes as a prey, & ouerthroweth the mighty.* To this purpose doth *Samuel* r exhort the

q Iob. 16, 17.

r 1 Sam. 12, 24 21.

Israelites,

Israelites, Feare you the Lord, and serue him in the truth, with all your hearts, and consider how great things hee hath done for you: but if ye do wickedly, ye shall perish, both ye and your King.

Secondly, euen Princes are by Nature but men. We allow them the chiefest place among men, and honor them as the Lieutenants of God, yet they are not to be exempted from the number of men, & the creatures of God, but are subiect to him and his iudgements, as well as the rest of the sons of men. This is it which the Lord speaketh vnto them, [f] *I haue said ye are Gods, and ye are all children of the most high, but ye shal die as a man, and ye Princes shall fall like others.* The prophet *Esay* speaketh in like maner, [g] *the Egiptians are man, and not God, and their horses flesh, and not spirit: and when the Lord shal stretch out his hand, the helper shal fal, & he that is holpen shal fal, and they shal altogether faile.* To like purpose speaketh another Prophet against the King of *Tyrus*, who had his heart exalted, and [h] thought himselfe equall with God, *Wilt thou say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hands of him that slayeth thee.* Seeing therefore, God is no accepter of persons, and that Princes are by nature men, & not God, flesh and not spirit, superiour to their people, not equall with God; it followeth necessarily from both these considerations, that not only men of low place & condition, but kings and princes when they sin against the Lord, are subiect to his punishing hand, as well as meaner people.

Reason. 2.

[f] Psal. 82, 6, 7 Ioh. 10, 34, 35

[g] Esai. 31, 3.

[h] Ezec. 28, 9.

We are now come to make vse and application of this Doctrine. First, it condemneth such as flatter Princes in their sinnes, and perswade them that they are exempted and freed from the common condition of men, that they may doe what they list, and are not to bee reproued of any. And indeede it is true, that Princes haue, and ought to haue a royall prerogatiue: howbeit, no prerogatiue to sin, & if they can claime no prerogatiue to sinne, they can chalenge no priuiledge frō the punishment of god. Therfore this kind of people setting vp to Princes a freedome to offend against God, and giuing them immunity & impunitie

Vse. 1.

punitie from the iudgement seate of God, are indeed the greatest and most dangerous enemies to Princes & great men. It is well saide of [x] one, that it were better to light among carrion Crowes, then among flatterers, because they can spoile the body alone, but these corrupt the minde, foster the sinnes of those whom they doe flatter, colour them with the names of vertue, and consequently harden the hearts of such as hearken vnto them. There are few men of note and account in the worlde, but are tryed and troubled with these enchaunters that bewitch them with their sweet wordes, and will speake any thing for their aduantage. When the fooliſh people heard the eloquent Oration of *Herod*, [y] and saw his pomp and glorie, they gaue him this applause, *The voice of God and not of man*; but immediately the Angel of the Lord smote him, because he was delighted with these Sycophants, and returned not the glory vnto God. So then, it standeth all great men in hand, to banish such dissembling clawbacks from them, to stop their eares against their base and abiect flatteries and fooleries, and to suffer themselues to bee admonished of their duties, reprooued for their sinnes, taught by the worde, and informed in the waies of godlinesse.

[x] *Diogenes.*

[y] *Acts, 12, 22 23.*

Vse. 2. Secondly, it serueth to instruct Princes to bee subiect to God, and to obey him in all things seeing God will require the breach of his law at their hands. All Superiors and Gouernors ouer others, must looke for Gods wrath to fall vpon them, and his punishments to ouertake them, whensoeuer they walke in euill wayes, and transgresse against Gods commaundements. For as Princes punish such as transgresse their Statutes, so will God execute vengeance against those that breake his Lawes. Princes haue rule ouer their subiects, but God ruleth ouer Princes themselues, & maketh them liable to his iudgements. *Dauid* was a man after Gods heart, yet the Lord brought many corrections and chastisements vpon him, to holde him in obedience. It belongeth therefore as a speciall du-

tie

tie to men of high place and dignity to turne to the Lord, least they prouoke him to wrath, and so they perrish, according as the Psalmist speaketh, [z] *Be wise now therefore ye Kings, be learned ye Iudges of the earth, serue the Lord in feare, and reioyce in trembling, Kisse the sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.* So the Lorde hauing threatned in the prophesie of *Zephaniah*, to visit the Princes, and the kings children, [a] he exhorteth all to repentance, before the decree come forth, and they bee as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon them. Likewise, the Prophet *Ieremy*, declaring that the Lord would poure out the viole of his vengeance vppon the Inhabitants of the land, euen the Kings that sit vpon the throne of *Dauid*, the Priestes and the prophets: hee commeth to vrge this vse vnto them, [b] *Say vnto the King & the Queene, Humble your selues, sit downe, for the Crown of your glory, shall come downe from your heads.* There is no way to turne away his wrath from them and their kingdomes, but by turning vnto God, and by entreating him to spare them. As their places are great, so their sinnes are great, and many times draw many to follow after them. If they would blot out their offences against God, and cal in his iudgements gone out against them, they must shew their subiection to him, and giue him the reuerence that is due to his holy name.

z Psal. 2, 10, 11.

a Zeph. 1, 8, and 2, 2.

b Ier. 13, 13, 18

Lastly, seeing all Superiors lye open to iudgement, as well as others, our trust must not bee in man, our confidence must not bee in Princes, who cannot deliuer their owne soules from the sentence of death, nor discharge themselues of the punnishments which they haue deserued, much lesse can they giue safety and assurance vnto others. This is that duty which the Prophet *Esay* concludeth in the second and third Chapters of his prophesie, where threatning that God wil take away from *Ierusalem*, and from *Iudah*, the stay & the strength, the strong man, and the man of warre, the Iudge, and the Prophet,

Vse. 3.

the

the prudent and the aged, the Captaine of fifty, and the honourable, and the counseller, and the cunning artificer, and the eloquent man: he saith, [e] *Cease from the man whose breath is in his Nostrils: for wherein is he to be esteemed?* Whereby we see, that we must not put our trust in weak man, nor relye vpon him to be our defence, but put our whole trust in God alone. He that putteth confidence in him, shall [d] be blessed, and be like the tree planted by the Riuers side: whatsoeuer changes and alterations others do finde in the world, he shall continue in a fruitfull and flourishing condition. The staying of our selues on mans power, ariseth from the forgetfulnes of our dutie toward God, [e] who hath commanded vs to trust in him with all our heart, [f] and hath promised that if we stay vpon him, he will giue vs our hearts desire. This trust wee shall attaine vnto, if wee vse these meanes; the Meditation of mans weakenesse, that cannot helpe vs, the consideration of Gods power, that is able to strengthen vs, and the experience of his mercy, that hath deliuered other of his children from great afflictions. If these things (as helpes to our faith) be laide vp in our hearts, we shall be assured to build vpon a good and certaine foundation, that shall neuer be remoued

e Esai. 2, 22, & 3, 1, 2, 3.

d Ier. 17, 7.

e Pro: 3, 5.

f Psal. 37 4.

Verse 5. [*Then Moses saide to the Iudges of Israell, Euery one slay his men that were ioyned vnto Baal-Peor.*] The wrath of God was so fierce against those that sinned, that hee commanded them to be destroyed. To this end, wee see *Moses* as the chiefe Magistrate taketh order, that the guilty should not be suffered to liue, but suffer punishment according to their offences. From hence ariseth this Doctrine, g that Magistrates are appointed of God to gouerne mankinde in the ciuill affaires of this life, to be the hande of God for punishing and cutting off the wicked, but for the supporting and maintaining of the godly. It is the duty of Magistrates to do Iustice vppon euill doers, and to giue comfort and countenance to the faithfull. This is it which *Dauid* promised vnto God, when

g *Doct.* 8. Magistrates must punish Malefactors.

when hee should bring him vnto the kingdome, and set him vpon the Throne, [h] *I will sing mercie and iudgement, vnto thee (O Lord) will I sing.* This is the charge that he giueth to *Salomon* his sonne, concerning diuers men, as appeareth. 1. *King.* 2. for he [i] telleth him he should remember the bloud of battell that *Ioab* shed in peace, and therfore not suffer his hoare head to goe downe to the graue in peace. The like direction hee giueth him, to shew kindnesse vnto the sonnes of *Barzillai* the *Gileadite*, and to let him to be amongst them that eate at his Table, because they came vnto him when he fled from *Absolom*. This direction did *Salomon* precisely follow, he slew *Ioab*, *Shemei*, and *Adoniah*, and set vp godly men in the places of such as were remoued from their offices, being more able then his father was. All the precepts that are giuen vnto them to execute Iustice, tend directly to this point, whosoeuer sheddeth mans bloud, [k] must not bee spared, but haue his blood shed by the Magistrate. *If a man* (sayeth [l] *Moses*) *cause any blemish in his neighbor, as he hath done, so shal it be done to him, breach for breach, eye for eye, tooth for tooth, such a blemish as hee hath made in any, such shall bee repaied to him.* These examples and precepts, serue to teach vs this truth, that the end of Magistrates appointed of God ouer his people, is not to rule as they list, not to be ydle and doe nothing, not to tyranize or to bee highly accounted of, not to lift vp their hearts, or to please themselues in the Titles of honour giuen vnto them, but to do good in helping the good, and in punishing the euill.

h Psal. 101, 1.

i 2 King. 2, 6.

k Gen. 9, 6.

l Leuit. 24, 19

The Reasons to inforce this doctrine, are to be waighed & considered. First, they haue to these ends and purposes, the sword of Iustice committed vnto thē, not to let it rust in the scabberd, but to remoue all such, as the lande for their outragiousnesse is not able to beare. For when they grow obstinate in their sins, enemies to God, plagues to the godly, burdens to the earth, & an infection to al with whom they liue, they must be cut off as rotten members, swept away as filthy dung, & purged as euill humors out of the body.

Reason. 1.

This

This is it which the Apostle teacheth in his Epistle to the
m Rom. 13, 4 *Romains,* m *There is no power but of God, and the powers that be, are ordained of God: he is the Minister of God for thy wealth, and beareth not the sword for nought, for hee is the Minister of God to take vengeance on him that doth euill.* So then, they are Gods Lieutenants in his stead, the iudgement is Gods,
n 2 Chro. 19, 7 Deut. 1, 16, 17 and not mans, n *For there is no iniquitie with the Lorde our God, neither respect of persons, nor receiuing of reward:* so that it is required of them to hear the controuersies that come before them indifferently, to iudge righteously, to heare the small as well as the great, and not to stand in feare of the faces of men.

Reason. 2. Secondly, they are as bulwarks of Brasse, as wals of defence, and as maintainers of peace among men. For albeit men be of one selfe same Nature, yet they cannot abide one another, vnlesse they be held in, as with a bit & bridle. Wolues know one another in the woods, the Lyons know one another in the Forrests, so do other wilde and sauage beasts in the fields: but men haue such a corrupt & sauage Nature, that hardly they can loue another, or suffer the company one of another, vnlesse they had Rulers
o Rom. 13, 4 and Magistrates set ouer them. This the o Apostle teacheth. *He is the Minister of God for thy wealth.* And the Apo-
p 1 Pet. 2, 14 stle Peter, p *He is sent for the punishment of euill doers, and for the praise of them that do well.* Seeing then, Magistrates are the Lieutenants of God, and the maintainers of the godly, it followeth that it is their dutie, to punnish, not to spare; to condemne, not to iustify; to take away, not to tollerate euill doers.

Vse. 1. Now, let vs come to the Vses which naturally arise from hence. First, we must acknowledge, that Magistracie is a notable blessing, and by acknowledging of it, learne to be thankfull for it. If there were no Magistrate or law, euery one would liue as he list, and would be ready to cut anothers throat, so that better were a tyranny, then an anarchy. This is sundtyl times repeated in the
q Iudg. 17, 6. and 18, 1, & 19, 1. and 21, 25. Booke of *Iudges,* q *In those dayes there was no King in Israell,*

but

but euery man did that which was good in his owne eyes. Then was Idolatry common among them without punnishment: then they gaue themselues to whoredome and vncleanneſſe without controulement: then murther and drawing the ſword one againſt another was practiſed, & bloud touched bloude. This confuſion and lamentable diſorder through want of lawful Magiſtracy and gouernment, ſhould teach vs to eſteeme highly of this order and ordinance of God, according to the bleſsings which wee receiue by the ſame. We obtaine great quietneſſe by our Rulers, and many worthy thinges are wrought through their prudence and prouidence. They are the inſtruments of our peace, the breath of our Noſtrils, and the meanes of our preſeruation. By them we enioy (vnder God) al the benefits which we haue, our liberty, our lands, our liues, our wiues, our children, our poſſeſsions, our ſafetie, our houſes and habitations, and aboue all the reſt, the comfortable vſe of the Goſpell with freedome of conſcience, which is as marrow vnto our bones, and as the very life of our liues. How oft had we beene ouercome and ouerrun by forraigne enemies, how oft had we beene ſurprized by inward rebels, if this ordinance of God had not ouerſhadowed vs, and ouerreached them? This Meditation muſt draw out of vs all thankefulneſſe to God, and confeſsion of his louing kindnes toward vs: the practiſe whereof we haue in *Ezra*, [r] when he beheld the forwardneſſe of the King to promote the worſhip of God, and to publiſh a decree that whoſoeuer would not performe the law of God, and of the King, ſhoulde haue the ſentence of God pronounced againſt him without delay, whether it were to the taking away of his life, or to baniſhment of his Countrey, or to confiſcation of his goodes, or to impriſonment of his body: hee gaue glory and praiſe to God, ſaying; *Bleſſed be the Lord God of our Fathers, which ſo hath put in the Kings heart, to beautifie the houſe of the Lorde, that is in Ieruſalem.*

[r] Ezra: 7, 26, 27.

This practiſe of this worthy man muſt be an inſtruc-

on

on vnto vs to teach vs to acknowledge the necessitie of this blessing, as great as of the Sunne in the firmament, whereby all liuing creatures are comforted & refreshed: and must cause euery one to returne the praise of this mercy to him that is the giuer of this, and of euery good giuing. No people vnder the heauens haue better experience of it, nor are more bound to walke worthy of this gift then we.

Vse. 2. Secondly, seeing all Magistrates must punnish euill doers, it is their duty to hate that which is euill with an vnfained hatred, and to loue that which is good, with a speciall loue and liking of it. For, if he be euill, how shall he aduance and countenance the godly, or how shall he chasten and punish the vngodly? Can he haue or hold the reputation of a good Physitian, that taking vppon him the curing of other mens diseases, is not able or willing to cure himselfe? Or will not euery one vpbraide such with the common Prouerbe, [s] *Physitian, heale thy selfe?* How then can he with courage and comfort take vppon him to correct euill doers, that is himselfe wholly giuen to all sorts and kinds of euill? Can a Father for Conscience sake rebuke his sonne for sinne, as for swearing, lying, drunkennesse, and such like disorders, when himselfe maketh no conscience to be a swearer and blasphemer, a drunkard and vncleane liuer? Or can a Maister chasten his seruants for their rioting, reuelling, lewdnesse, wantonnesse, and misdemeanors, when the guiltinesse of his owne heart cryeth against him, and condemneth him as guilty of the same crimes? Hee that teacheth another, should first of all teach himselfe: and he that reprooueth another, should first of all check and controule himselfe: Otherwise it shall be saide vnto vs, as the Apostle speaketh: [t] *Therefore, thou art inexcusable (O man) whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things: but we know that the Iudgement of God is according to truth, against them which commit such things: and thinkest thou*

[s] Luke. 4, 23.

[t] Rom. 2, 1, 2, 3.

thou this, (O thou man) that condemneſt them which doe ſuch things, and dooeſt the ſame, that thou ſhalt eſcape the Iudgement of God? Let all thoſe, whoſe office is to reforme euil, learn to remoue it, both head and taile, both root and branch, out of themſelues: let them pull the beame out of their owne eyes, that they may caſt out the mote in their Brothers eye. It is a great blot and blemiſh in a Gouernour, that ſhould puniſh wickednesſe in others, to nouriſh it in his owne heart. Hence it is, that *Salomon* ſaith, [u] *Woe to thee, O Land, when thy King is a childe, and thy Princes eate in the Morning.* Where the wiſe man teacheth what daunger it is to the Common-wealth, when the Rulers are giuen wholly to their luſts and pleaſures, to ſurfetting & drunkenneſſe. If the Gouernour that ſitteth at the ſterne of the Ship, or the Coach-man that drioeth the Coach, be drunken and diſordered, who ſeeth not that Shippe-wracke is to be feared, and the Coach ready to be ouerturned? This is to be conſidere d and regarded of all that haue any authority ouer others, to be carefull to order & rule themſelues according to the word of God. If wee haue families to gouerne, we ſhould go in and out before them in all wiſedome, and be examples vnto them in our liues and conuerſations. If we ſee that thoſe that be in places of ſuperiority and iuriſdiction negligent heerein, and not ſo circumſpect ouer their wayes, as they ought to be, it is our duty to helpe them by our Prayers, and to call vpon God to aſsiſt them with his grace. The burden is great that lyeth vpon their ſhoulders, they many times watch while we ſleepe, and are much troubled while we are at eaſe, we muſt therefore daily call vppon GOD for them, to bee with them in their gouernment, to endue them with the ſpirit of wiſedome and counſell, and to inſpire them continually with all holy motions needful for their callings, that their thrones may be eſtabliſhed with Iuſtice. This is it which the Apoſtle vrgeth, [x] *I exhort that firſt of all, ſupplications, Prayers, interceſſions, and giuing of thankes, be made for all men, For Kings, and for all that are in*

[u] Eccl. 10. 16. Prou. 31, 4.

[x] 1 Tim. 2, 1, 2.

authority, that we may liue a quiet and peaceable life, in all godlinesse and honesty. Let vs pray heartily for their preseruation, life, health, wealth, prosperity, and encrease of all honour, considering that the Prayer of a faithful man auayleth much, if it be feruent.

Vse. 3. Lastly, seeing the end of their gouernment is to punish the vngodly: Wee learne heere, to feare them onely for euill doing. So long as wee do well, it skilleth not who stand by vs, and see vs, though the eyes of all men be vpon vs. The duty of the Magistrate, is to allow & approue it, to commend and reward it. This is it which the Apostle teacheth, y *Magistrates are not to be feared for good works, but for euill: wilt thou then bee without feare of the power? Doe well: so shalt thou haue praise of the same: but if thou doe euill, feare: for he beareth not the sword for nought.* Where wee see, they are in regarde of their high place, a terrour to men, but it must bee to the wicked, to the godly they shoulde not bring any terrour. This should comfort and encourage all the faithfull in well dooing; the Magistrate is to them as a Sanctuary and Citty of refuge, they should repaire and resort vnto them in time of trouble, they are as a buckler to defend them, and as an hauen to harbour them from the stormes & tempests that beate vpon them. This is practised by the *Shunamite*, who departed out of the land of Israell, and soiourned in a straunge land during the famine; when she returned backe, she called vpon the King for her house, and for her land: z *So the King appointed her an Eunuch, saying; Restore thou all that are hers, and al the fruites of her lands, since the day she left the land vntill this time.* She vsed the ordinance of God, as hee had commaunded, and God gaue a blessing vnto his owne ordinance.

y Rom. 13, 3.

z 2 King. 8, 3, 6.

Againe, this serueth to terrifie vngodly men, let them bee restrained from committing euill, if not for conscience, yet for feare: if not for loue of godlinesse, yet for the certainty of punnishment that shall fall vppon them. Although for a time they may escape, yet in the end they shall

shall bee met withall. Moreouer, it must put all Magistrates and Superiors in minde, to order the ends of their calling aright. True it is, there are two sinnewes of a common-wealth, which knit the parts together, to wit; punishment, and reward. But it is not enough for them to shew mercy and Iudgement, but they must shew mercie to whom mercy belongeth; and iudgement, to whome iudgement appertaineth. It is the Office of the Minister to teach, and to reprooue; to comfort, and to threaten; to raise vp, and to cast downe; to roote vp, and to plant; but if he comfort the wicked, and harden them in theyr sinnes, and speake peace, to whom the Lorde hath not spoken peace: and againe, if he threaten iudgement, cast downe the heauy hearted, and seek to quench the smoaking flaxe, and to breake the bruised reed, he is not that wise Scribe, which must giue to euery one in the family his portion in due season, [a] nor that workeman which needeth not to be ashamed, diuiding the word of trueth aright. So likewise, it is the office of all Magistrates, to punish and to reward, to correct and to comfort; without these no kingdome can flourish, no Citty can stand, no house can continue. But it behooueth them to consider, who ought to be the obiect and subiect, as wel of the one, as of the other. They must not discountenance the godly, and embolden the wicked: they must not spare the guilty, and oppresse the Innocent. Their Lawes must not be as the Spyders web, to catch the Fly and to hold the Gnat, but let go greater thinges, and suffer them to escape and to breake away from them. They must make a difference betweene the cleane and vncleane, between the holy and prophane. Hee is a bad Gardiner, that plucketh vp his best plants and choisest hearbes of greatest price, and suffereth thornes and Thistles to take root and prosper, [b] which shoulde bee cut downe, and cast into the fire. He is a bad Husbandman, that plucketh vp the wheat and good Corne [c] out of his field, which was to be gathered into the Barne, when the time of harueste came,

[a] 2 Tim. 2, 15.

[b] Mat. 3, 10

[c] Mat. 13, 29

came, and suffereth tares and darnell to growe, which were fitter to bee bound in sheaues and burned. It is no mercy to spare the life of the Wolfe, & to shed the bloud of the Lambe. Heereupon it is, that *Salomon* saith, [d] *Hee that iustifieth the wicked, and hee that condemneth the iust, euen they both are abhomination to the Lord.* This appeareth in *Ahab*, who sold himselfe to worke wickednesse in the sight of God, and brought destruction vpon his owne head, as wel by slaying the innocent, that should haue bin defended, as by sparing the wicked, that should haue been destroyed. For when the bloud of *Nabal* was spilled, as water vpon the earth, that cannot bee gathered, it cryed to heauen for vengeance, [e] *And the Lord paide him home to the full, in his owne person, and in his posterity.* And when he spared *Benhadad* whom hee ought not to haue spared, the Lord said vnto him, [f] *Because thou hast let go out of thine hands a man whom I appointed to dye, thy life shal goe for his life, and thy people for his people.* To this purpose wee read in another place of the Prouerbes, [g] *He that saith vnto the wicked, Thou art righteous, him shal the people curse, and the multitude abhorre him.* Let vs all lay this to our hearts. If wee haue any in our seuerall gouernments, that are godly, & feare the name of God, let such be made much of, let them find our helpe and fauour, let them haue our credit and countenance, let them be comforted and encouraged in well doing. But on the otherside, wee are not to winke at the wicked, but labour to finde them out, and to draw them out of their dens where they lurke, watching their seasons to pester and poison others: remembering alwayes the ends for which God hath lifted vp the heades of all Gouernors aboue their Brethren, to wit; that euill doers should be punished, and that such as doe well should be commended: considering duly and diligently, that the time will come, when they must giue an account to God of the Stewardship committed vnto them.

d Prou. 17, 15.

e 1 King. 21. 19, & 22, 38.

f 1 King. 20. 42.

g Pro. 24, 24.

Verse 6. [*And behold, one of the Children of Israell came, and brought vnto his Brethren a Midianitish Woman in the sight*

sight of *Moses*, &c.] In these words is offered vnto vs an example, expressing the Nature of sinne, where once it is entertained. For behold heere, how they grow in sinne and proceed from euill to worse, from a great sinne, to a greater. At the first, they departed out of the hoast of *Israel*, & went to the people of *Moab* & *Midian*, with whom they coupled themselues: so that albeit they sinned, yet they had some shame of sin, and made some conscience of committing it openly amongst their bretheren. But they proceed by little & little, from step to step, and from one degree to another, till they feare nothing, & are ashamed of nothing. Therfore in the example of one man heere set before our eies, *Moses* declareth to what impudency and shamelesnesse they were come, that they brought their Harlots into the hoast to despight God, to anger *Moses*, to corrupt the people, & to pollute the worship that was set vp by the commandement of the lord. For this man (who is afterward named) as if he had been absolute in power, as hee was indeede resolute in will, and dissolute in his whole life, brought his whorish woman in the sight of God, in the sight of *Moses*, in the sight of the congregation, and in the sight of the Tabernacle, to shew, that he had filled vp the measure of his sinne. The Doctrine arising from hence is this, [h] that euill men doe not vsually make any stay in euill, but proceede from degree to degree, to worse and worse. The Nature of sinne, is to draw all such as delight in it and follow after it, from one euill to another, vntill in the end, they become most corrupt & abhominable. This is it which the Prophet *Ieremy* noteth in the people of his time, when hee sayth, [i] *Were they ashamed when they had committed abhomination? Nay, they were not ashamed, no neyther could they haue any shame: therefore, they shall fall among the slaine: when I shal visit them, they shal be cast downe*, saith the Lord.

[h] *Doct.* 9. Euill men proceed by degrees from worse to worse

[i] Ier. 6, 15.

The like we see in the 18. chap. following, [k] *Speake to the men of Iudah, & to the inhabitants of Ierusalē saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing*

[k] Ier. 18, 11, 12

against you: returne you therefore euery one from his euill way, & make your waies and your workes good: But they saide desperately, *Surely we will walke after our owne immaginations, and do euery man after the stubbornesse of his wicked hart.* The truth of this hath been euident in al ages of the Church. When the Lord was determined to bring an vniuersall floud vpon the face of the earth, for the sinnes of man, and had giuen them a time of repentance, while his patience endured, [l] *They ceased not from sinne, neither repented of their wickednesse, saying; what haue I done?* But euery one turned to their race, as the horse rusheth into the battell. For in the time that was limited them, their sinne encreased, our Sauiour shewing how they were giuen ouer vnto all looseneſſe, vntill the floud came, and swept them away. This the Prophet *Dauid* noteth (if he were the penner of that Psalme) where he obserueth the degrees and stayres by which men ascend to the heighth and toppe of sinne: first, [m] they begin to walke in the counsell of the wicked, then they proceede to stande in the way of sinners; lastly, they come to sit downe in the seat of the scornfull. And this wee may further obserue in the failinges of the faithfull, and in their falling into sinne. No man becommeth extreamly euill at a suddaine, nor desperately setled, and obstinatly resolued to continue in sinne in a moment: but as he that will climbe vp to the top of an high Tower, doth ascend step by step, and by little and little, so that he maketh no conscience of any sinne, but walketh in all prophaneneſſe with greedineſſe, commeth to that height by degrees, one sinne drawing on another, the lesser making way for the greater, and the greater obtaining passage for the greatest of all. Wee see it in *Euah*, when she fell from God, [n] first, she listned vnto Satan; secondly, shee made a light resistance to his tentation; thirdly, she began to doubt waueringly, of that which God had deliuered absolutely; fourthly, shee grew in concupiscence, the eye liking, the heart lusting, and both of them desiring the forbidden fruite; lastly, she fell to flat Apostacie,

l Gen. 6, 12, Matt. 24, 38

m Psal. 1, 1.

n Gen. 3, 6.

ſtacie, Infidelity, and Rebellion. This likewiſe is ſet before vs in the example of *Peter*, who getting into the high Prieſts Hall, and thruſting himſelfe into euill companie, hath left vs a ſtrong proofe of his owne weakeneſſe, and of his declining from euill to worſe. Firſt, he anſweareth faintly and fearefully, o that hee knewe not the man: A dangerous beginning. When he was further vrged and preſſed to anſwere, and that he ſaw his bare and cold deniall would not be accepted, hee thought to go one ſtep farther, hee denyed with an Oath, that hee neuer knew him. Yea, when they were importunate vppon him, and would not ſuffer him to be in reſt, he began to curſe himſelfe, and thereby to caſt himſelfe into the depth of ſinne, into the gates of hell, and into the handes of Satan. All theſe Teſtimonies of the Prophets and Apoſtles ſerue to teach vs, that men entertaining ſinne, do grow in it, and in the end become exceeding ſinners againſt the Lord. o Math. 26,70

The Reaſons follow. Firſt, ſinne groweth in the hart, as the childe doth in the wombe. For as the Infant hath his encreaſings and augmentations, from a ſmall beginning, vntill hee come to the birth, proceeding from one degree and age vnto another, p as *Iob* ſetteth foorth our firſt creation: *Thou haſt powred me out as milk, and turned me into cruds like Cheeſe: thou haſt clothed me with skinne and fleſh, and ioyned me together with bones and ſinnewes*: ſo is it with a ſinner, his beginnings are ſmall, but the further hee runneth, the longer he continueth, and the deeper hee plungeth himſelfe in ſinne, the more corrupt and abhominable hee becommeth. As a ſpring that ariſeth out of the earth is firſt little and ſhallow, but the further it goeth, the more ground it floweth, and the more ſtreames come into it, the greater the riuer is: or as a fire, which at the firſt is a little ſparke, being nouriſhed, becommeth in ſhort time a great flame: ſo is it with ſinne, it is little in growth, weake in ſtrength, ſlender in appearance at the beginning, but being cherriſhed and ſoſtered in the ſoule of the ſinner, it multiplyeth exceedingly, and bringeth forth Reaſon. 1: p Iob. 10, 10, 11.

forth many children of the same Nature, whereof wee may truely say; Like Mother, like Daughter. This is that
q Iam. 1, 15. comparison q which the Apostle *Iames* vseth, to expresse the fruitfull Nature of all the vnfruitfull works of darkenesse, *Euery man is tempted, when hee is drawne away by his owne concupiscence, and is enticed: then when lust hath conceiued, it bringeth foorth sinne, and when sinne is finished, it bringeth foorth death.* Where the Apostle sheweth, that first a man is tempted to euill, then concupiscence conueyeth it, after it is in trauaile and bringeth foorth, and lastly, it dooth finish it as a perfect birth. This comparison is
r Psal. 7, 14. also vsed by the Prophet *Dauid*, r *Behold, hee shall trauaile with wickednesse, for hee hath conceiued mischiefe, but he shall bring forth a lye.*

Reason. 2. Secondly, the wrath of God falleth vpon such as make no conscience to fall into lesser sinnes, hee giueth them ouer to a Reprobate sence, to a slumbering spirit, and to hardnesse of heart, that they fall to bee past feeling, and
s Rom. 1, 28. cannot repent. The Apostle declareth in the Epistle to the *Romaines*, s *That such as regarded not to know GOD, hee gaue them vp to their hearts lusts, vnto all vncleannesse, and punished one sinne with another.* For the sinne that followeth is a punnishment of that sinne which went before. God forsaketh them with his grace, that forsake him by their sinne: and when once God leaueth them, the deuill findeth them. Whensoeuer God departeth out of any person, t the vncleane spirit taketh possession, for the house
t Mat. 12, 44. is empty, swept, and garnished, and made ready to entertaine him. This is it which the Prophet declareth concerning the secret iudgement of God vpon sinners, that make Shipwrack of faith, and of a good conscience,
u Psal. 81, 11, 12. u *My people would not heare my voice, and Israel would none of me: so I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.* Where he sheweth, that seeing they would not be reclaimed and reformed, hee laide the bridle in their owne neckes, and suffered them to run their full swinge into all wickednesse. In like manner

ner the Apostle describing the sinnes of the Iewes that hated the Gospell, stoned the Prophets, persecuted the Saints, and crucified the Lord of life[x] sheweth, that they had filled vppe the measure of their sinnes, and that the wrath of God was come on them to the vttermost.

[x] 1 Thes 2,19.

Thirdly, sinne is fitly resembled to the fretting of a canker, and to the vncleanneſſe of a leprosie, both which go forward, & make no stay, vntil the whole body be infected, and euery member be endangered. This is the similitude which the Apostle vseth, [y] *Their worde shall fret as a canker, of which sort is Hymeneus and Philetus.* For as one serpent engendereth another, so doth one sin conceiue and bring forth another. It is like vnto the beast, that is said to grow so long as it liueth. So thē lay these things togither, both that God forsaketh such as make no conscience of sin, & that sin is likened to the conceiuing of the womb, to the eating of a canker, & to the filthinesse of a leprosy, we may conclude, that sin being entertained, knowes no stay, but rolleth as a stone, vntil it come to the bottome.

Reason. 3.

[y] 2 Tim. 2,17

Now, let vs handle the Vses. First, consider from hence, how dangerous it is to giue entertainment vnto sin at the beginning, which groweth to more perfectiō euery day. We cannot stop this streame when we will: it goeth beyond the strength of our Nature. God leaueth vs further to our selues, when we begin to leaue his wayes. We see this in the example of *Caine*, hee was reprooued of God, checked for his hatred against his brother, and admonished to repent; but [z] *he harkened not to the voice of the Lord, but hardened his heart, and shed innocent bloud, euen the bloud of his brother.* This appeareth in *Iudas*, he entertained couetousnesse in his hart, (a) from couetousnesse he fell to plot with the Pharisies, frō plotting hee proceeded to practising, and in the end he brake out into treason against his Lord & master, & ceased not till he broke his own necke. The like we may say of *Saule*, & trace out his falling from God, step by step, & the more he cōtinued, [b] the more did the spirit of God forsake him, so that his hidde corruption brake

Vse. 1.

[z] Gen. 4,8.

[a] Math. 26,15

[b] 1 Sam. 16,14

brake out into open rebellion against God, open persecution against *Dauid*, and open desperation against himselfe and his owne soule. Thus it falleth out with such as sinne against their conscience. Some grow to be very deuils incarnate, that do euery day giue strength vnto their corruption, and adde drunkennesse vnto thirst, who being past feeling, giue themselues to wantonnesse, to work all vncleannesse with greedinesse. Some are like bruite beasts, that are led onely by sensuality, [c] carnall and naturall men, which haue nothing in them of the spirite of God. Continuance in sinne, bringeth hardnesse of hart. Such are in greatest daunger, and see it not; they are in the midst of the fire, and feele it not; they tast deeply of the iudgement of God, and regarde it not. Lay before them the grieuousnesse of sinne, beseech them with bitter teares, exhort them by the tender mercies of God, denounce all the plagues, punishments, and iudgements of hell, offer vnto them the sweet promises of the gospel, entreate them by the death of Christ, and the deerest bloud that he shed for them: all these they treade vnder their feet, and neglect them as things of no price, sinne hath bewitched their hearts, Sathan hath blinded their eyes, and God hath giuen them vppe into a Reprobate sence. For as among all the blessings that God bestoweth vpon the sonnes of men in this world, [d] a soft & tender heart is one of the greatest, which is soone checked and controuled, soone made to bleede, and raised to repentance & amendment of life: so there can be no greater curse and malediction laide vppon any man, then to haue a stony and stif-necked, a rebellious and yron hart, which heapeth and hoardeth vp euery day vengeance against it selfe. What an heauy punishment was this vpon *Pharaoh*, when his heart was hardened? *Moses* and *Aaron* came vnto him, they laide before him the worde of God, they wrought myracles in the land of *Egipt*, they called vpon him to let the people go: he was visited with [e] Lice, hee was feared with Thunders, hee was plagued with

c Iude. 10:

d Ezek. 11, 19

e Exod. 8, & 9, and 10.

with Frogges, he was tryed with darkenesse, he was punished with the death of the first borne, yet could not all these enter into his heart, nor pierce his conscience, that was seared with an hot yron. So that he proceeded in euill, vntill he and his whole hoast were drowned in the Red-sea. Heereunto accordeth that which the Prophet *Ieremy* saith, f *Can the blacke-More chaunge his skin? Or the Leopard his spots? Then may ye also do good, that are accustomed to do euill.* f Ier. 13, 23.

Seeing therefore, such as beginne to sinne, can haue no stay of themselues, we must needs confesse it to bee verie dangerous and hurtfull to our soules. For all such as break out into this sinne, are like to those that runne downe a steepe hill, that when they are once going, haue no power to make any stay or stop, vntill they come vnto the lower end. Thus it is with those that haue giuen the onset vpon sinne, they do as it were, open the floude gates of impiety, which are not againe easily shut vp, but the violence of the streame beareth all things before it. For howsoeuer sinne at the first bee entertained of men with some dislike, and not without some strugling & striuing against it, yet in processe of time, and by continuance in sinne, they grow shamelesse, g euen to haue an Whores forehead, that they cannot, nor will not bee asshamed: though the Sunne, the heauen, the earth, and men, beare witnesse against them, they regard neither God nor men, neither heauen nor hell, neither saluation nor damnation. This is indeede a daungerous estate, and a fearefull condition. g Ier. 3, 3.

Secondly, seeing euill men waxe worse and worse, we may conclude, that their iudgement sleepeth not, but is encreased, as their sinne encreaseth; yea, it is not farre off, but lyeth at the doores. Euery sinne is in it owne nature a sinne to death, and a remouing from God, the h wages of it is death, and prouoketh to an vtter consumption of vs: how then can we answere so many thousands, if one bee so grieuous? For if the Lorde, marke what is done

Vse. 2.

h Rom. 6, 23

done amiſſe, who ſhall be able to ſtand? Thus the Apoſtle ſetteth downe their condition, that were ſetled in wickedneſſe, i *Whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbreth not.* So then, we may aſſure our ſelues that the iudgements of God follow at their heeles, when men are come to the toppe and heighth of their ſinnes. Thus it was with the olde world, when their wayes were wholly corrupted, then was the earth vniuerſally drowned. When the *Sodomites* became exceeding ſinners againſt the Lorde, and their ſinnes cried to heauen, the Lord rained downe fire and brimſtone vpon them. When k Iſraell abounded in all ſinne, k that there was no trueth, nor mercy, nor knowledge of God in the Land, but that by ſwearing and lying, by killing and ſtealing they brake out, and blood touched blood, the Lorde denounceth by his Prophet, *That the Lande ſhall mourne, and euery one that dwelleth therein, ſhould bee cut off.* When the *Amorites* l had filled vp the meaſure of their ſinnes, they ſhould be rooted out of the land, and the people of God come in their ſtead. Where the Lord declareth, that howſoeuer this people were exceeding ſinners in the daies of *Abraham*, and deſerued to be rooted out at the very firſt, yet did he with-holde his hand, and waited for their repentance a long time, vntill they were paſt recouery. Doo we then ſee any waxe worſe and worſe, and encreaſe in ſinne, as they growe in age? Wee may conclude, that ſo ſoone as they are become ripe; nay, rotten in their ſins, the appointed time of God draweth on to deſtroy them. For euen as men, m when their Corne is waxen ripe, and the fields are white vnto the Harueſt, doe thruſt in their ſickles, and cut it downe, ſo will the Lord deale with all the vngodly; for when their ſinnes are at the higheſt, then his iudgements are at the neereſt, according as the Apoſtle *Iohn* ſheweth, that an Angell came out of the Temple, crying with a loud voice to him that ſat on the cloud, n *Thruſt in thy ſickle and reape: for the time is come to reape, for the harueſt of the earth is ripe.* This is it which was declared in

i 2 Pet. 2, 3.

k Hoſ. 4, 1, 2

l Gen. 15, 14.

m Mar. 4, 29.

n Reuel. 14, 15

in a vision vnto *Amos*, where the Lord shewed vnto him a Basket of Summer fruite, and saide o *Amos, what seest thou?* who answeared, *A Basket of Summer fruite:* Then said the Lorde vnto him, *The end is come vpon my people of Israell, I will passe by them no more*: Declaring thereby, the ripenesse of their sinnes, and the readinesse of Gods iudgmentes to giue them their reward. Wherefore, whatsoeuer sinnes vngodly men commit, the olde are not forgotten, and onely the new remembered; but all, both olde and new, do come together, & adde vnto the heape, that the measure being full, pressed downe, shaken together, and running ouer, certaine destruction may fall vpon them. Let vs not make a mocke of sinne, or thinke that God hath forgotten it, when we haue forgotten it. The iniqnities that men commit one day are forgotten with them the next, and such as are practised in their youth, are past their knowledge before they come to age: but we cannot hide them from the Almighty, p *Who writeth bitter thinges against vs, and maketh vs to possese the iniquities of our youth.* Euery sinne shall helpe somewhat to encrease the waight, and make our account the greater in the day of account: for as euery Corne of Wheat helpeth to fill vp the bushell, and to enlarge the heape: so doth euery sinne that wee commit, helpe to bring our wickednesse to the full. And as men keepe their Bookes of reckonings and accountes, which they wil bring forth when they are to reckon: so the Lord (to the end we may know that he seeth and remembreth our offences) is said after the maner of men, *to keep a register of the deeds of men, and to write them vp in the same, and euery sin serueth to fill vp the accounts.* He noteth so many Oaths as euery day come fro our vncleane mouths; our drunkennesse at this time, and that place, and in that company; our whoredomes, vncleannesse and wantonnesse; our contempt of his word; our neglect of this Sermon, and that Sermon, on this Sabaoth, & on such a Sabaoth: so that we shal find when the day of reckoning commeth sins vpon sins, & heapes vpon heapes,

o Amo. 8, 1, 2

p Iob. 14, 16; Psal. 25, 7.

q Reuel. 20, 12

heapes, vntill the measure runneth ouer, and when wee must go the way of all flesh, they will stande before vs as an huge Sea (whereof we can sound no bottom) to swallow vs vp. For if we must giue an account [r] *For euery idle word at the day of Iudgement*: how much more for our blasphemies, and vncleane deedes, which are without number? Which should make vs cry out with the Prophet, [s] *O Lord, I know that the way of man is not in himselfe, neither it in man to walke and to direct his steps; O Lorde, correct me, but with Iudgement; not in thine anger, least thou bring me to nothing.* To conclude, howsoeuer God spare long because he is patient, yet if we grow worse and worse, and abuse his patience, and run into all ryot and excesse of sinne, he will fill vp the viole of his Iudgements, and poure out his wrath vpon vs to the vtmost. This serueth to answere the curiosity, and to stop the mouths of many men, who seeing wicked men proceede in sinne, and prosper in their wayes, are offended, and are ready to say, [t] *Dooth not the Lord see this? Or is there no righteousnesse in the Almighty? why doth the way of the wicked prosper, & why are they in wealth, that rebelliously transgresse?* God suffereth wicked men a long time, because their sinnes are not yet full, the measure is not filled vp: but waite a while, and they shall not go vnpunished.

[r] Math. 12,36

[s] Ier. 10,23,24

[t] Ier. 12, 1.

Vse. 3. Lastly, seeing men giuing themselues ouer to sinne, come at the last to bee frozen in the dregs of it; it is our duty to resist the beginnings, to preuent the breach, and to stop the first course of it. It is as a Serpent that must be trod on in the Egge: it is as a birth that would bee smothered in the conception. Let vs take heed that sin grow not into a custome, and get an habit. This is it which *Salomon* pointeth out, speaking against hatred & reuenge, [u] *The beginning of strife is as one that openeth the waters: therefore ere the contention be medled with, leaue off.* Where he teacheth, that as it is dangerous to breake a banke or wall which holdeth in the water in his course, least it ouerflow the fields and meddowes; so if there be a little breach begun

[u] Pro. 17. 14.

begun in the conſcience by ſinne, the flouds thereof will ſo grow and ſwel, that the violence & rage of the ſtreame will quickly and eaſily enlarge the breach, and bring bodie and ſoule to ſuddaine deſtruction. Seeing therefore, there is ſuch an inundation and flood of ſinne, when once it getteth vent, it behoooueth vs to ſtay the beginnings of ſinne, when as firſt it beginneth to ſprout out, and to ſpring vp: now, theſe weeds will be × more eaſily pulled vp, then when they haue taken deeper root. The diſeaſes of the body being taken at the firſt, when they begin to breed, and onely a Spice of them is marked, are eaſily cured and healed, whereas the olde feſtered ſore is incurable and without remedie. Euen ſo is it in the diſeaſes of the ſoule, if we nippe them in the head betimes, they are with more eaſe and leſſe difficulty ſuppreſſed: whereas, if wee let them haue their full ſwinge, they are hardly brideled and ſubdued. This we ſee in the example of *Lot*, when he was fallen into drunkenneſſe, there was an eaſie and quicke paſſage to fall into Inceſt. When *Dauid* had committed adultery with the wife, he had but a ſtep to rnn into murther to kill the Husband. The deuill that old Serpent, if he can thruſt in his head, will eaſily winde in the whole body: the way is to quell him quickly, and then ſhall we be ſure to bee conquerors. Hee ſeeketh to preuaile ouer vs by degrees. If the Deuill had moued *Peter* at the firſt to curſe himſelfe to the pit of hell if euer he knew Chriſt, no doubt he would haue loathed the tentation, and not haue hearkened to his ſuggeſtion. But hee dealt more ſubtilly, and prepared him vnto it by certaine ſteps, whereby he brought him at the laſt to yeelde vnto that which at the firſt he deteſted. When he goeth about to allure a man, vnto the beaſtly and more then beaſtly ſinne of drunkenneſſe, he will not by and by ſay to him: Drinke till thou be drunken, and transforme thy ſelfe into a beaſt, but will make him to delight in euil company, to leaue the workes of his calling, and to haunt infamous houſes, the Nurſeries of drunkenneſſe. When he would entice

× Heb. 12. 15.

entice a man vnto Whoredome and Adultery, he will not at the firſt ſteppe throw him into the Harlots bed, but
y 2. Sam. 11. 2. bring him y to looke vpon her, to like her, to luſt after her, to haue familiarity with her; and laſtly, to commit the ſinne it ſelfe, which being firſt in the deuils intention, is the laſt in the ſinners execution. When he went a-
z Gen. 4. 5. bout to bring *Caine* to murther his Brother z hee did not at the firſt ſay vnto him, *Kill him and make him away*; but
a 1. Ioh. 3. 15. ſowed diſcord and hatred in his heart, (a) *and this murther of the heart ingendred the murther of the hand.* If then wee would auoid the actuall ſinne, wee muſt endeuour to cut and pare away all occaſions, and not giue the enemy roome, no not a little. But men in theſe daies make a ſport or ieſt of ſinne, not knowing that they play with a Serpent, nor conſidering that they dally with a Cockatrice. They are like to *Salomons* ſluggard, deſcribed in the
b Prou. 6. 10. and 24. 33. Prouerbes, b *Yet a little ſleepe, a little ſlumber, a little folding of the handes to ſleepe.* So the adulterer ſaith; a little more vncleannes: the drunkard, muſt haue a little more drinking: the couetous perſon, muſt haue a little more of the world: and euery one muſt wallow as the Swine, a little longer in his wickedneſſe, the time is not yet come to forſake his wicked waies: the blaſphemer, that feareth not an oath, muſt continue yet a little longer in his ſwearing. Theſe men (like the ſluggard) muſt ſleepe yet a little while in their ſinnes, & lie a litle thought longer in their luſtes; but giue the deuill a little hold, and he will not in haſt let goe: grant him an inch, and hee will take an ell: and ſo long as thou doeſt not wholy renounce thy ſinne, but will take a little pleaſure at it, and ſpend a little more time in it, thou art in danger of deſtruction, as Salomon telleth the ſluggard.

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7 *And when Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, ſaw it, he roſe vp from the mids of the congregation, and tooke a ſpeare in his hand:*

8 *And*

8 *And followed the man of Israel into his Tiwes, and thrust them both through, the man of Israel, & the woman* in his womb, then the plague ceased from the children of Israel.*

9 *And there died in that plague foure and twenty thousand.*

10 *Then the Lord spake vnto Moses, saying:*

11 *Phinehas the son of Eleazar, the son of Aaron the Priest, hath turned mine anger away from the children of Israel; while he was zealous for my sake among them: therefore I haue consumed the children of Israel in my iealousie.*

12 *Wherefore say to him; Behold, I giue vnto him my couenant of peace.*

13 *And he shal haue it, and his seed after him, euen the couenant of the Priestes Office for euer, because he was zealous for his God, & hath made an attonement for the children of Israel.*

14 *And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri, the son of Salu, Prince of the family of the Simeonites.*

15 *And the name of the Midianitish woman that was slaine, was Cosby, the Daughter of Zur, who was head ouer the people of his fathers house in Midian.*

* *Chubbah*: see Deut. 1°.3

Hitherto *Moses* hath handled the sinnes of the people, bringing down heauy iudgements vpon the heads of the principal authors & committers of them. Now, he setteth down the second point, which is, the reconciliatiō of god toward his people, (*a*) *Who will not keepe his anger for euer*: wherein we are to obserue two thinges; the execution of Iustice, & the approbation therof by God. The execution heere recorded against the euil doers is double; the one, extraordinary; the other, ordinary. The extraordinary was by the spear of *Phinehas*, whereby his wrath was turned away: the ordinary, was by sentēce of the magistrates that were found free frō falling into these offences; such as wer guilty, being hanged vp by the expresse cōmandement of god. Touching the first, it is noted, that *Phinehas* one of the tribe of *Leui*, & posterity of *Aaron*, arose out of the midst of the congregation that wept before the lord, being stir-

a Psal. 103.9.

red vp extraordinarily of God, he took a ſpear in his hand
b *Chald. paraphr.* kindled with a zeal b ariſing from a chaſt and pure mind, abhorring all vncleanneſſe and filthineſſe, and purſued them into their filthy Stewes and Brothell-houſe, where he thruſt them both thorough, reuenging the diſhonour done to God, and the ſcandall laide vpon his people. A worthy example for all Magiſtrates to follow, to be ſharp and ſeuere in puniſhing ſinne, and taking away euill out of the Citty of God. Thus the plague was ſtayed, and the anger of God turned away, after that Iuſtice was executed, and ſo many thouſands at one time, and for one ſin, ſwept away.

But heere two Queſtions ariſe, which are to be diſcuſſed, before we proceede any further: the firſt, touching the fact of *Phinehas*: the ſecond, touching the number of the dead heere remembred. Touching the fact of *Phinehas*,
Obiection. it may be thus obiected: How can it be lawful in him (being a priuate perſon) to exceed the bounds and liſts of his calling? He was of the Tribe of *Leui*, and of the family of the Prieſts, to whō it belonged not to draw the ſword. For as the other Tribes were not appointed to the ſeruice of the Altar; ſo the Tribe of *Leui* was not called to the execution of Iuſtice. Beſides, there are generall rules directing all priuate men, and generall Lawes reſtraining them from ſhedding of bloud, as he that ſheddeth mans bloud, by man ſhall his bloud be ſhed: hee that ſmiteth with the ſword, ſhall bee ſmitten with the ſworde: loue
c 2. Tim. 2. 25 your enemies, and do good to them that hate you. The c ſeruant of God muſt not ſtriue, but muſt bee gentle towarde all men, ſuffering the euill, and inſtructing them with meekeneſſe that bee contrary minded. How then, can we iuſtifie this act of *Phinehas*, departing from theſe
Anſwere. holy rules of Gods Religion? I anſweare, there is a double kinde of calling; an ordinary calling, and an extraordinary calling; the one neceſſarily diſtinguiſhed from the other. For God doth oftentimes giue vnto his ſeruants a new and ſpeciall vocation, and addeth it vnto their former

mer function. Hence it is also, that some works are ordinary, and some are extraordinary. Ordinary workes must be guided and directed by ordinary rules, such as those are which wee haue set downe before. Extraordinarie workes, proceede from a speciall motion of Gods spirite warranting them, and making them (albeit going against the common rules) lawfull, commendable, and necessary. Such was [d] the fact of *Moses*, smiting the *Egyptian*: the fact of *Samuel*, hewing *Agag* in pieces: the fact of *Eliah*, slaying the Priestes of *Baal*: the fact of the *Israelites*, spoyling the *Egiptians*, and such like; who had an inward motion, like the commaundement giuen to *Abraham* to kill his sonne. These actions, albeit warranted to the doers, [e] are not to be drawne into example and imitation, vnlesse wee haue the inspiration of the same spirite: and therefore Christ our Sauiour answeareth his Disciples, that would haue called fire from heauen to consume the *Samaritanes*, [f] *Ye know not of what spirit ye are, for the sonne of man is not come to destroy mens liues, but to saue them*. Now, that this fact of *Phinehas* is of the same nature, it apeareth, both because the plague ceased by it, and Gods wrath kindled against his people, was appeased; so that the action is both commended, and rewarded. This the spirit of God teacheth in the Psalme, [g] *Phinehas stood vp, and executed iudgement and the plague was stayed: and it was imputed vnto him for righteousnesse, from generation to generation for euer*: which is not so to be vnderstood, as if he were iustifyed before God, by this one act; because whosoeuer will be iust by the law, is bound to keepe the whole law, according to the tenor of the law, [h] *Doe this, and thou shalt liue*. One good work doth not serue or suffice to make a man perfectly iust and righteous in the sight of God, seeing he that continueth not in all things written in the booke of the law, is accursed. So then, wee must know that the Psalmist meaneth, that this fact was lawfull, and allowed. For hauing set downe the vengeaunce that *Phinehas* tooke vpon this adulterer, and the adultresse: he preuen-

d Exod. 2, 12. 1. Sam 15 33. 1. King 18.4. Exod. 12. 35.

e *Luth. in Gen. cap. 29.*

f Luke 9, 55.

g Psal. 106. 30. 31.

h Gal. 4. 12. 10.

teth the obiectiō which might be made: was not this horrible and damnable murther in him, who being a priuate man, had not the ſword of Iuſtice committed vnto him, and being one of the Prieſts of the Lord, was to meddle onely in matters belonging vnto God, and not in ciuill things; who was to draw out the cenſures of the church, not a materiall ſword to ſtrike offenders? No (ſayeth the Prophet) it was not murther, it was a righteous & commendable act, he being ſtirred vp by Gods ſpirite, inaſmuch as it proceeded from faith, and aymed at the glory of the great name of God. Wherefore, this place is falſely alledged, and peruerſely wreſted by the Church of Rome, to ouerthrow iuſtification by faith alone, and to eſtabliſh iuſtification by good workes. For, there is a double iuſtification; one of the worke, the other of the perſon. The Prophet ſpeaketh in that place of the iuſtification of the worke, which albeit in the ſight of men it might ſeeme ſauage and inhumaine, yet God did accept of it, and account it as a good and iuſt worke, which pleaſed him beeing done in faith, [i] which purifieth the heart. He ſpeaketh not of the iuſtification of his perſon, which was by apprehending the mercy of God in Chriſt, by beleeuing, not by dooing. Thus the Apoſtle, in the fourth Chapter to the *Romaines*, making a double kind of imputation, ſaying; [k] *To him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is accounted for righteouſneſſe.* Thus much of the firſt queſtion touching the act of *Phinehas*, whether it were lawfull or vnlawfull, whether it were priuate reuenge, or publiqne Iuſtice.

i Acts. 15, 9.

k Rom. 4. 4. 5.

Obiection.

The ſecond Queſtion is touching the number that dyed in this plague: wherein appeareth ſome difference & diſagreement in outward ſhew, betweene the Old Teſtament, and the New. For *Moſes* in this place, Verſe. 9, ſaith, *There died foure and twenty thouſand.* But the Apoſtle *Paul*, alledging this iudgement of God, mentioneth only [l] *Three and twenty thouſand*, ſubtracting one thouſande from

1. Cor. 10. 8.

from the former number which *Moſes* added. I anſwere, ſome reconcile theſe places thus: that the Scribes or penmen fayled, in copying out the Bookes of *Paules* Epiſtles, which ſhould haue written foure and twenty thouſand, where they wrote three and twenty thouſand. But this is ſhifting, rather then reconciling; and cutting the knot with a ſworde, rather then looſing it aſunder with the hand; inaſmuch as all the Copies generally with ful conſent, as it were with one voyce agree in the former reading. Others ſuppoſe and ſurmiſe, that it might be a ſlip of memory in the Apoſtle, according to humaine infirmity. But this aunſwere is worſe then the former, and theſe are vnskilfull Surgeons, that make a deepe wound in ſtead of applying a plaiſter, and therefore kill where they ſhould cure. For we cannot admit any faults in memory in the bleſſed Apoſtle, who wrote by the direction of the ſpirit of God,[m] as alſo the whole Scripture was inſpired by him: and wee cannot giue any reaſon to warrant, why it ſhould rather bee a ſlip of memory in *Paule*, then in *Moſes*, both of them beeing guided by the ſame ſpirite.

[m] 2. Tim. 3. 16

Againe, others ſay, that *Paule* is not contrary to *Moſes*, foraſmuch as if there were foure and twenty thouſand, as *Moſes* teacheth, there muſt of neceſſity be three & twenty thouſand, as the Apoſtle gathereth; ſeeing the greater number includeth the leſſer; and ſeeing he doth not ſay expreſly there were iuſt ſo many, neither more nor leſſe. True it is, to make vp a round ſumme, and a full number, the Scripture vſeth ſometimea to adde, and ſometimes to detract, but in this place there is no reaſon, why the Apoſtle ſhould vſe the leſſe number, rather then the greater, conſidering the greater number is heere as full and perfect a number, as the leſſer, and therfore no iuſt cauſe to change and alter any thing. Beſides, the Apoſtle maketh the number as directly to be 23000. as *Moſes* maketh it to bee 24000. Wherefore, to let paſſe theſe geſſes and coniectures, the beſt and trueſt anſwere is,[n] that *Moſes* diſtin-

[n] *Iun. paral. lib. 2.*

diſtinguiſheth the Hiſtory into two partes. Firſt, touching the heads of the people that were hanged vp; ſecondly, touching the people that were ſlaine with the ſword. If wee ioyne both theſe together, as *Moſes* doth in this place, it is truely ſaid, there died foure and twenty thouſand. For he ſpeaketh firſt of the chiefe captaines and ringleaders to this rebellion againſt God, then of the reſt of the people, that walked in their waies and followed their example: afterward hee caſteth vp his accountes, and ſetteth downe the total ſumme as it did accrew out of them both. But if we ſpeake of the principall malefactores by themſelues, and of the reſt of the people by themſelues, a thouſand of the principall were hanged or crucified; and among the people were ſlaine three and twenty thouſand, of which latter, *Paul* onely ſpeaketh; omitting the thouſand Princes, to ſhew, how fond and friuolous their excuſe is, who defend their offences by the example, or authority, or counſell, or commaundement of their ſuperiours; ſeeing the people in this place following the foot-ſteps of their Magiſtrates, were no leſſe punniſhed then the Magiſtrats themſelues. So then, theſe are moſt true, both that which *Moſes* ſaith; to wit, that foure and twenty thouſand periſhed, ioyning both Princes and people together; and that alſo which *Paule* affirmeth, mentioning three and twenty thouſand onely, omitting the Princes, and reckoning the people: and hence it is, that the ſum in *Moſes* amounteth to a thouſand more, in *Paul* to a thouſand leſſe.

Hitherto of the execution of Iuſtice by *Phinehas*, vpon two audacious and open offenders, and of diſcuſſing the queſtions that ariſe therevpon: now followeth the approbation of God, in whoſe noſtrils it ſmelled as a ſweet ſauour. This fact is commended, his zeale is praiſed, his perſon is bleſſed, and rewarded. For albeit good workes wrought in faith, and died with the blood of Chriſt, do not merit eternall life, ° *Which is the free gift of God, yet they are rewarded of mercy in this life, and in the life to come.*

° Rom. 6. 23.

come. The blessing of God to rest vpon him and his posterity is set downe in two respects: first, generally, *I will make my couenant of peace with him, so that hee shall haue mee a mercifull God:* Secondly, particularly; where the maner is set downe, that the Priest-hood should remaine to him and to his posterity for euer, so that both his seed should flourish so long as the Iewish Church should continue, and the honour of the high Priest-hood should abide among his posterity, p *Vntill the high Priest of our profession (Iesus Christ) should come to make an end of al Ceremonies.* The accomplishment whereof is not hard to shew in the holy Scriptures, and in other approued Histories. For the lineall succession of the Priest-hood from him to the carying away into captiuity to Babylon, is expressed in the q Bookes of the Chronicles, 1. *Chronicles* 6. 4. 15. from the Father to the Sonne, and from one generation to another. From the captiuity, vntil the times of *Alexander* the great (to whom the *Persian* Monarchy befel r and whom *Iadduah* the high Priest met in his priestly robs comming to conquer *Ierusalem,*) the genealogy is remembered in the s Booke of *Nehemiah* 1. Chapter 12. 10. 22. Neither may it seeme strange vnto vs, that *Nehemiah* should set downe the succession so farre, seeing from the raigne of *Artaxerxes* whom he serued (beeing in cheife place about him) to the Monarchy of *Alexander* the great, (who ouercame *Darius*) were not aboue sixty yeares, as the Chronology and Computation of the raigne of the *Persian* Kings declareth. And from the times of *Alexander* the great to t *Aristobulus* and his sonne (who was the last) whom *Herod* treacherously and cruelly caused to be drowned, the pedegree is to bee seene in *Iosephus* and others. Afterward the Priesthood was set to sale, and those promoted, that made their owne way by sums of mony, or by fauour of frends, or both together.

p Heb. 3. 1.

q 1. Chro. 6. 4. 15.

r *Ioseph. antiq. lib.* 11. *cap.* 8.

s Nehe. 12. 10. 22.

t *Ioseph. antiq. lib.* 15. *cap.* 3.

After this promise made to *Phinehas*, *Moses* annexeth a description of the Whore-maister and the Whore, that prouoked Gods wrath, and troubled *Israell:* who are set

forth by their names, by their family, by their condition and degree. The name of the man was *Zimri*, his family was the Tribe of *Simeon*: touching his estate, hee was one of the Princes of his Tribe, by whom no doubt (being a man of fort and qualitie) hee was accompanied and countenanced; yea, it should appeare hee was a mouuer and perswader of others to commit the like wickednesse, whereby it came to passe, that the greatest number of this Tribe perrished with him, [u] as may bee gathered by the new suruey and numbering of the Tribes which is taken in the Chapter following. For they which in the former mustering and numbering, amounted vnto the number of nine and fifty thousand and three hundred, were now diminished and abated to two & twenty thousand, and two hundred, for their Idolatry and fornication: so that with this *Zimri*, the greater number of this Tribe perrished.

[u] Num. 1. 23. and 26. 14.

They did partake with him in the sinne of whoredom, and therefore they communicated with him in the plague and punnishment of it. Hence it came to passe, that whereas all the other Tribes in a manner amounted to more then forty thousande, this Tribe attained onely vnto the number of two and twenty thousand, and two hundered. The name of the Harlot was *Cosbi*; her Stocke and Kindered was of the *Midianites*: in respect of her place, shee was the Daughter of one of the chiefe Princes of that people, [x] who afterwarde was reckoned amongst the Kinges of *Midian*, that were slaine by *Moses*. These names of the two persons are singled out amongest the rest, vnto their perpetuall infamy and reproach. For, as the names of the righteous are registred and remembred, to their euerlasting praise: so the name [y] of the vngodly shall rotte. Their families are singled out, that part of the disgrace and dishonour should blemish them, to humble them, and to instruct them to nourish sinne in none of their Kindered. Their high place is singled out, to teach that GOD the Iudge of all the world,

[x] Num. 31. 8.

[y] Prou. 10. 7.

world, iudgeth without respect of persons, and that all men, of what credit and countenance soeuer, should fear before him.

Verse. 7. [*And when Phinehas, the sonne of Eleazar, the sonne of Aaron the Priest saw it, he rose vp, &c.*] This holye man of God slew the adulterer, and the adulteresse, with a speare. If he had beene a meere priuate man, this shedding of blood had beene vnlawfull in him, howsoeuer they deserued it, But the spirit of God was his direction, and he had a secret calling, to be to him as a sure and safe warrant. So then, albeit priuate persons may put no man to death, [z] as appeareth in the Commaundement: yet, such as are warranted from GOD, are his Officers and Magistrates. Wee learne from hence, (*a*) that actions, which of themselues and in their owne Nature are vnlawfull, vnseemely, and against humanity, by a calling from God, become lawfull, warrantable, and necessary. This speciall calling, giuen vnto speciall men, is sometimes outward, and sometimes inward. The inward calling is, when God by the motion of his spirite, mooueth the heart to doe some speciall worke against the ordinary Rules that hee left to the rest of the Sonnes of men. Hereof wee haue plentifull examples in the Booke of *Iudges*, in those whom God extraordinarily raised vp to saue his people, and to destroy their enemies. When *Eglon* King of *Moab*, oppressed Israell, and kept them in great slauery and subiection, as a Tyrant and vsurper, [b] the Lorde stirred vppe *Ehud*, who made him a Dagger with two edges, conueyed it closely vnder his Garment, and when opportunity serued, hee thrust it into his belly, and slew him. This action had beene sinfull without this calling: for, though *Eglon* were an Oppressour, yet the killing of him had not beene warrantable.

[z] Exod. 20. 13

a Doct. 10. Actions in themselues vnlawfull, are by a calling made lawfull.

[b] Iudg. 3. 15. 16.

The like we see afterward in the same Booke set before vs in the example of *Sampson*, for there we see, [c] he tooke to Wife an vncircumcised *Philistim*, hee tyed Fyre-brands

[c] Iudg. 14. & 15. and 16.

brands to the Foxes tailes, to burne their corne, he carried away the gates of *Azzah*, he slew many with the Iawbone of an Asse, and pulled downe the house of *Dagon*, whereby he killed the Princes, people, and himselfe. He was inwardly called and commanded to do these workes of God. For when he spake to his father to giue him one of the daughters of the *Philistims* to wife that pleased him well, his Father and his Mother said vnto him, *Is there neuer a wife among the daughters of thy Brethren, and among all my people, that thou must go take a wife of the vncircumsed Philistims?* d Iudg. 14. 4. d *For they knew not that it came of the Lord, that hee should seeke an occasion against the Philistims.* The same we noted before in *Moses*, slaying the *Egyptian*, which fact, howsoeuer some condemne as vnlawfull, both because he was not apointed a Iudge ouer that people but was a priuat man, & because he seemed to passe the bounds of Iustice (supposing he were a Magistrate) punishing e the smiting of a blow, e Exod. 2. 12. with the taking away of life, seeing God f commaunded f Exod. 21. 24. a tooth for a tooth, wound for wound, & blow for blow: yet it appeareth by the words of *Stephen*, that GOD had giuen him commission, and endued him with authority, to deliuer the Israelites, and to auenge their iniuries, when he saith, g *He supposed his Brethren would haue vnderstoode that God by his hand should giue them deliuerance, but they vnderstood it not.* g Acts. 7. 25. Againe, when *Moses* had receyued the Law in the Mount written with the finger of God, and being come downe had seene the molten Calfe, h *he tooke the two Tables, and cast them out of his two handes, and brake them before their eyes.* h Deut. 9. 17. He did not this through any vnaduised zeale or hastines, or fleshly affection, but God gouerned him by his holy spirit, and stirred him vp by this extraordinary meanes, to declare to the people, that his couenant was broken and disanulled, that was made betweene them.

Likewise, some haue had an outwarde calling, commanding and warranting the dooing of extraordinarie things. So *Abraham* was by liuely voice i commaunded i Gen. 22. 2. to

to take his ſonne, his onely ſonne, him whom hee loued, euen *Iſaac*, the ſonne of promiſe, and to offer him vp for a burnt offering, vpon one of the Mountaines which God would ſhew him. This alſo appeareth in one of the children of the Prophets, who willed his Neighbor to ſmite him[k] by the commandement of the Lord, & in ſmiting, to wound him, that he might diſguiſe himſelfe when hee ſpake vnto the King. All theſe examples (to which infinite others might be added out of the Prophets) do euidently teach vs this truth, that God hath warranted many actions to his ſeruants, which ſimply in themſelues conſidered are vnlawfull.

k 1. King. 20. 35.

The Reaſons making theſe extraordinary workes lawfull, are apparent. Firſt, true obedience ſtandeth not in mans will, but in the commandement of God. Whatſoeuer he commandeth, howſoeuer our carnall reaſon iudgeth of it, and whatſoeuer iniquity it may ſeeme vnto vs to containe or preſcribe, we muſt account it lawful. That which he forbiddeth, what ſhew ſoeuer it carrieth of pietie and holineſſe, is vnlawfull. This appeareth in the anſwere of Chriſt vnto *Iohn Baptiſt*, putting him backe, and refuſing to baptize him: *Let be now,*[m] *for thus it becommeth vs to fulfill all righteouſneſſe.* And to this purpoſe the Prophet, ſpeaking of this act of *Phinehas* heere remembered, ſaith,[n] *It was imputed vnto him for righteouſneſſe.* If then, in thoſe actions the children of God obeyed him, and followed not their owne corrupt wils, they muſt needes be held and pronounced to be lawfull.

Reaſon. 1.

m Math. 3.15.

n Pſal. 106.31

Secondly, none can withſtand his commaundements. That is righteous which he accounteth righteous. And if he will haue it done, who ſhall contradict it? Who is ſo ſtrong, as to reſiſt his will? This doth the Apoſtle *Peter* declare, when hee had beene with *Cornelius*, hee maketh this defence for himſelfe,[o] *Foraſmuch, as God gaue them a like giſt, as he did vnto vs, when wee beleeued in the Lorde Ieſus Chriſt, who was I, that I could let God?* Seeing therefore, God commandeth thoſe extraordinary actions, and it is not

Reaſon. 2.

o Acts. 11, 7.

not in the power of man to resist those commandements, it followeth that this truth is necessarily to bee acknowledged, that things to priuate men are vnlawfull, are approued by God in his seruants as lawfull.

Vse. I. Thus we see the Doctrine confirmed: Now, let vs see likewise how it may bee applyed. First, marke heere the difference betweene God and our selues. His word is our light and direction. Wee haue no other way or warrant to approue our actions but from God and his word, but he is not tyed to any guide or Gouernour. Wee are put
p Deut. 29.29 in minde heereof by *Moses*, p *The secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may do all the words of the law.* God is not tyed to his reuealed will, the Law-giuer is aboue his law. For the law must bee vnderstood with this restraint and limitation, except God command the contrary, who is free, and not bound to ordinary rules. Hee commanded *Moses* in the building of the Tabernacle, to make the Cherubims, and other similitudes; as also afterward, when the people were stung with fiery Serpents, to set vp a brazen Serpent, which without his commandement had beene a breach of the second commande-
q Exod. 20.4. ment, q *Thou shalt not make to thy selfe any grauen Image, nor the similitude of any thing in the heauen aboue, or in earth beneath, or in the waters vnder the earth.* He commaunded
r Ioshua 6.15. *Ioshua* to compasse the Citty of *Iericho*, r seauen dayes with the men of warre, and the Arke of God, seauen daies together, and therefore also on the Sabaoth day: which without the commandement of God, had beene a breach of the fourth Commaundement, *Remember thou keepe holie*
s Gen. 22.1. *the Sabaoth day.* So God proued *Abraham*, s and charged him to offer hit Sonne, which he could not haue doone without horrible murther, except God had commanded it, being a breach of the sixt commandement, *Thou shalt*
t Exod. 12.35 *not kill.* In like manner, God willed his people to t aske Iewels of Siluer, and Iewels of Gold, of their Neighbors the Egyptians, whereby they spoyled them, but neuer made

made reſtitution vnto them; which without a peculiar direction from God, had not ſtood with the eight commandement, *Thou ſhalt not ſteale*. Thus then wee ſee, for the encreaſe of our knowledge, how the law of God is to be vnderſtood, to wit; with this Caueat and *Prouiſo*, Vnleſſe it pleaſe God to commaund the contrary, who alwayes worketh according to his owne will. For, as ſuch as haue to do in the Statutes of earthly Princes, do teach to reſtraine them, and vnderſtand them thus, ſauing the Kings prerogatiue: ſo are we to do in the Interpretation of the law of God, alwayes to vſe this exception of Gods prerogatiue. For, if Princes claime a prerogatiue aboue their lawes, much more are wee to gine vnto the eternall God, a prerogatiue and priuiledge aboue the lawes giuen to the ſonnes of men.

Secondly, we learne from hence, that all examples ſet downe in Scripture, are not ſet downe for our imitation, albeit reuealed for our inſtruction. Our Sauiour in the Goſpell reproueth his Diſciples, who would haue called downe fire from heauen vpon the *Samaritans* to conſume them, pretending to follow [u] the example of *Elias*, ſaying vnto them, *Ye know of what ſpirit ye are*. The examples of the godly ſet downe in Scripture are of foure ſorts. The firſt, generall and common, ſtanding in the Lawe of Nature, taught in the ten Commandements, commanding vs to worſhip God, to honour our Parents, to do wrong to no man. Hence it is, [x] that we are commanded to followe the faith of *Abraham*, the chaſtity of *Ioſeph*, the zeale of *Dauid*, the patience of *Iob*, the repentance of *Peter*, the attention of *Lydia*, the reſtitution of *Zacheus*, and ſuch like: theſe are ſet before vs, both for our inſtruction, and for our imitation.

Vſe. 2.

[u] Luke. 9. 59.

1.

[x] 1. Cor. 11. 1

Secondly, the godly haue many infirmities and imperfections, whereby it commeth to paſſe, that ſome of their actions are ſinfull and vngodly, which are ſet downe for vs, not to follow, but to auoide. Such are, the incredulity of *Moſes*, the adultery of *Dauid*, the Idolatry of *Salomon*,

2.

lomon, the drunkennesse of *Noah*, the Incest of *Lot*, the ambition of the Apostles. These are not written, x that wee should alledge the fals of the Saints, to warrant and iustifie our sinnes, but to teach vs, that no man is free from sinne in this life, seeing the elect and regenerate doe offend, that we should not, being suddainly ouertaken with sinne, despaire of Gods mercy, and that we should bee watchfull, and looke to our footing, seeing these men sinned, beeing adorned with such great gifts, so highly in Gods fauour, that shined as Stars in the firmament, and were eminent aboue other men, as the Cedars aboue other Trees.

x The causes why the falles of the Saintes are reuealed in Scripture.

3. Thirdly, some thinges were well done of the Fathers, that cannot be followed of vs without offence to God, as those that were ceremoniall, and endured onely vntil the comming of Christ, and the restoring of all thinges by him: as the cutting of the foreskin, the offering of Sacrifices, the killing of the Passeouer, y which cannot bee brought into vse and practise againe, without iniurie to Christ, and the abolishing of his death.

y Acts. 15, 1, 5 Colos. 2. 20. Heb. 9. 1. and 10. 1. 4.

4. Lastly, some examples were singuler and proper vnto those to whom they were giuen; so as neither others in those dayes, nor we in our times, may any way followe, without the same inspiration of the spirit: & of this number is the zeale of *Phinehas* mentioned in this place, and such extraordinary examples as we named before. Thus we see, both that all examples of the faithfull are not to be practised, and likewise what are to bee followed, and what are not to be followed. Heereby we learne to meet with all prophane men, who resolue to continue in their sinnes, and defend themselues with the slips and failings of the faithfull. These men sinne with the godly, but they repent not with them: They fall asleepe with them, but they arise not with them out of sleepe. Heereby also the Church of *Rome* is conuinced, who alledge the making of the Cherubims, of the brazen Serpent, and such like; to iustifie their Imagery and Idolatry by the example of

Moses,

Moses, which we haue shewed to bee special, not generall, commanded to him, not warranted to al. Lastly, heereby they are condemned, that would bring in any of the Ceremonies of the law, which are long since buried, together with the Synagogue, and cannot stande with the simplicity of the Gospell and with the sufficiencie of the death of Christ.

Vse. 3. Lastly, as no man must bee rash in pretending extraordinary callings, so we must take heed wee be not rash in censuring the doings of other men. Do we know, or can we vnderstand the motions & inspirations of other men? What [z] man knoweth the things of a man, saue the spirit of man which is in him? We may not therefore examine their callinges by our owne, nor measure extraordinarie actions, by ordinary rules; especially in the times of the decay of religion, of the ruines of the Church, of the plãting of the Gospel, whẽ God doth many times giue some of his people special motions, & guide thẽ with an extraordinary direction of his spirit, but euery man must look to the warrant of his owne worke. No man must presume aboue his calling, but euery man *(a) must be wise according to sobriety, and consider what gift he hath receiued.* *Peter*, when he saw the saw the high Priests seruants to lay handes on Christ, drew the sword, and cut off the eare of one of the Messengers: but he is reproued by his Maister, and commanded to put vp the sword againe into his place, [b] *Because all* (beeing priuate persons without a calling) *that take the sword, shall perish with the sword.* Whosoeuer hath receiued a speciall calling, God giueth an assurance of it to his owne hart, and leaueth no scruple or doubt in him of his calling: so that to aske the question of others, whether a man may haue such a calling or not, is an euident argument that he hath not receiued any such calling. For albeit we cannot iudge of the callings of others, yet may we of our owne, and know that which no man knoweth beside our selues. The Disciples thought amisse of *Peter*, the Apostle for going to *Cornelius*. For when [c] hee vvas come

[z] 1. Cor. 2. 11

[a] Rom. 12. 3.

[b] Mat. 26. 51.

[c] Acts. 11. 2.

come vp to *Ieruſalem*, [d] they of the circumciſion contended againſt him, becauſe he went in to men vncircumciſed and had eaten with them, vntill they had hearde him giue a reaſon of his doing, & make an Apology for himſelfe: then they held their peace, and glorified God. And ſo is it with thoſe that ſit in iudgement of other mens callings, and condemne thoſe thinges whereof they are ignorant.

d Act. 11. 2.

Verſe. 8. [*He thruſt them both through, then the plague ceaſed from the children of Iſraell.*] The ſinnes of this people into which they fell, were very grieuous: and the iudgements of God that fel vpon them were heauy & anſwereable to their ſinnes. Some of them to fill vp the meaſure of their iniquities to the full, brought their Harlots into the hoaſt of God, euen among them, [e] that the Lorde their God had choſen to be an holy Nation, and a precious people vnto himſelfe, aboue all the people that are vpon the earth. When theſe were puniſhed, and the publique ſcandall taken away, God is pacified, the plague is remoued, and the people are deliuered. From hence this Doctrine is offered to our conſiderations, [f] that when ſin is puniſhed, God is appeaſed. So ſoone as euill is taken away, the iudgements of God are called in. When the old worlde was deſtroyed by the floud of waters which God ſent vpon the earth, and all fleſh periſhed in whoſe Noſtrils the ſpirit of life did breath, then God entred into a new couenant with the remnant that was left, & *Noah* offering a ſacrifice, [g] the Lord ſmelled a ſauour of reſt, and ſaide in his heart, *I will hencefoorth curſe the grounde no more for mans cauſe, neither will I ſmite any more all things liuing as I haue done.* So long as *Achan* was vnpunniſhed, the hoaſt of Iſraell could not proſper, but turned their backs before their enemies: but when he was found out, & ſtoned to death with ſtones, and burned with fire, the Lord [h] turned from his fierce wrath, and gaue vnto his people the victory. When he had plagued the people that cauſed *Aaron* to make the Calfe that he made, whereby they commit-

e Deut. 14. 2.

f *Deut. 11,* When once ſinne is puniſhed, God is appeaſed.

g Gen. 8. 21. 22.

h Ioſhua. 7, 26

committed foule and grosse Idolatry, [l] and turned God into the similitude of a Bullock that eateth grasse, he was reconciled vnto them, and wel pleased with the. So when *Corah*, *Dathan*, and *Abiram* were destroyed, and God visited their rebellion with a straunge visitation, his anger continued no longer against them. When *Miriam* had bin shut out of the hoast [k] seauen daies, and punished with leprosie, the wrath of God was appeased, and she restored to the hoast againe. We know how the wrath of God was kindled against *Israel*, and against *Dauid* for numbering the people, so that he sent a pestilence among them from the morning, euen to the time appointed, where of there died 70000. men: then [l] the Lord repented of the euil, and said to the Angel that destroyed the people, *It is sufficient, hold now thine hand.* All these places of Scripture, are euident proofes of this Doctrine, that so soone as execution is done vpon Malefactors, the sword of Gods iustice is put vp, and his wrath ceaseth.

l Psal. 106. 19. 20.

k Num. 12. 15

l 2. Sam. 24. 16

And the Reasons heereof are plaine. For first, what is it that seperateth betweene God and his people? And causeth a diuorce and diuision betweene him and them: Is it any thing else then sinne? When sinne therefore, or the sinner are taken away, he hath no more controuersie against them. This is it which the Prophet *Esay* testifyeth, [m] *Your iniquities haue seperated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare; for your handes are defiled with bloud, and your fingers with iniquitie.* And in the fourth Chapter of the Prophet *Hosea*, conuincing them of swearing and lying, of killing and stealing, and whoring, he declareth, [n] *That the Lord had a controuersie with the Inhabitants of the Lande; and would cut off euerie one that dwelleth therein.* If then, it be Sinne that causeth Iudgement, and sharpeneth the point of the Lordes sworde against the Worlde, against a Kingdome, against a Citty, against a Familye, against euery particular person; when the cause is remooued, the effect shall bee restrained; and when the sin-

Reason. 1.

m Esay. 59. 2.

n Hosea. 4. 1. 2

ner is reformed, the wrath of God will be appeased: for so soone as we turne vnto him, his indignation shall bee turned away from vs.

Reason. 2. Secondly, when sinne is punished, it bringeth downe a blessing with it. For so long as vngodly men lye in their sinnes without punnishment, and runne on in their wickednesse, to the dishonour of God, to the reproach of his name, to the offence and infection of others, and to the confusion of their owne faces; so long the wrath of God is kindled, and his hand is stretched out still. But when they are either plagued of God, or punished of men, hee blesseth the places which before he scourged, and rewardeth the persons by whom Iustice hath beene administred. Wee haue a notable example hereof, in the punnishing of the Idolatry of the Israelites, in worshipping the Molten Calfe: hee willed the *Leuites* o to consecrate their hands that day, euen euery man vpon his sonne, and vpon his Brother, that there might be giuen them a blessing. The Lord had laide this as a punishment vpon *Leui* and his posterity, p *To deuide them in Iacob, and scatter them in Israell*: but hee turned this curse into a blessing, when the Priest-hood was translated to this Tribe, to teach *Iacob* his Iudgements, and *Israel* his Law, that no corner of the land should be without instruction. So in this place, when *Phinehas* rose vp, and executed Iudgement vpon the Adulterer and the Adulteresse, q the Priesthood was confirmed vnto him and his posterity. If then the execution of Iustice bring a blessing from GOD, who is so delighted with it, that he will neuer leaue it vnrewarded, it must needes testify his reconcilsation and attonement. For so long as we liue in sin, we lie vnder the curse and wrath of God, no grace can shine vpon vs, no mercy can ouertake vs, no blessing can fal vpon vs. But when sin is punished, the curse is remoued, & the fauor of God doth compasse vs about, as with a shield. Seeing therefore, sin doth make a seperation betweene God and vs, and the taking away of euill out of the land, procureth a blessing; in both respects

o Exod. 32. 29

p Gen. 49. 7.

q Verse. 12. 13

ſpects we ſee plainly, that whenſoeuer and whereſoeuer ſinne receiueth a iuſt puniſhment and recompence of reward, the Lord is pacified, and well pleaſed.

Now, let vs come to the Vſes, that wee may haue the profit and comfort of this Doctrine. First, we learn, that ſuch as continue in any knowne ſinne vnrepented of, cannot looke for peace from God. So long as ſinne raigneth in any place, the wrath of God, hangeth ouer it, and will vndoubtedly fall vpon it. There is no peace, [r] (ſaith the Lord) vnto the wicked. God doth come into the fielde, as an open enemy to wage warre, and enter into a combat againſt all impenitent ſinners. This the Prophet ſpeaketh, [s] *God iudgeth the righteous, and him that contemneth God euery day, except he turne, he hath whet his ſword, hee hath bent his Bow, and made it ready.* He abhorreth all the vngodly, and therefore he will fight againſt them as a man of war, he will raine downe ſnares, fire and brimſtone, and ſtormy tempeſts vppon them, hee will deſtroy them in his wrath and fierce diſpleaſure. It is a fearefull thing to be a rebell and Traitor againſt a Prince, and to ſtand out in armes againſt his Soueraigne in the fielde with weapon: it is high Treaſon, the loſſe of life, the forfeiture of lands and goods, the ſtaining of our bloud, the vndoing of our poſterity. So to ſtand out in any ſinne, is high treaſon and rebellion againſt the moſt high. The continuance in any ſinne is rebellion, and they that are the committers of it are rebels againſt God. This made the Prophet to ſay, [t] *Deſtroy them, ô God, let them fall from their counſels, caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.* To this purpoſe *Samuell* calleth the diſobedience of *Saule*, [u] rebellion. Euery man knoweth the danger of rebellion againſt the Prince; it is more againſt God. When wee heare of forraigne Warres, wee feare and tremble, we are much mooued and perplexed: and ſhall we not much more be affraide, when the Lord, the King of Kings wageth battell againſt vs? When God, by the Miniſtery of his word doth reproue ſinne among vs,

Vſe. 1.

[r] Eſai. 48. 22.

[s] Pſal. 7. 11. 12.

[t] Pſalme 5 10

[u] 1. Sam. 15. 23.

our ignorance, our looſneſſe & leudneſſe, our negligence & ſecurity, he doth ſtand out againſt vs, as with his ſword ready drawne in his hand, to reclaime vs, or to deſtroy vs; to turne vs, or to conſume vs with the ſpirit of his mouth. We were better to haue the whole world ſet againſt vs, then God to be our enemy. What a monſtrous madneſſe is it for a mortall man (as a ſilly worme) to fight againſt the Almighty, and to ſtand at defiance with him, who is the Lord of Hoaſtes? *Do we* (ſaith the x Apoſtle) *prouoke the Lord to anger? Are wee ſtronger then he?* How many are there, which are ſo wit-leſſe, and bewitched, that they think themſelues ſtrong enough to encounter with God, like the Gyants that would plucke God out of Heauen? But let them take heede, leaſt ſetting themſelues againſt him, they thruſt themſelues down into hell, to their eternall confuſion.

x 1.Cor.10.22

Vſe. 2. Secondly, ſeeing the puniſhment of Malefactors and euill doers, is a ſtaying of the wrath of God; it teacheth a notable and neceſſary duty to al Magiſtrates, to be zealous for the Lordes cauſe, to roote out euill doers, to maintaine the glory of God, and to ſhew themſelues enimies vnto all iniquity. Do they deſire to haue their people liue in peace and tranquility; and to bring a bleſſing to thoſe that liue vnder their gouernment? do they deſire to haue the curſe of God remoued far from them? The onely way is for them to puniſh ſinne, whereby they bring quietneſſe and ſafety, and moue the Lord to dwell amongſt them with the graces of his ſpirit. The Lorde threatned *Ahab*, becauſe he had let go out of his hands a man whom hee had appointed to dye, y his life ſhould go for his life, and his people, for his people. VVhen *Saule* had ſpared *Agag*, contrarie to the expreſſe Commaundement of GOD, who charged him to ſmite *Amalek*, and to deſtroy all that appertained vnto them, and haue no compaſsion on them, but to ſlay both man and woman, both Infant and Suckeling, both Oxe and Sheepe, both Cammell and Aſſe: the Kingdome z was

y 1.Kin.20.42

z 1.Sa.15.26

rent

rent from him, and was giuen to his Neighbour, that was better then he. When the *Leuite* had his wife abused vnto death, and villanously defiled at *Gibeah*, which is in *Beniamin*, because those wicked men were not put to death, that euill might be put away from Israell, it turned almost vnto the vtter destruction of that Tribe, and there fell of them in one day fiue and twenty thousande and an hundered men, all they could handle the sworde. So the Magistrates must regarde to punnish sinne, if they regarde the honour of God, the profit of their people, or the good of themselues. We see what an head sin groweth vnto and gathereth strength in all places. It beareth the chiefest sway and preheminence euery where. He that checketh and controuleth it, laboureth in vaine, and maketh himselfe a prey.

[a] Iudg. 20. 13 35.

True it is, the Ministers of Gods word haue [b] the sword of the spirite put into their handes, to cut in sunder the cordes of sinne. It is a fire, that burneth and consumeth the straw and stubble before it. It is an hammer that breaketh in peeces [c] the hard stones, and it hath the power of God adioyned with it. Notwithstanding, vnlesse the Ministry of the word be assisted and strengthned by the force of the Magistrate, it is little regarded and esteemed of the greatest number. It is good indeede to haue some instruction, but it auayleth little without correction. If a Maister should cry out neuer so often to his scholler, learne, learne; and disswade him from his ydlenesse and lewdnesse neuer so earnestly, yet if he know his Maister hath no authority or power to correct and chasten him, he will smally respect the vehemency of his words, but esteeme them as a blast of winde, that passeth away. So is it with the people, when the Magistrate and the Minister go not together, when the word and the sword do not accompany one another. For these two, being the high & holy ordinances of God, do giue strength & assistance one to another. The Magistrate wold be much more trobled, if the word which is liuely & mighty in operatiō,

[b] Hebr. 4. 12.

[c] Ier. 23. 29.

not taught to keepe men in obedience, and they might
d Exod. 18.14 ſit (as it is d ſaide of *Moſes*) to heare cauſes from Morning to Euening, and weary themſelues with the toyle and trouble of their Office, without comfort to themſelues, or profit to others. And on the other ſide, the Miniſters might lift vp their voice as a Trumpet, and cry aloud vntill they be hoarce, vnleſſe they be backed & incouraged by the godly Magiſtracy. So long as *Moſes* & *Aaron* (as two Bretheren) walke amongſt the people of God (I meane the Magiſtrate to rule and correct, the Miniſter to teach and reproue) ſinne will be ſuppreſſed, and godlineſſe wil in ſome meaſure be promoted and aduanced. Heere then is a notable direction for al Magiſtrates, Fathers, Maiſters, Houſholders, and Gouernours whatſoeuer, to ſet themſelues againſt euill doers, ſeeing thereby they ſhall finde the Lorde fauourable vnto them. Among all encouragements which Rulers (who are as the
• Pſal. 82. 6. e Gods of the earth) haue giuen vnto them to beare the
Ioh. 10 34.35 burden of the worke, and the heate of the day, none is more comfortable then this, that by rooting out of the wicked, and puniſhing the vngodly, according to their vngodlines, they bring a bleſſing vpon their own heads, a bleſsing vpon the places where they dwell, and a bleſſing to their families in which they liue, as we ſee in *Phinehas* in this place: of whome the Lord ſaith, f *While hee*
f ver. 11. 12. 13 *was zealous for my ſake among them, he turned away mine anger, therefore I haue not conſumed the children of Iſraell in my iealouſie, and I will giue vnto him my couenant of peace, and hee ſhall haue it, and his ſeede after him.* Who is it that doth not deſire to finde the fauour of God in this life, and to leaue a bleſsing behinde him? But if God haue made vs Magiſtrates in the Common-wealth, or Gouernors in the priuate family, we cannot look for any bleſsing at his hands, to follow vs, and ouertake vs, ſo long as ſinne is vnpuniſhed, and the ſinner is not recompenced in the earth. It is not enough for vs to be godly men, except wee labour alſo to be godly Magiſtrates. We heard before, that the

hoaſt

hoaſt of God could not proſper and preuaile, ſo long as *Achan* was not found out: but when hee was ſtoned, the bleſsing of God came vpon them. The Marriners in the Ship could not be ſafe, ſo long as *Ionah* was in it, g but ſo ſoone as he was caſt into the Sea, the Sea ſeaſed from his raging. Mark this (ye Rulers of the earth) and learn from hence ye Gouernours of houſes, a profitable leſſon: ſo long as ye are zealous for the aduancement of Gods glory, and for the rooting out of iniquitie, ye ſhall be bleſſed in your perſons, bleſſed in your children, bleſſed in your families, and bleſſed in your places and habitations. Set your ſelues therefore with courage againſt ſinne, & God ſhall be with you. Hee will proſper the workes of your hands, and nothing ſhall be able to preuaile againſt you, as the Prophet ſaith, h *The Lord is with you, while ye bee with him: and if ye ſeeke him, he will be found of you: but if ye forſake him, he will forſake you.* Let euery one ſo farre as his calling ſtretcheth, deale faithfully with God, and ſhew their zeal in reſiſting ſinne, as it is ſinne, in whomſoeuer they finde it, without reſpect of perſons: not foſtering it in ſome, becauſe they are their frends; not winking at it in others, becauſe they are their Children, their Seruants, their kindred or acquaintance; not hating it in a thirde ſort, becauſe they are their enemies: but punniſhing it, and ſtriking at the roote of it without difference and partiality. For many are enemies to ſome ſinnes, becauſe they are enemies to the ſinner: and ſo hate the euill for no other cauſe, but becauſe they cannot abide the perſon. But we ſhould in puniſhing ſinne, ayme at the good, and at the reformation of thoſe that commit it, we ſhould loue the perſon, and abhorre the euill; like the Phyſitian, that liketh his patient, but hateth the diſeaſe. But, to examine our ſelues a little: How farre are we in theſe dayes, from the ſound practiſe of this point? Haue wee a true zeale to puniſh offenders? Or are we carefull to finde them out, that euill may be taken away from among vs? Alas, who ſeeth not plainly (except ſuch as are wilfully blind) how

g Ionas. 1. 15.

h 2. Chr. 15. 2.

cold and careleſſe we are in ſetting our ſelues againſt ſin, and oppoſing our ſelues againſt euill doers? Do not wicked men in all places lift vp their creſts on high, and walk with outſtretched neckes without controulment, that no man dare ſay vnto them, why do ye thus? Nay, are wee not come to this paſſe, that if one in a parriſh ſettle himſelfe to do good, and offer to put to his helping hand, to weede out Malefactors, will not twenty ſteppe forth to ſpeak for them, and to croſſe ſuch as ſhall go about to puniſh them? If any good cauſe be to bee promoted, how backward are we to further it? How nice, how ſquemiſh are we, and pinch curteſie, who ſhall go before, as if wee were aſhamed of it? But if Whoremongers, Drunkards, Harlots, that are as the off-ſcouring of the world, and the ſcumme of the earth be brought before Magiſtrates to be rewarded acording to their deſeruings, they cannot want many of their Neighbours to countenance them, to goe with them, and to ſpeake for them. What perſons euer were there ſo leud and licentious, that haue not founde diuers to entreat in their fauour? Yea, ſo deſperate are our times and ſeaſons growne, that if the diuell himſelfe were incarnate, and dwelled viſibly among vs, it ſeemeth likely, that he ſhould finde ſome friendes, ſome Spokeſmen, and Mediatours for him. But know this for a ſurety, and carry it home with you vnto your houſes, and thinke of it vpon your beddes, that ſo long as you thus backe and vpholde bad fellowes, looſe in life, lewde in example, you ſhall neuer want ſtore of them. Wee muſt not thinke euer to breake the heart of ſinne, except wee ioyne hand in hand one with another, and all drawe one way, to ſuppreſſe it. If a Theefe were to be carried to priſon, and one drew him one way, another haled him another way, hee were neuer like to haue Fetters caſt vppon him, In like manner ſo long as wee are ſundred and diuided one from another, ſinne eucreaſeth and getteth an head. And wee cannot aſſure our ſelues to obtaine any bleſſing of God, ſo long as we nouriſh ſuch

Ser-

Serpents in our boſomes, and do not pull out the ſtinges of them.

And as this ought to be a great encouragement to all in authority ouer others, to conſider the bleſſings of God that they bring to themſelues, and to their ſeuerall iuriſdictions, by breaking the necke of vngodlineſſe: ſo on the other ſide, it ought to terrifie all negligent and careleſſe Gouernours that are not ready and reſolute [i] betimes to deſtroy all the wicked of the Land, and to cut off al the workers of iniquity from the Citty of the Lord. Such bring a curſe vpon themſelues, a curſe vppon their ſubſtance, a curſe vpon their children, a curſe vpon their ſeruants, a curſe vpon their families, a curſe vppon their houſes and habitations. This ſhoulde worke a feare in their hearts, and bring terrour and aſtoniſhment vppon their Conſciences, ſeeing God will take away the Sinner in his wrath, but will require the ſinne at the handes of all thoſe that haue ſuffered and foſtered it in others, by their negligence in gouerning, and remiſneſſe in punniſhing. Wee heard [k] this before in *Ahab*, who letting *Benhadad* go free, life muſt go for life, he ſhould anſwere for the other. Wee ſee this euidently in the example of old *Eli*, who, not controlling and correcting his children when they ſinned greeuouſly againſt the Lord, is himſelfe directly [l] charged to haue committed thoſe ſinnes, to honour his children aboue the Lord, to make himſelfe fat of the firſt fruites of all the Offerings, and is punniſhed with ſuddaine death, by breaking of his necke. So likewiſe ſhall the ſinnes of ſinnefull men, that liue vnder our roofe, and ſhroud themſelues vnder our protection, bee required at our hands, if we vphold them in their euil, or do not puniſh them for their euil, according to the means that God hath giuen vs.

[i] Pſal. 101. 8.

[k] 1. Kin. 20. 42

[l] 1. Sam. 2. 29.

Laſtly, ſeeing God is wel pleaſed & appeaſed, when ſin is taken away as the cauſe of his diſpleaſure, let vs not tary till the Magiſtrat draw the ſword out of his ſheath, but euery one turne vnto God, and enter into iudgement with *Vſe. 3.*

with our ſelues, that the Lord may not enter into iudgement with vs. We muſt be carefull to gaine and get God to be our friend. The way is to forſake our ſinne, and to walke with God, as being euer in his preſence. Can two walke together except they bee agreed? Let vs then reconcile our ſelues to God, and he will be reconciled vnto vs: [m] *Let vs draw neere vnto him, and he wil draw neere vnto vs.* This muſt be done of vs by cleanſing our handes, and by purging of our hearts. *Abraham* the father of the faithfull being righteous by faith, [n] is called, *The friend of God.* This is it which our Sauiour teacheth, [o] *Ye are my friends, if ye do whatſoeuer I command you.* If then we would bee at peace with God, and deſire the friendſhippe of the moſt high: if we would haue him turne away his wrath & heauy diſpleaſure from vs, we muſt be carefull to auoide ſin, ſeeing it bringeth the iudgements of God, and putteth a ſword into his hand to deſtroy vs. From hence, as from the principall cauſe, come all maner of puniſhments, that God inflicteth; warre, dearth, famine, the plague and peſtilence, our ſins are the fountaines of them all. Therefore, the Apoſtle in this reſpect willeth vs, [p] to try & examine our ſelues that we may finde out the true cauſe of our troubles, when he ſaith; *For this cauſe many are weake, and ſicke among you, and many ſleepe: for if we would iudge our ſelues, we ſhould not be iudged.*

So then, the beſt courſe to preuent iudgements, or to remoue them which are already brought vppon vs, is by repentance. The Lord hath many waies viſited vs for our ſinnes; ſometimes by the raging of the peſtilence, ſometimes by inundations and ouerflowings of waters, ſometimes by dearth and famine of Bread, all which are as ſharpe Arrowes which he taketh out of his Quiuer, and ſhooteth them out of his Bow, and wee are not able to ſtand before them: for [q] *Who is able to ſtand before his fierce wrath? Or who can abide the greatneſſe of his power?* The only way left vnto vs to take, is to ſeeke reconciliation with God, and to turne vnto him by vnfaigned repentance.

[m] Iames. 4. 8.
[n] Iames 2. 23
[o] Iohn 15. 14.
[p] 1. Cor. 11. 31
[q] Nahum. 1. 6.

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We must make conscience of all sinne. For, so long as we flatter our selues in any one knowne sinne, the vvrath of God will neuer be appeased, but hee hath still some conuersie against vs. We must not therefore leaue one sinne vnrepented of. When *Moses* was to lead the people as a flocke of Sheepe out of the Land of Egypt, and *Pharaoh* permitted the fathers and the children to goe and serue the Lord in the wilderneſſe, onely their Sheepe and Cattle should abide: *Moses* answered, [r] *Our Cattle also shal go with vs, there shal not an hoofe be left behind.* So must our obedience be vnto God, it must bee perfect and entire, wee must not repent to halfes, we must not leaue one sin behind, but search the secret corners of our deceitfull harts. For when God shall search with lights [s] to finde out our hidden sinnes, he wil visit the men that are frozen in their dregges, and say in their hearts, the Lord will neither do good nor euill. These neuer mourne for their sinnes, and therefore God will make them mourne lying vnder his wrath. If they will haue no feeling of their sin, they shal haue a feeling of his punnishments, and of the burden of his iudgements.

[r] Exod. 10. 26

[s] Zepha. 1. 12

Verse 9. [*And there died in that plague foure and twentie thousand.*] In these words *Moses* setteth downe the number of all those that perished as well of the Princes, as of the people. How this agreeth with the Apostle, that nameth onely three and twenty thousand, we haue already declared in the exposition of the words, and answearing of the Questions that arise out of the words. Wee haue heard before, that albeit *Balak* and *Balaam* intended by their sorceries to curse the people of God, yet they could by no meanes doe them hurt, they were guarded by the protection of God, as with a sure watch. For God is the [t] Watchman of *Israell*, that neither slumbereth nor sleepeth. But so soon as they forsooke the liuing God, & fell a whoring with the daughters of *Moab* and *Midian*, by & by God departeth from them, and his heauy iudgements breake in vpon them. The force of sorcery could not hurt them,

[t] Psal. 121. 4.

them, but the ſtrength of ſinne doth weaken them, and greatly diminiſheth the number of them. Heereby wee learne [u] that ſinne depriueth vs of Gods protection, and layeth vs naked and open to the fierceneſſe of wrath, and to the fury of our enemies. The ſinnes wherewith the Church in generall, or any member in particular do prouoke God, bring downe iudgementes of al ſortes, cauſe his wrath to be kindled, and giue ſtrength to the enemy to preuaile againſt vs. When the people of God had committed Idolatry and made them Gods to go before them [x] it is ſaid by *Moſes, that the people were naked, for Aaron had made them naked vnto their ſhame among their enemies.* This appeareth alſo in the Booke of *Ioſhua*, when *Achan* had ſinned and ſtolen the *Babyloniſh* garment, the ſhekels of Siluer, and the wedge of Gold, [y] they could not ſtand before their enemies, but fell before them as naked men, being vtterly deſtitute of Gods defence, by reaſon of the offence committed among them. We ſee this oftentimes in the Bookes of the *Iudges*, of the *Kinges*, and *Chronicles*, when they rebelled againſt God & prouoked him to anger, preſently hee ſolde them into the handes of their enemies, they became ſubiect to ſundry Calamities, they fell into all kind of Miſeries that were layd vpon them. When they [z] *began to do wickedly in the ſight of the Lord, they were made Slaues and Captiues ſometimes to one enemy & ſometimes to an other.* When the Iſraelites beganne to loath the offeringes of God, (*a*) the Lord threatned a greiuous iudgement to come vpon them, and executed it accordingly: for the *Philiſtimes* fought againſt them, and Iſrael was ſmitten downe, euery man fled into his tent, & there was an exceeding great ſlaughter, for there fell of Iſraell thirty thouſand footmen. Thus through ſinne raigning among them, the enemies of God are armed, the people of God are deſtroyed, the Arke of God is taken, and the Preiſts of God are ſmitten with the ſword. It was the ſin of *Eli* and his houſe, ſpecially that drew the iudgement of God on the whole nation. We ſee this in the example of

[u] *Doct.* 12. Sin depriueth vs of Gods protection.

[x] Exod. 32.25

[y] Ioſhua. 7.4.

[z] Iudg. 4.1.2.

[a] 1. Sam. 3.11 and 4. 10.

of *Salomon*, when his hart was turned away form the true God, & his hands were holden vp to ſtrange Gods, [b] the Lord was angry with him becauſe hee had giuen him a charge concerning this thing that hee ſhould not follow other Gods: *Then the Lord ſtirred vp one aduerſary vnto Salomon, & afterward an other aduerſary, which did much miſcheife and euill againſt Iſrael.* This appeareth in *Rehoboam* the ſon of *Salomon*, whem once he forſooke the Lord and al *Iſrael* with him, the prophet is ſent to ſay vnto him, *Thus ſaith the Lord; Ye haue forſaken mee, therefore haue I left you in the hands of Shiſhak.* 2. *Chron.* 12. 5. By al theſe examples we ſee it made plaine to the conſciences of euery one of vs, that the ſins of men prouoke God to puniſh them, and are a meanes of their falling, & of the enemies preuailing, giuing ſtrength vnto them, preparing a way for them, yea putting a ſword into their handes to worke their ruine.

[b] 1. Kings, 11. 14. 23.

The reaſons being conſidered, wil make the Doctrine more euident: Firſt, ſin maketh vs execrable to the Lord, & abominable in his ſight. Nothing doth more deforme vs and make vs curſed and deteſted in the ſight of God. If then ſin make vs to bee had in execration, it is no marualle if wee bee left deſtitute of Gods protection. This is the reaſon which the Lord vſeth why *Iſrael* fell before their enemies, and he went not forth with their Armies when they fel before the men of *Ai*, [c] *Therefore the children of Iſrael cannot ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable.* Wee ſee then, the Nature of ſin, it maketh men abhominable and deteſtable in the ſight of God.

Reaſon. 1.

[c] Ioſh. 7. 12, 13

Secondly, God leaueth them and departeth from them that fall from him: they forſake him, and therefore hee forſaketh them. For ſo long as we walke in the wayes of godlineſſe, and pleaſe God in all things according to his will, God is among vs, [d] *He dwelleth with vs, he will neuer depart from vs, hee walketh in the middeſt of our habitations.* But when wee commit wickedneſſe in his ſight, and followe the abhominations of our owne hearts, hee is gone,

Reaſon. 2.

d 2. Cor. 6. 16.

gone, hee taken vp his ſeate no more among vs, hee will not come neere our dwelling places. This is the reaſon which the Lord vrgeth to *Ioſhua* in the place before named, ſaying; e *There is an execrable thing among you, ô Iſrael, neither wil I bee with you any more, except ye deſtroy the excommunicate from among you.* So then our lying in ſinne doth driue the Lord from vs, that he wil haue no more fellowſhip with vs to do vs any good. Seeing then, ſinne committed maketh vs to be deteſted of God, and cauſeth him to leaue vs and forſake vs, it followeth from hence neceſſarily, that ſinne and rebellion againſt God, do bereaue vs of the comfort of his bleſſinges, do lay vs open to the ſhame of our enemies, and make vs taſt of the bitterneſſe of his iudgementes to yſſue vpon vs and bring vs to confuſion.

e Ioſh. 7. 12. 13

Vſe. 1. Wee are now to ſet downe the vſes of this Doctrine. Firſt, this teacheth vs to acknowledge, that all iudgementes which ſeaze and fall vpon on vs are iuſt and righteous. God chaſtiſeth vs often, but alwaies iuſtly, neuer vniuſtly. True it is, the particular cauſe is not alwaies diſcerned of vs why hee chaſtiſeth, and ſinne is not alway the cheiſe and principal cauſe, as appeareth in the example of the blind man of whom Chriſt ſaith; f *Neither hath this man ſinned, nor his Parents, but that the workes of God ſhould be ſhewed on him:* yet his puniſhmentes are alwaies deſerued, and neuer inflicted when hee is not moued, who rouſeth vp himſelfe as a Lion out of his den (as the Prophet ſpeaketh) to execute righteous iudgementes. Wee ſee in the Booke of *Nehemiah* how the *Leuites* lay open the ſinnes of the whole Land, confeſſing Gods kindneſſe to them, and their vnkindneſſe to the Lord, and iuſtifying his name, g *Surely thou art iuſt in all that is come vpon vs, for thou haſt delt truely, but wee haue done wickedly, And our Kinges, and our Princes, our Preiſts, and our Fathers, haue not done thy Law, nor regarded thy commandements, nor thy proteſtations wherewith thou haſt proteſted among them.* So when there is any imminent danger of iudgement, as of the

f Ioh. 9. 3.

g Neh. 9. 33. 34

plague,

plague, of ſickneſſe, of famine, of war, or ſuch like; this muſt teach vs, that then eſpecially we ſhould take heede that we lay not our ſelues naked vnto them, by rebelling againſt God. I meane not this of any bodily nakednesſe appearing to the eye of man, but of ſpirituall nakednesſe in the ſight of God, whereby man in his ſight appeareth a deformed ſinner. This is a fearefull condition, this is the fouleſt nakednesſe that can be. A man or woman by the light of Nature, would be aſhamed to be ſeen naked, which teacheth vs to couer the body: but much more ſhould we take heed that we appeare not naked to God, and he ſee the filthineſſe of our hearts. Let vs craue the righteouſneſſe of Chriſt to bee a couering to cloath our ſoules, h *For they are bleſſed, whoſe ſinnes are couered*. When God threatneth to bring any plague or iudgement vpon vs, let vs not wound our owne ſoules, or lay them open to the wrath of God, but rather humble our ſelues before him, that he may call back the puniſhments that are gone out againſt vs. This is it which *Moſes* teacheth, i *When thou goeſt out with thine hoaſt againſt thine enemies, keepe thee from all wickednesſe*.

h Pſal. 32. 1.

i Deut. 23. 9.

Secondly, ſeeing ſinne layeth vs open to reproaches of enemies, and to the iudgements of God, as appeareth in this great plague vppon the people; this ſheweth, that whenſoeuer we haue laide our ſelues thus naked by falling into ſinnes, we muſt not go about to hide and to couer them from God through Hypocriſie. For all things are naked and open to his eyes, with whom wee haue to do: ſo that we muſt learne to acknowledge them, & confeſſe them before his preſence. Wee ſee how ready men are k to hide their ſinnes with *Adam* from the ſight of God, but the more we ſeeke to conceale them, the more we reueale them, and the more vgly wee appeare before him. What folly or madneſſe is it that is practiſed in the world to hide our ſinnes from men, and neuer regard how bare and naked they be in the preſence of the all-ſeeing God? If a man committing ſinne, were ſure to keepe it

Vſe. 2.

k Iob. 31. 33.

ſecret

secret from the sight and knowledge of all others, that none could accuse him or detest him of it: what should this auaile him, seeing it is open to the eyes of God, and appeareth as plainly as we behold the sores of poore cripples, that vncouer them to the sight, to moue pity in the seer. Seeing therefore iudgementes be the wages of sin, make vs fall before the enemy, and bring vpon vs many calamities, let all such as lye vnder any chastisement, alway search out their waies and descend into their owne consciences, to see how they haue moued him to wrath, and prouoked him to be their enemy. This wee see in the example of *Ioshua*, when he saw [l] the men of *Ai* preuaile ouer them, and the people of God to turne their backes; when he saw they were destitute of Gods defence, who would no longer go out with their Armies; he sought to find out the true cause, he humbled himselfe before God, and neuer ceased vntil the sinner were apprehended, examined, conuinced, condemned, and executed. The like practise doth the [m] Prophet prescribe, *Lam. 3. Wherefore is the liuing man sorowfull? man suffereth for his sinne: Let vs search and try our waies, and turne againe to the Lord: let vs lift vp our hearts with our handes vnto God in the Heauens saying; we haue sinned and rebelled, therefore thou hast not spared.* This is the right way to stoppe the breach of Gods wrath, and to call in his iudgementes. Many haue sought out other waies to weaken the force of the enemy, and to preuent the iudgements of God: As in time of warre, by arming themselues, by hiring of Souldiers, by drawing confederates: In time of dearth, by robbing, stealing, lying, defrauding, shifting, and such like: In time of pestilence, by seeking to Witches & Wizards, by taking themselues to flight, and such other waies. But the Prophets & holy seruants of God in such times when we ly open to wrath, haue called vs to repentance, stirred vs vp to Prayer, moued vs to humiliation and acknowledgement of our sinnes, which haue deserued such chastisementes. Let vs all practise this Counsell, and wisely consider what the

[l] Iosh. 7. 7.

[m] Lam. 3. 39.

Lord

Lord hath against vs, and wherefore he is angry with vs, that so wee may be reconciled vnto him, and brought into his fauour againe.

Lastly, seeing sinne taketh from vs Gods protection; this serueth as a notable aduantage for the seruats of god when they haue any dealings against wicked men; wee haue comfort and encouragement fromhence, that wee shall assuredly preuaile against them, because we haue to do with weake and naked men that are out of Gods protection. If two goe into the field to fight, & one of them be vnarmed and haue no weapon to defend himselfe; he lieth open to the lust of his enemies to bee wounded and spoyled of his life, who taketh comfort to see his aduersary come out against him without his armour. So is it a blessed and comfortable thing to the Children of God, when they are constrained to medddle with euill men, which are the enemies of God and of his truth, they haue comfort in God, both in that themselues are vnder the couerture of his armour and protection, and in that their enemies are naked men and lie open to euery iudgement. This it is, which is notably remembred vnto vs (that we through patience and comfort of the Scriptures should haue hope) in the Booke of *Numbers*, where *Iosua* and *Caleb* comforted the people against the *Cananites*, saying; [n] *If the Lord loue vs, hee will bring vs into this Land, and giue it vs, which is a land flowing with Milke and Hony: but rebell not ye against the Lord, neither feare ye the people of the land, for they are but bread for vs, their shield is departed from them, and the Lord is with vs, feare them not.* *Abyha* the King of *Iudah*, made this his greateſt comfort going against a mighty army, [o] and spake to this effect vnto their enemies: *Wee belong vnto the Lord our God, and haue not forsaken him, and the Priestes the sonnes of* Aaron *Minister vnto the Lord, and the* Leuites *in their office, but yee haue forsaken him: and behold, this God is with vs as a Captaine, and his Priestes with the sounding Trumpetes, to cry an alarme against you, O yee Children of Israell, fight not against the Lorde God*

Vse. 3.

[n] Numb. 14. 9

[o] 2 Chro. 13. 10. 12.

of your Fathers, for ye shall not prosper. Where wee see, that such as turne vnto God with all their harts, and worship him aright, haue God their Captaine and protector, he is their buckler and defence: but such as are enemies to God & his people, are those that receiue o many blowes, and take many knockes on their heads, and yet want a shield to safegard themselues, but lye open to euery danger, and cannot looke for victory, they haue no Armour of proofe to defend themselues. This is a wofull & wretched condition, yet so it is with all the vngodly, who haue banished the Lord farre from them. For as he is far from them in the practise of their life, so he will not bee neere them in the time of their distresse. Let vs then make much of this comfort, and lay it as precious balme vnto our hearts, let vs be assured when wee haue to deale with the world, or to wrastle with Gods Iudgements, if wee haue the testimony of a good conscience, that God is our defence and deliuerance, we shall not need to be dismayed, nor to feare what man can do vnto vs. For there cannot be a more notable encouragement in daunger, or in death, then to haue assurance of the prouidence and protection of God. The Prophet *Dauid* greatly comforted himselfe in the sweete Meditation of this presence of his hand, p *The Lord is my Shepheard, I shal nat wam: yea, though I should walke thorough the valley of the shadow of death, I will feare no euil: for thou art with me, thy rod & thy staffe they comfort me.* And in another place, q *In the time of trouble he shal hide me in his Tabernacle, in the secret place of his Pauilion shall he hide me, and set me vp vpon a rocke, and lift vp mine head aboue mine enemies.* Let vs therefore be bolde, and of good courage in the cause of the Lord; for where he is, there is safety from danger, peace from distresse, and assurance neuer to be ouercome.

o Num. 14. 42 43.

p Psal. 23. 1. 4.

q Psal. 27. 5. & 31. 20.

[*There died foure and twenty thousand.*] The falling into Idolatry and Whoredome brought a great plague vpon the people, not onely to the destruction of many of the Princes among them, but to the ruine of many thousands

of the people. See heere the greatneſſe of the plague, and what hauocke was made when wrath was kindled. God did not ſpare them, but executed his fierce indignation vpon them. How great a iudgement was this, and how were they weakned by it? Hereby we learne, q that the wrath of God againſt ſinners is vnſpeakeable, grieuous, and terrible. His wrath being moued, is full of rage, and worketh great deſolations and deſtructions in the world. This is it which *Moſes* ſetteth downe in his ſong, r *Fire is kindled in my wrath, and ſhal burne vnto the bottome of hell, and ſhal conſume the earth with her encreaſe, and ſet on fire the foundations of the Mountaines, I will ſpend plagues vppon them, I will beſtow mine Arrowes vppon them, They ſhall be burnt with hunger, and conſumed with heate, and with bitter deſtruction. &c.* This hath the Lord euer ſhewed in the examples of his Iuſtice. When the olde world multiplyed their ſinnes and abuſed the patience of God, that abode in the daies of *Noah*, his wrath s conſumed men, women, children, beaſts, foules, creeping thinges, and all that had the breath of life vpon the face of the earth. So when the *Sodomites* exceeded in luſt of the fleſh, in pride of life, and in ſecurity of heart, *The Lord* t *rained vpon them Brimſtone & fire out of heauen, and ouerthrew the Cities of the plaine, and all the inhabitants of the Cities, and that which grew vpon the earth.* The Hiſtory of the manifold murmurings and rebellions of the people of Iſraell in the wilderneſſe, is a plentifull witneſſe of this truth. When they luſted for fleſh, & loathed *Manna* as a light meate, u hee ſmote them with an exceeding great plague, he ſlew the ſtrongeſt of them, & ſmote downe the choſen men of Iſraell; ſo that the name of the place was called, *The graues of luſt*, becauſe there they buried the people that fell a luſting. When *Corah*, *Dathan*, and *Abyram*, roſe vp againſt *Moſes*, backed with certaine Captaines famous in the congregation, and men of renowne, they were ſwallowed vp of the earth, and conſumed with fire: and on the morrow when the multitude murmured againſt *Moſes* and *Aaron*, ſaying, x *Ye*

q *Deut.* 13. Gods wrath being moued, is full of rage.

r Deut. 32. 22.

s Gen. 7. 21.

t Gen. 19. 24.

u Num. 11. 33

x Numb. 16. 41. 49.

haue killed the people of the Lorde, he sent a plague among them, that quickely wasted and consumed fourteene thousande and seauen hundereth beside them that died in the conspiracie of Korah.

When *Dauid* had sinned in numbering of the people, and in glorying in his owne strength, [z] the Lord sent a pestilence in Israell, and there dyed of the people from *Dan*, euen to *Beersheba*, seauenty thousand men. The Apostle *Iude* produceth sundry examples to this purpose, [a] of the Angels that are reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day: of the *Israelites*, who albeit they were deliuered out of *Egipt*, yet were afterward destroyed, because they beleiued not: of those vngodly men, that turned the grace of God into wantonnesse, and are ordained to condemnation. The truth heereof shall more fully and wonderfully appeare in the day of iudgement, when iustice onely shall be executed, and the Lord shew himselfe to the wicked only as a terrible iudge. He shall come from heauen with all his mighty Angels, with a great shout, and with the Trumpet of God, [b] *To render vengeance vnto them which know not God, and which obey not the Gospel of our Lord Iesus Christ, which shal be punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power.* Then [c] *they shall say to the Mountaines and Rockes fall on vs, and hide vs from the presence of him that sitteth in the Throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can stand?* All these Testimonies are sure and sufficient witnesses, to assure this Doctrine to the consciences of all of vs, that when God is teazed and prouoked by mortall men, his wrath breaketh out with all extreamity.

z 2. Sam. 24. 15.

a Iude. 6. 5.

b 2. Thes. 2. 9.

c Reuel. 6. 16

Reason. 1.

And to the end no doubt heerof should remaine in vs, let vs consider the Reasons. The anger of God is as himselfe is, infinite, and without end; so that nothing is able to stand before him. This is it which the Prophet *Dauid* teacheth, [d] *Who knoweth the power of thy wrath, or of thine anger, according to thy feare*: as if hee shoulde say, when

d Psal. 90. 11.

thine hand is any way heauy vpon vs, no man ſtandeth in awe of thine indignation and feareful diſpleaſue ſo much, as thou and thine anger ought to be feared of vs. Heereunto accordeth the ſaying of the Prophet, e *The mountaines tremble for him, and the Hilles melt, and the earth is burnt at his ſight, yea the world and al that dwell therein: who can ſtand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.* If then his wrath bee infinite, without limitation of time, without circumſcription of place, and without reſpect of perſon, ſo that the Heauens melt, the mountaines are diſſolued, and the foundations the earth are diſcouered; it muſt needes bee, that when hee is moued, his wrath is full of rage and reuenge. e Nah. 1. 5. 6.

Reaſon 2. Secondly, we muſt needs hold, that plenty of deſolation is made in the earth in the wrath of God, if we conſider the compariſons whereby it is expreſſed. It is compared ſometimes to the roaring of a Lion, which maketh al the beaſtes of the foreſt to tremble. It is a fearefull voyce, it maketh man and beaſt to ſtand in feare. This the Prophet *Amos* expreſſeth, f *The Lyon hath roared, who will not bee afraid? the Lord God hath ſpoken, who can but propheſie?* Sometimes, it is compared to a violent fire, that ſpreadeth it ſelfe farre and neere. This *Moſes* did teach the people, when he willed them to take heed to themſelues leaſt they forgate the couenant of the Lord their GOD, and make to themſeues any grauen Image, ſaying; g *The Lord thy God is a conſuming fire, and a iealous God.* Fire, wee know is fierce and feareful, waſting and deuouring all thinges before it, ſo that nothing is able to reſiſt the ſtrength and force thereof. Wee ſay in a common prouerbe, that fire and water are without mercy. They are of an vntamed nature: euen ſo is the diſpleaſure of almighty God being prouoked by ſinne, intollerable, vnſpeakable, vnſearchable, without limitation of time, of quantity, or quality; and therefore he muſt needes be armed with great wrath kindled againſt the vngodly. f Amos. 3. 4. 8. g Deut. 4. 24. and 9. 3.

Vse. 1. The Vses of this Doctrin are very many, but we wil stand onely vpon the principal. First, seeing the wrath of God being moued, worketh sundry fearefull effects, we may conclude that it is a fearefull thing to fall into the hands of so mighty a God. It is extreme madnesse for any man to set himselfe against such a God. Who is able to preuaile that hath him his enemy? Take heed therefore, God will not be mocked. Are we stronger then he, that wee should fight against him? This is the Vse which the Apostle maketh in the Epistle to the Hebrewes, [h] *We know him that hath said, Vengeance is mine, I wil recompence:* and againe; *The Lord shall iudge his people, It is a fearful thing to fall into the handes of the liuing God.* There is no iesting nor dallying with so fearefull and dreadful a Maiesty, who is so great in power, [i] glorious in holinesse, fearefull in praises, terrible in his anger, and iust in all his doinges. The Heauens, & the Heauens of Heauens, together with the Earth and all the compasse of the World, are not able to beare the least sparke of his displeasure when it is kindled, the flame whereof shall burne vp the wicked: and shall wee play with him and his anger, as with a little Child? Alas then, what shall become of the wretched soules of wicked & damnable men, when his wrath shal smoke against them, and the whole violl of his fury shall bee powred downe vpon them! ô how miserable shall their anguish and tribulation bee, and how infinite and vnmeasurable their torment, which shal be thus plagued, condemned, and cursed of the Lord! what shall become of Swearers, Drunkardes, Whoremungers, and such like, in the day of the Lordes wrath? They shall wish [k] that they had neuer beene borne: they shal think it a benefite if they had beene born toades. And if they could behold at the least in these their daies, but a shadow of the misery that remaineth for them, and of the pit of destruction that gapeth for them, it were sufficient to swallow them vp in heauinesse, & make them euen dissolue themselues into teares and lamentation, as passing al that can be spoken

[h] Heb. 6. 10. 30. 31.

[i] Exod. 15. 11.

[k] Math. 24. 26

ken or thoughr thereof: But now theſe thinges are hidden from their eyes, and cannot enter into their hearts, yet this ſhall be the end of al thoſe that worke iniquity. *God wil raine* l *downe vpon the wicked, ſnares, fire and Brimſtone, and ſtormy teupeſt: this is the portion of their cup: for the righteous Lord loueth righteouſnes, his countenance doth beholde the iuſt.* On the other ſide, we muſt needes acknowledge and confeſſe, that it is a bleſſed thing to be at peace with God. It is a great bleſſing to liue at peace in the world, and to be in vnity with men, among whom we liue; but much more ſweet and comfortable is it to be at one with the eternall God, ſo as hee haue no controuerſy againſt vs. This it is which m the Prophet concludeth, *Kiſſe the ſonne leaſt he be angry, & ſo ye periſh in the day, when his wrath ſhal ſuddenly burn, bleſſed are all they that truſt in him.* So then, as the eſtate of all the vngodly that lye vnder the wrath of God is moſt miſerable, ſo the condicion of the godly (howſoeuer accounted of by the vnthankfull world) is happy and bleſſed, who are ſafe vnder the winges of God, and ſhall be deliuered in the day of iudgement.

l Pſal. 11.6.7.

m Pſal. 2. 12.

Vſe. 2.

Secondly, ſeeing the wrath of God is full of rage, wee muſt be wiſe and circumſpect to take heede that wee do not kindle it to our owne confuſion. This is the exhortation of *Moſes* to the people n *Take heede that there be not among you, man, nor woman, nor family, nor Tribe, which ſhould turne their heart away from the liuing God, that there ſhou'd not bee among you any roote that bringeth forth gall and worm-wood: for the wrath of the Lord, and his ielouſy ſhall ſmoke againſt that man, and euery curſe that is written in this Booke ſhall light vpon him, and the Lord ſhal put out his name from vnder Heauen.* This ſerueth to reproue ſuch as are in this point like the Horſe and Mule, that are without knowledge, and haue no vnderſtanding. They neuer regard the iudgements of God preſent, they neuer ſeeke to preuent them being to come. This is it which our ſauiour toucheth in the *Iewes*, when hee came neere the Citty, he wept for it, and ſaid; o *ô if thou haddeſt euen knowne at the leaſt in this thy day thoſe*

n Deut. 29.

o Luke 19.4

thinges which belong vnto thy peace, but now are they hid from thine eyes. It is therrfore our duty, to labour to know the times of his iudgments. It is vnpossible to auoid the wrath of God, vnlesse we haue a care to know it. The wrath of God to come vpon the sons of men, p is foreknown three waies: Frst by the Oracles of the Prophets, and by reasons drawn out of the word of God: Secondly, by signes & wonders, which God sheweth in Heauen, or in earth, or in the Sea: Thirdly, by plagues & punishments that he sendeth, the which as they are the beginning of his anger present, so they are Testimonies and tokens of greater iudgementes to come. And as we haue shewed before, that the wrath of God is resembled oftentimes to a consuming fire; so we vnderstand, that a fire is already kindled, and wil grow greater by these three meanes before expressed, (to wit;) q either by the report of credible witnesses, or by beholding of the smoke ascending, or by sensible perceiuing of the flame breaking out, which is a feareful signe of a farther fire, and a greater burning, except it be speedily quenched and preuented. First, the wrath of God is foreshewed vnto vs, by the wordes of the prophets and Apostles which were inspired by the spirit of God, and foretel the wrath of God to come vpon vs for our sinnes. And as the Law of God setteth downe sundry threatninges and curses, so the Ministers of God, out of the same, do denounce the iudgementes of God, and gather, that the wrath of God hangeth ouer a Kingdome or city, by an infallible conclusion, without repentance. For where sinne raigneth, there the wrath of God commeth: But in this Nation, or Citty, or Family, sinne raigneth: wherefore the wrath of God hangeth ouer such a nation, citty, or house. Such threatnings denounced by the seruantes of God, collected by certaine r reasons out of the Scripture are not to bee despised, but feared; not to bee passed ouer, but to be preuented; not to bee derided, but to bee applied to our consciences; that if wee finde those sinnes in vs, wee may labour earnestly

p The wrath of God to come is foreknowne three waies.

q *Zanch. de diuin. attrib. lib. 4. cap. 6.*

r Deut. 28. 20. Leuit. 26. 21. 1 Cor. 11. 30.

ly to repent of them. For albeit the Miniſters of God do not ſpeake by ſpeciall inſpiration and reuelation of the ſpirit, as the Prophets, yet their threatnings are not void and vaine, but are grounded vpon effectuall reaſons of the word, & the beholding of preſent wickedneſſe that aboundeth euery where. We muſt not therefore account them as ſcar-Crowes which cannot hurt, for God will make them powerfull in the mouthes of his ſeruantes, ſo that they which will not bee perſwaded to feare them, ſhall be conſtrained certainly to feele them whether they will or not. Another meanes to giue vs vnderſtanding of Gods wrath before it falleth, is, by the vndoubted ſignes and tokens, which are as the Meſſengers of God, and the forerunners of wrath which we ſee in Heauen aboue, or in the Earth beneath, or in the Waters. For, whenſoeuer God is determined, in his heauy but yet iuſt iudgement, to bring any plague vpon the world, and to make manifeſt his fierce indignation, hee vſeth to ſend certaine tokens of his anger, to teſtify that it is not farre of, [f] which are as the ſproutings of the fig tree, ſignifying that ſummer is neere. Thus, doth Chriſt foretell the deſtruction of *Ieruſalem*, and the end of the world, by the ſignes which ſhal goe before them, ſaying; *Learne the parable of the Figge tree: when her bough is yet tender, and it putteth forth leaues, ye know that Summer is neere: So likewiſe ye, when ye ſee all theſe thinges, know that the Kingdome of God is neere, euen at the dores.* Theſe appeare in the Sunne, in the Moone, in the Starres, in the Elementes, and in the Creatures, [t] when the courſe of nature is altered and changed, the very inſenſible & vnreaſonable things do preach repentance vnto vs, and therefore are to be marked and not deſpiſed. Laſtly, the former puniſhment, is a forerunner of a further iudgement; the ſmaller, of a greater; & the firſt of a ſecond. God brought ſundry plagues vpon *Pharaoh* King of *Egypt*, but ſuch as came after, preſſed and puniſhed him more thē ſuch as went before. When chriſt had foretold many euilles that ſhould come vpon *Ieruſalem*

[f] Mat. 24. 32.

[t] *Ioſeph. de bell. Iudai. lib. 7. cap. 12.*

lem for their contempt of the Goſpell, & their refuſing of
u Mat.24.6.8. grace offred vnto them, he addeth; u *The end is not yet: all theſe are but the beginning of ſorrowes:* as if he ſhuld ſay, there ſhall mo in nũber, & greater in waight follow after theſe. Whẽ God ſendeth the barrennes of ground, the blaſting of Corn, the vnſeaſonableneſſe of weather, the ouerflowing of Water, the infection of ſickeneſſe, and ſuch like ſcourges of his hand, they are euident marks of his wrath and the very prints of his foot-ſteppes, whereby we may trace him out, comming againſt vs to deſtroy vs. They are the Meſſengers of God to cite and ſummon vs to anſwer before him for our contempt of his word, and of his former threatnings. When hee taketh away faithfull men that feare his name, and eſpecially good Princes & godly Rulers, it is an aſſured token that his wrath beginneth to be kindled, and will ouertake the remnant of the people. When the head is ſmitten, it cannot bee but the reſt of the body muſt immediately after ſmart for it. Thus
x Eſay. 3.2. and 57.1. God threatneth in the Prophet *Eſay*, x *That he will take away the ſtrong man, and the man of war, the Iudge and the Prophet, the prudent and the aged, the Captaine of fifty, and the honourable, and the counſeller.* And in another place, *The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.* A notable example heerof we haue in *Noah* and his family, ſo ſoone as they were
y Gen.7.16. and 19.16. entered into the Arke, y and the doore of it ſhut vp, immediately the raine fell, the floud came, the fountains of the deepe were broken vp, the windowes of heauen were opened, and the inhabitants of the earth were drowned. When *Lot* and his family were brought out of *Sodome*, and ſet without the Citty, the Lord being mercifull to them, *The Lord rained fire and Brimſtone from the Lord out of heauen, vpon the people of Sodome and Gomorrha.* When the godly K. *Ioſiah* was taken away, that his eyes z ſhould not ſee all
z 2.Kin.22.20 2 Chro.36.16 the euill which the Lord would bring vpon the Land, the wrath of the Lord aroſe againſt them, they mocked the Meſſen-

Messengers of God, despised his words, and misused his Prophets, and he brought vpon them the king of the *Caldeans*, who slew their young men with the sword, and spared neither young man, nor virgin, ancient nor aged, God gaue all into his hand. Moreouer, the Lorde hath other scourges which belong to the soule, as when hee taketh away godly Ministers, and with them his holy word. So he threatneth by the Prophet *Amos*, to send *a Famine* (*a*) of his worde. This is a token that God will forsake that people and condemne them to death, when hee taketh from them the means and maintenance of their life. These are the beginninges of greater iudgements, and by them we may iudge the wrath of God to be at hand, which are as a warning peece vnto that volly of the Lords ordinãce which our great sins haue caused him to mount vp against vs, and he threatneth to discharge vpon vs. So then, it behooueth vs not to bee dull and drowzie in marking the iudgements of God, and the signes of his wrath, to the end we may be prepared to preuent them, and to meete the Lord by vnfaigned repentance, before they fall vpon vs.

a Amos. 8. 11.

Vse. 3.

Thirdly, seeing God prouoked by our sinnes is as a raging and consuming fire, that wasteth all that is before it, it is our duty oftentimes to pray vnto him, and to entreat him, that albeit we continually prouoke him by our sinnes, yet that he would not fal vpon vs in his wrath, nor punish vs in his sore displeasure, but deal with vs a father with his children. This is it which the Prophet b craueth at the handes of God, *O Lord rebuke me not in thine anger, neither chastice me in thy wrath: haue mercy vpon me, O Lord, for I am weake, heale me for my bones are vexed.* To this purpose *Ieremy* speaking of the captiuity at hande, prayeth thus; c *O Lord correct me, but with iudgement: not in thine anger, least thou bring me to nothing: Powre out thy wrath vpon the Heathen that know thee not, and vpon the familes that cal not vpon thy name, For they haue eaten vp* Iacob, *and deuoured him, and consumed him, and made his habitation desolate.* If the Lord should

b Psal. 6. 1. & 38. 1. 2.

c Ier. 10. 24. &c

should deale with vs according to our sins, and recompence vs according to our deseruings, wee were not able to stand in his sight. If hee should enter into iudgement with vs, no flesh should be righteous before him. Wee must therefore desire him to chastice vs as a father, not as a Iudge; to amend vs, not to destroy vs, as the Prophet speaketh of his owne experience, [d] *The Lord hath chastened me sore, but he hath not deliuered me to death.*

d Psal. 118. 18.

Vse. 4.

Lastly, we must be prouoked, vppon the consideration of the wrath of God, full of rage & iealousie, moued with our sinnes, to seeke to please him, to forsake our iniquities, and to bee reconciled vnto God. This is the Vse which the Apostle maketh. *Seeing wee receiue a Kingdome which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with reuerence and feare: for euen our God is a consuming fire.* So we are charged [f] *to mortify our members which are on earth, as fornication, vncleannesse, & such like, because for such things the wrath of God commeth on the children of disobedience.* So then, the cõsideration of the fiercenesse of Gods wrath, must bring vs neerer to him, and make vs obedient to his will. Let vs walke in all his commandements, and make conscience of all our wayes. Let vs study to please God in all things, and to be fruitfull in good workes. Let vs liue soberly, righteously, and godly in this life, and shew forth the liuely fruits of him that hath called vs out of darknesse into this maruailous light, that so his wrath do not ouertake vs, nor his iudgements finde vs vnprepared. We should alwayes liue, as if wee should dye presently, or the day of iudgement come immediately. For what shall it profit vs to liue in all pleasures and carnall delights for a few yeares, and then to suffer eternall torments? What shall it auaile vs to win the worlde, and then to loose our owne soules? Are not they more then mad men, that will hazard their soules, & procure the heauy wrath of God for a little profit, and a short pleasure? Let such as will not be drawne from their sweet sins, assure themselues they shal one day pay dearly

e Heb. 12. 28. 29.

f Col. 3. 5. 6.

g Math. 16. 26

for

for it, & taſt the moſt bitter woes that can be conceiued, when they ſhall be ſeperated from God, ſhut out of his fauour, and be barred out of his kingdom. Oh! that there were in vs wiſe hearts, to conſider theſe things betimes, and to preuent al the iudgements of God that hang ouer our heads. Let vs prepare our ſelues againſt the houre of death, then which nothing is more terrible: againſt the day of Iudgement, then which nothing is more horrible: and againſt the daunger of hell fire, then which, nothing is more intollerable, the paines and panges whereof, are without end, without eaſe, without remedy.

[Verſe. 10. 11. 12. 13. [*Then the Lord ſpake vnto Moſes, ſaying: Phinehas the ſon of Eleazar, hath turned mine anger away from the children of Iſrael. I wil giue vnto him my couenant, and to his ſeede after him.*, &c.] Wee haue ſeene the zeale of *Phinehas* in executing Iudgement vpon the offenders, and euill doers, which brought a grieuous plague vpon the people. His ſpirit was ſtirred within him, being firſt ſtirred by the ſpirit of God, which mooued him to take a ſpeare, and to thruſt thorough the adulterer and adultereſſe. Now, we ſhall ſee the recompence of reward that was giuen vnto him for that worke which was acceptable vnto God, and profitable vnto his people. He hath a couenant of peace made with him, and the Prieſthood confirmed vnto him and his poſteritie. He onely had appeaſed the wrath of God, and made vp the breach betweene God and his people, but the bleſſing is conueyed euen to his poſterity. He deſtroyeth two malefactors, whereby he bringeth a bleſſing vnto his children. Heereby wee learne, [h] that when the wayes of a man pleaſe God, hee will be gracious to his houſe & poſterity. God is ſo pleaſed with the obedience of his people, that hee will ſhew mercy to ſuch as belong to them. This is plentifully proued vnto vs in the word of God. Whē God ſaw *Noah* righteous before him in that corrupt age and generation, hee made all that belonged vnto him partakers of a great deliuerance, ſaying vnto him; [i] *Enter thou and all thine houſe in-*

[h] Deut. 4. 40. The faithfull bring a bleſſing vpon their families.

[i] Gen. 7. 1.

10

to the Arke: for thee haue I seene righteous before me in this age.
This appeareth in the person of *Abraham*, when GOD had called him out of his Country, and from his kindred, and made a couenant with him to blesse him, he addeth; [k] *I will also blesse them that blesse thee, and curse them that curse thee, and in thee shal all families of the earth be blessed.* The Prophet *Ieremy* teacheth this in the example of the *Rechabites*, [l] *Thus saith the Lord of hoasts, the God of* Israel, *Because ye haue obeyed the commandement of* Ionadab *your Father, and kept all his precepts, and done according vnto all that hee hath commanded you, Therefore thus saith the Lord of Hoasts, the God of* Israel, Ionadab *the sonne of* Rechab *shal not want a man to stande before me for euer.*

[k] Gen. 12. 2. 3.

[l] Ier. 35. 18.

To this purpose speaketh the Prophet *Dauid*, [m] *A good man is mercifull and lendeth, and his seede enioyeth the blessing.* If wee come to the new Testament, we haue many testimonies leading vs to the consideration of this truth. When *Zaccheus* beleeued in Christ for his saluation, and testified his repentance by his restitution, [n] Iesus said vnto him, *This day is saluation come into this house, for asmuch as he is also become the sonne of Abraham.* When the ruler, whose sonne was sicke at *Capernaum*, saw the great power of Christ in restoring of him to health againe, [o] *He beleeued and all his household.* This is oftentimes remembred vnto vs in the *Actes* of the Apostles. When God had opened the heart of *Lydia* that shee attended vnto the things which *Paul* deliuered, [p] *Shee was baptized and her household.* When the Iailer beleeued in the Lord Iesus for his saluation, and shewed his vnfained conuersion by the fruits of his loue to the Apostles, hee was baptized with all that belonged vnto him straightway, and reioyced that hee with all his housholld beleeued in God. Thus wee see, that when we walke vnfainedly in the waies of God, and delight to serue him with a perfect heart, wee shall finde the fruit thereof to come vpon our Children, and such as are deare and neere vnto him.

[m] Psal. 37. 21.

[n] Luke 19. 9.

[o] Ioh. 4. 13.

[p] Act. 16. 15. Acts 16. 30, 31, 32, 33.

Reason. 1. The reasons to enforce this Doctrine are euident, if

wee consider either the person of God, or the condicion of the faithfull. For first, God hath in great mercy and goodnesse promised to shew grace and fauour not onely to the faithful themselues, but to the seede of the faithful that feare him. It is the [illegible] of God to bee mercifull and gratious, to be slow to anger, & abundant in goodnesse, *Shewing mercy vnto thousandes to them that loue him and keepe his commandementes.* We see this in the History of the destruction of *Sodome*, the Lord did not onely in great mercy and compassion saue *Lot* himselfe, [r] but said vnto him, *Whom hast thou yet heere? either sonne in law, or thy sons, or thy daughters, or whatsoeuer thou hast in the City bring it out of this place.* Hee was ready, not to saue him alone, but as an ouerplus to deliuer all that belonged vnto him. Wee see the mercy of God to others for his Childrens sake, he thinketh it not enough to bee good to them, but extendeth his mercies to those that any way concerne them.

q Exod. 20.6. and 34. 6. 7.

r Gen. 19.12.

Secondly, as the mercy of God is great, so the faith of the godly is effectuall for themselues and their children. This is the Tenour of the couenant that God hath made with all the faithfull, their faith is auaileable both for themselues, and for others. God will bee our God, [s] and the God of our seede after vs. And this is the priuiledge and prerogatiue that the faithfull haue, they beleeue this mercifull promise of God themselues, & thereby entitle their children vnto it. For as a Father that purchaseth house or land, giueth thereby an interest vnto his son therein; so he that layeth hold on the promise which God hath made to all godly Parents, doth conuey it vnto his children: so that albeit they want faith by reason of their yeares, yet they are made partakers of Christ, & ingrafted into his body. If then wee consider either the promise of God to be mercifull, or the faith of the godly to beleeue: in both respects wee may collect and gather this truth, that the loue of God to the faithfull shall so abound, that it shal come to their posterity, [t] like the precious Ointment powred on the head of *Aaron*, that ran

Reason. 2.

s Gen. 17. 7.

t Psal. 133. 2. 3

downe

downe vpon his beard, and flowed to the border of his garmentes, or as the dew on Hermon and Sion, which watered the vallies that were beneath, vpon which it descended.

Vse. I. The Vses remaine to be handled. First, we learne, that the children of faithfull parentes haue right and interest to Baptisme, and are to receiue the seale of the couenant.

u 1. Cor. 7. 14. This the Apostle teacheth 1. *Cor.* 7. when he saith, u *The vnbeleeuing husband is sanctified to the wife, and the vnbeleeuing wife is sanctified to the husband, else were your children vncleane: but now they are holy.* Seeing then, that faithfull parentes entitle their children to the blessings which they receiue, wee see that there ought to bee a difference betweene them and the children of Turkes and Infidels. Al the off-Spring of *Abraham* was accounted holy in the time of the old Testament, because God made with him the couenant of life, and the Apostle reasoneth; that x *If the root be holy, the branches also are holy.* Hence it is, that he calleth them all his children who are borne of *Israell.* But sinne the particion wall is pulled downe, the grace of God is not obscured, and lesse assured vnto vs then it was before vnto the *Iewes.* Infantes and children do no lesse belong to the couenant and Church of God then others doe that are of yeares of discretion, as it is plaine by the promise made to *Abraham,* y *I will set my couenant betweene mee and thee, and betweene thy seed after thee in their generations for an euerlasting couenant, that I will bee thy God, and the God of thy seed after thee.* Where God doth promise, not onely to be his God, but also to bee the God of his seed. This promise doth *Peter* rehearse to the beleeuing Iewes, z *To you is the promise made and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.* Baptisme in the new Testament, succeedeth circumcision, vsed in the old Testament. They haue both one and the same promise, the same signification, the same foundation, the same endes. But the Infantes of the Iewes were commaunded to bee circumcised, and therefore Infantes ought to bee

x Rom 11. 16

y Gen. 17. 7.

z Act. 2. 39.

bap-

baptized. Hereupon the Apostle saith to the *Colossians*, (a) *Ye are circumcised in Christ with circumcision made without handes, by putting of the sinfull body off the flesh through the circumcision of Christ, in that ye are buried with him through Baptisme, in whom ye are also raised vp together.* Lastly, vnto Infantes belongeth the promise of grace, the forgiuenesse of sinnes, the regeneration of the spirit, the imputation of Christs righteousnesse, the kingdome of heauen: and therefore they ought by no meanes to bee denied the outward signe and ceremony, which is the least part of the Sacrament. If the holy Ghost cleanse them, shall the Minister deny to wash them with water? If the thinges signified do belong vnto them, who shall dare to barre them of the outward signe? Hence it is, that our saiuour (b) *Commandeth Infantes to be brought vnto him, reproueth the Disciples that forbad it, embraceth them in his armes, commendeth them to his Father, and declareth that to such belongeth the kingdome of Heauen.* And if any aske the question, what profit can possibly come by Baptisme to a child & suckling that is without knowledge and vnderstanding. I answere, the profit is not small, but the benefit great, if wee consider either the glory of God, or the comfort of the parentes, or the edification and saluation of the child. For heerby God is greatly honoured, the parent himselfe is wonderfully comforted, and the child is exceedingly confirmed and encouraged. God is glorified in this, that he sheweth himselfe true in his promises, who hath assured the faithfull that hee will shew mercy vnto them to a thousand generations. *Hee is not as man* (c) *that he should lie, neither as the sonne of man that hee should deceiue, hee is found faithfull in all the wordes that are gone out of his mouth.* Againe, the parents are comforted and greatly assured of the loue of God toward themselues, that he wil neuer leaue them nor forsake them, but that his gifts and graces (d) toward them, shal be without repentance. For they see not onely that they are beloued of God, but also that the loue and grace of God is deriued and conueyed vnto their

a Col. 2. 11.

b Matth. 19. 14

Objection.

Answeare.

c Numb. 23. 19.

d Rom. 11. 29

children; wherein they are strengthned by that visible signe vsed in the Sacrament.

Lastly, concerning children, they haue a double benefit bestowed vpon them, being confirmed in the loue of God, and encouraged in the duties of godlinesse. For when they call to minde, that they, so soone obtaine the Communion of Christ, the partaking of his benefits, and the inheritance of eternall life, they are grounded and e-
e Iohn. 13. 1. stablished in the loue of Christ, and assured that hee will continue e to loue them vnto the end, that began to shew his loue vnto them, so soone when they were ignorant of him, & were not able to enquire after him. And whe they remember that God so much regarded them, and esteemed of them, euen from their first comming into the worlde, and while they hanged on their Mothers breste, that presently they obtained fellowship in his couenant, they are emboldened in all well doing, and prouoked to walke in the feare of his name. And seeing he took them for his children, when they through want of knowledge and tendernesse of age, were not able to call him father, let them remember their creator & redeemer in the daies
f 1. Pet. 1. 17. 18. of their youth, f *and passe the time of their dwelling here in fear, knowing that they were not redeemed with corruptible things, as siluer and gold, from their vain conuersation receiued by the tradition of the Fathers, but with the precious blood of Christ, as of a Lambe vndefiled, and without spot.* Let vs also learne from hence, to detest the errour of the Anabaptists, that denie baptisme vnto infants, thereby diminishing the glory of God, weakning the comfort of godly parents, and abolishing the assurance of children, that they ought to haue touching the free loue of God toward them.

Vse. 2. Secondly, seeing good parents are the authors of many good blessings vpon their families, we are taught on the other side, that euill Parents bring the curse of God into their houses, and vpon their posterity. We see this in *Caine*, when he gaue himselfe to murther and impiety, he brought the iudgement of God vpon his whole race,

that

that were razed out of the earth. Marke the posterity of *Ishmael*, who mocking *Isaac*, & raising persecution against him, was cast out of the house of *Abraham*, out of the Church of God, and his yssue were aliants from the faith, and strangers from the promises of saluation. The like we see, and might say of *Esau* g that prophane person, who for a messe of pottage sold his byrth-right, and hated his Brother, his posterity were the greatest enemies to the true *Israelites*, and were a cursed generation. Consider with me the fearefull example of *Ieroboam*, the sonne of *Nebat*, that made Israell to sin, h and prouoked the God of Israell to wrath. This seducer wrought wickednesse, and established Idolatry in the land, and therby thought to establish the kingdome to himselfe, and to settle it in his posterity, that it should neuer bee remoued from his off-spring, but follow from father to sonne in a continued succession. Notwithstanding, this fell out not only to his owne confusion, but to the ouerthrow of his stock & linage. The iudgement of God did not in his person, but pursued him in his progeny & posterity. This is it which the Lord denounced by the Prophet: i *Behold, I will bring euil vpon the house of Ieroboam, and will cut off frō Ieroboam, him that pisseth against the wall, as wel him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, vntill it bee all gone.*

g Heb. 12. 16

h 2. Kin. 15. 30

i 1 Kin. 14. 10

Where the Prophet sheweth and declareth, that God respecteth euill men as filthy beasts, and those that come of them as dung and excrements, which defile the places where they abide, and therefore with the besome of his vengeance he will sweep them away, that they shal no longer offend the Nosthrils of God and his people. Thus it was with *Ahab*, that shed innocent bloud, and tooke possession of the Vineyard of *Naboth*, k hee did the greatest iniury and wrong to his posterity, that could be offered: the Kingdome was taken from his house, and his children were slain with the sword, according to the saying of *Eliah*, *I will bring euill vppon thee, and wil take away thy*

k 1. Kin. 21. 21

posterity: *I will make thy house like the house of Ieroboam, for the prouocation wherewith thou hast prouoked, and made* Israell *to sinne:* and also of *Iezabel* spake the Lord, saying; *The dogs shall eate* Iezabell *by the walles of* Izreel. Who are then the greatest enemies to their children, but vngodly parents? And who bring vpon them a greater woe and ruine, then they, that should builde them vp, and leaue a blessing behinde them? When *Moses* describeth the nature of God, that hee is aboundant in mercie toward the righteous, he addeth, [1] *Holding not the wicked innocent, but visiting the sins of the Fathers on the children, to the third and fourth generation.* This must moue parents and Gouernours, to make conscience of their carriage and conuersation, and to bewaile their sinnes, that haue endangered their off-spring. For God may, and doth in Iustice visite with sundry and diuers iudgements, those families and societies, where wicked Parents, and prophane Gouernours are. All they bee cruell and Tyger-like parents, that be vngodly parents: for they are the murtherers and Butchers of their Children, and the ouerthrow of their posteritie in time, howsoeuer they bee spared for a season. What vnmercifull and vnnaturall parents were *Caine*, *Cham*, *Canaan*, *Ieroboam*, *Iezabell*, *Ahab*, and such like, that caused euerie one of their house, that could water a wall to be destroyed, and vtterly to haue their race and remembrance rooted out? It is therefore a [m] diuellish and wicked Prouerbe, [Happy are those Children, whose Father goeth to the deuill.] Nay, rather cursed are those children, whose fathers fal into hell: for there is a great presumption that they will follow them without the great mercy and speciall grace of God; yea, it is a blessed thing, to spring from a godly stocke, and to rise from faithfull parents, For often did the Lord spare Israell for *Abrahams*, *Isaacks*, and *Iacobs* sake. When the posterity of *Dauid* became wicked, hee continued them in their kingdome, deliuered them from their enemies, and did not destroy them for *Dauids* sake.

[1] Exod. 34. 8.

[m] A diuellish Prouerbe.

When

When the Lord was [n] angry with *Salomon*, becauſe hee had turned his heart from the Lord God of Iſrael, which had appeared vnto him twice, and charged him not to follow ſtrange Gods, he threatned to rent the kingdom from him, and to giue it to his ſeruant; *Notwithſtanding in thy daies I wil not do it* (ſaith the Lord) *becauſe of Dauid thy father.* This appeareth more plainly afterward in *Abiam* the ſonne of *Rehoboam*, who walked in all the ſinnes of his Father which he had done before him: yet [o] for *Dauids* ſake did the Lorde his God giue him a light in *Hieruſalem*, and ſet vp his ſonne after him, and eſtabliſhed *Hieruſalem, becauſe Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commaunded him all the dayes of his life, ſaue onely in the matters of* Vriah *the* Hittite.

[n] 3. Kin. 11. 12.

[o] 1. Kin. 15. 4. 5. 2. Chro. 21. 7.

This is it which the Lorde promiſeth in the ſecond Commaundement of the Law, [p] *That hee will ſhew mercie to thouſandes of them that loue him, and keepe his Commaundements.* Seeing then, wicked and wretched parents are moſt deadly enemies vnto their children, who beare the curſes of God vpon them for many generations, for the impiety of their Fathers; this ſerueth as a great terror to thoſe parents that go about by fraud and oppreſsion, by wrongfull and iniurious dealing to enrich themſelues, to ſet vp their names, and make their poſterity to bee great vpon the earth after them. For this is the readie way to bring the curſſe of God vppon them, and to pull downe their houſes. Where the curſſe of God entereth, it maketh hauocke, and waſteth all before it. GOD is an [q] auenger of all ſuch thinges. Surely, if men were not altogether faithleſſe, but had faith to beleeue the worde of God, that all wicked courſes, and vile practiſes, woulde ouerthrow their houſes, and not builde them vppe: that they could not fill them with euill thinges, but they will pull downe the plagues of God vppon them, and all theirs: it would make them feare to offend by fraud and vniuſt dealing, [r] *Which cryeth for vengeance vnto Heauen,*

[p] Exod. 20. 6.

[q] 1. Thes. 4. 6.

[r] Iames. 5. 4.

and the cry thereof entereth into the eares of the Lord of hoasts. All men by Nature haue a loue vnto their children, and a desire to leaue them great men in the world; but manie are greatly deceiued in the meanes, and wander farre and wide out of the way. For if wee would leaue them a sure inheritance, and settle them in an estate to continue, wee must take heed that we do not enrich our selues with the spoyles of others, nor fill our houses ful with the riches of iniquity, least wee fill them also with the vengeance of God which is the reward of iniquity. Let vs eat our own bread which we haue gotten by lawfull meanes. There is more comfort in a little truly gotten, then in great riches and reuennewes, that carry with them Gods markes and curses, being wrongfully obtained, and vniustly retained.

Vse. 3. Lastly, seeing godlinesse hath the promise of bringing a blessing vpon the families where it is professed, it is required of vs to repent and beleeue the Gospell, that so we may procure a blessing vpon our selues, and our children. This duty the Apostle *Peter* preacheth vnto the Iewes that were pricked in their hearts, [f] *Amend your liues, and be baptized euery one of you for the remission of sinnes, for the promise is made vnto you, and to your children, &c.* When God promised to *Abraham* to make a couenant with him, and to multiply his seede exceedingly, he requireth this condition at his hands, [t] *Walk before me, & be thou vpright.* We must walke in the midst of our houses with a pure & perfect hart, and guide them with a watchfull eye, wee must looke to their wayes, and to our gouernment. This would be a great helpe to the Ministery, and a singular furtherance to his labours. The neglect of this care, bringeth vtter ruine to father and childe. This appeareth in the example of *Eli*, who through his indulgence & negligence, ouerthrew himselfe and his posterity. This is the cause of so many cursed youths, so many riotous men and women which procure the ruines of so many excellent houses, their tender age was not sanctified, neither they seasoned by their parents with the fear of God. So then, godly parents

[f] Act. 2. 38. 39

[t] Gen. 17. 1.

rents must haue a care to bring vp their children and families in godlinesse & righteousnesse. It may be a meanes by the blessing of God to saue thy sonne from death, and to deliuer his soule from destruction. The Lord himselfe speaketh of *Abraham*, [u] *That hee knew him that hee would teach his sonnes, and his household after him, that they keep the way of the Lord, to do righteousnesse and iudgement.* The Apostle chargeth parents [x] to bring vp their children in the nurture and infirmation of the Lorde. No parents must presume, that because they haue obtained to bee faithfull, therefore their children must of necessity be so also. Faith is the gift of God, and not of Nature: It is not common to all, but peculiar to some: It commeth not by inheritance, but by grace. Parents may leaue vnto their children their houses, their lands, their substance: they may conuey vnto them their inheritance, but they cannot conuey vnto them the gifts that accompany saluation. Wherfore, all Parents that are faithfull, are to intreat and craue of God the continuance of his couenant towarde their children, and to beg from his hands an holy and sanctified seede to his glory, and their comfort.

[u] Gen. 18. 19.

[x] Ephes. 6. 4.

Verse. 14. 15. [*The name of the Israelite thus slaine, was Zimri the sonne of Salu: and the name of the Midianitish woman that was slaine, was Cosbi, &c.*] We heard before in the sixt verse, how *Moses* hath laid open the shamelesse and impudent behauiour of this beastly adulterer, who shamed not to bring the *Midianitish* Harlot into the hoast, and in the sight of al the congregation of the children of Israell, who were grieued to beholde such horrible villany. Neuertheless, we see in this place, that *Moses* is not content in a generall maner to describe his wickednesse, but singleth him out particularly by his name, by his Father, by his Tribe. Neither doth hee content himselfe to set downe the *Midianitish* woman by her Nation, but calleth her by her name, and further openeth the name of her father, and her fathers house. So then, *Moses* hauing shewed who they were that brought the plague of God

vpon the people: he now descendeth to marke them out by their proper names, and of what calling and profession they were. From hence wee learne, [y] that it is sometime lawfull and conuenient to reproue by name, special people and particular men that offend in the Church, & to record them in writing. A particular reproofe of particular offenders, sometimes standeth with the worde of God. So did *Eliah* deale with *Ahab* and *Iezabel*, he told him that it was he and his fathers house, that troubled Israel. This wee see practised by the Prophet *Esay* against *Shebna*, who being a notable fauourer of euill men, and a great hinderer of good things, [z] is by name threatned to *be carried away with a great captiuity*. Thus doth *Ieremy* [a] deal with the false Prophets, and other obstinate enemies. Likewise, our Sauiour Christ denounceth [b] many fearfull woes against the Scribes and Pharisies hipocrites, which shut vp the kingdome of heauen before men, deuoured widdowes houses vnder a colour of long prayer, compassed sea and land to make one of their profession, tythed mint and Annise, and left the waightier thinges of the law; as Iudgement, Mercy, and Infidelity. So did *Paule* withstand [c] *Peter* to his face, because he was to bee condemned. And when he saw in the Church such as had put away faith and a good conscience, and made shipwracke of the doctrine of Christ, he giueth the Church notice & warning of them, saying; [d] *Of whom is Hymeneus & Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme*. And in another place, hauing to doe with such as cast off the Doctrine of godlinesse, he noteth the Ringleaders, and principal authors, [e] *Of this sort is Hymeneus and Philetus, which as concerning the truth, haue erred from the marke, saying; that the resurrection is past already, and do destroy the faith of certaine*. In like maner he specifieth [f] *Alexander* the Coper-smith, which had done him much harm. So the apostle *Iohn* warneth the church of *Diotrephes*, who loued to haue the preheminence among them. All which examples of the Prophets, of the Apostles, and of Christ himselfe

[y] *Doct.* 15. It is lawfull sometime to reproue by name.

[z] Esay. 22. 17.
[a] Ier. 28. 12.

[b] Mat. 23. 13.

[c] Galat. 2. 11.

[d] 1. Tim. 1. 20

[e] 2. Tim. 1. 17

[f] 2. Tim. 4. 14.

himselfe do teach, that it will not alwaies be sufficient to reproue the errors and heresies of obstinate sinners, but somtimes it is expedient to lay them open by their names, and to signifie them to the Church, by a particular discouering of them.

The Reasons of this practise are to be considered. First, because the church should haue warning of them, that others might shun them, and auoid their company. So the apostle nameth *Alexander* to prepare *Timothy* not to trust him. It is good to know false brethren, least they spying our liberty, take the greater aduantage against vs. Hence it is, that *Paul* chargeth *Timothy* to beware of *Alexander*, g *who had withstood his preaching sore.* While we are familiarly conuersant with the wicked, it wil be hard for vs not to be intangled in their sins. For how can a man walke among thornes, & not pricke himselfe? or how can a man touch pitch, and not be defiled. We must fly from such as from a deadly plague. We must seperate our selues frō them, least the like vengeance fall vpon vs also. Reason. 1. g 2. Tim. 4. 15

Secondly, they must by a special note be made known to the church, that they may be degraded and brought to reproach. The Apostle vsed this remedy, thereby to shut their mouth, & to stop them from speaking euil of God & his truth, which ought to be precious to vs. This naming of them, is to set a mark of infamy vpon them; as if a man were boared in the eare, or burned in the hand for a Malefactor. God wil haue them & their wickednes registred to their perpetual shame in the church for euer, that they should not be of any more credit to infect the good, and to draw the weake to destruction. The vnnatural and sauage dealing of the *Amalekites*, toward their brethrē the *Israelites*, is by God expresly cōmanded to be recorded in a book, to their infamy and confusion, h *The Lord said vnto Moses, write this for a remembrance in the book, and rehearse it to Ioshua, for I wil vterly put out the remēbrance of Amalek frō vnder heauen?* So we haue in the scriptures set forth the vncleannes of *Sodom*, the hard hartednes of *Pharao*, the conspiracy of Reason. 2. h Exod. 17. 14

of *Corah*, the couetousnesse of *Ahab*, the cruelty of *Iezabel*, the disobedience of *Saul*, the treason of *Absolom*, the treachery of *Iudas*, and other infamous beasts, the recorde of their shame is in perpetuall memory, and stinketh vnto this day. The like we might say of all bloody persecutors in all ages since Christs time, they haue their names and facts remembred in the Actes and Monuments of the Church. Seeing therefore, obstinate enemies must bee both shunned and shamed: in both respects wee learne, that it is lawfull for the Ministers of God to poynt out some by name, that they may be knowne, otherwise the Apostles of Christ would neuer haue doone it, the Prophets woulde neuer haue practised it, Christ himselfe would neuer haue allowed it.

Vse. 1. Let vs apply this to our selues. First, it serueth as a bridle to restraine euill men, especially all such as bring a publicke detriment and hurt to the Church, and are the causes of common mischiefes: they shall, to the shame of their persons, to the reproach of their names, to the infamy of their posterities be registred vp in the Monuments of the Church for euer, as they that carry a marke of their iudgement to the Tribunall seate of God aforehande. If the loue of goodnesse, if the wrath of God, if the feare of damnation wil not bridle them (as Atheists respect none of these, neither desiring godlinesse, nor beleeuing heauen, nor fearing hell) yet the perpetuall shame wherewith they and their posterities shall bee branded, should moue them. Albeit, sinfull wretches be highly magnified in the world, yet all their honour and reputation shall be turned into a blot. It was of late yeares accounted a great dignity to be a *Wolsie*, or a *Gardiner*, or a *Bonner*, but now their names are odious for pride and cruelty, and they no better then Wolues inuading and wasting the poore flocke of Christ. This the Wiseman speaketh, [i] *The memorial of the iust shall be blessed: but the name of the wicked shall rot.* This doth God set forth by his Prophet, [k] *Yee shall cry for sorrow of heart, and shall howle for vexation of mind, and yee shall leaue*

[i] Prou. 10. 7.

[k] Esai. 65. 15.

leaue your name as a curse vpon my chosen, for the Lord God shal slay you, and call his seruants by an other name. Wee see then that they are greatly deceiued, that hope to bee famous & to leaue a great name behind them, by getting riches, and raising vppe their houses, [l] as the Psalmist speaketh, *They thinke their houses and habitations shal continue from generation to generation, and call their Landes by their names: yet they shall not continue in honour, but perish like the bruit beast, and be no more had in remembrance but to their dishonour.* This is it which *Dauid* saith, [m] *Thou hast distroyed the wicked, thou hast put out their name for euer and euer.* A great name among the sons of men is not alwaies a good name: and a great name gotten by euill meanes and open wickednesse, is a great punishment, it is a token of the wrath of God, vpon those that are wel spoken of for vngodly deedes. This hardneth them in their sins, and holdeth them from true repentance. But whosoeuer are giuen vp vnto hardnesse of heart, and hindred from bringing forth the fruits of repentance, haue two heauy iudgements lying sore vpon them, howsoeuer they bee as blind men and cannot see them. It is our duty to pray against such a name vnto God, and not to desire it to our destruction. Let vs feare such a name, as may make vs reprochful to God and to al good men.

[l] Psal. 49. 11. 12.

[m] Psal. 9. 5.

Secondly, seeing wee must take heed, that howsoeuer the practise bee in it selfe lawful, to lay out wicked men in their coulours, yet wee must not single out men commonly, and ordinarily, being oftentimes offensiue; sometimes causeless, and alwaies dangerous. When the Apostle reproched such false teachers among the *Corinthians* as denied the resurrection, and consequently raised the foundation of religion (for if there bee no resurrection, then is Christ not risen; and if Christ bee not risen, then is the preaching of the Minister, and the faith of the people vaine) yet hee doth not expresse the names of these seducers, but saith, [n] *If it be preached that Christ is risen from the dead, how say some among you, that there is no resurrection*

Vse. 2.

[n] 1. Cor. 15. 12.

rection of the dead? And in another place, when he saw his person contemned as base, and his ministery reiected as fruitlesse, he answeareth the slander, but spareth the slanderer, o *This I say, that I may not seeme as it were to feare you with letters: for the Letters, saith hee; are sore and strong, but his bodily presence is weake, and his speach is of no value:* Let such one thinke this, that such as wee are in word by letters when we are absent, such will wee bee also in deed, when we are present. Thus do other the Apostles. Howsoeuer therefore the practise being wisely and discreetly vsed, haue warrant from the seruantes of God, yet we are in doing of it to obserue these p rules following. First, we must consider our places and callings, wee haue not the same liberty granted vnto vs that the Prophets and Apostles had, who receiued speciall reuelation from God, against many of those which they vncased and laid open to the Church, and therefore pray to God to comfound them, & to reward them according to their workes. We must not therefore make a general rule of it, but remember what Christ said to his Disciples, q *Ye know not of what spirit ye are.* They pretended the example of *Elias*, but they wanted the spirit of *Elias*. Secondly, wee must take heed that wee mingle not our owne passions with it, for then straight way we passe the boundes of measure and moderation. It is not enough that our zeale bee good, but it must bee seasoned with such wisedome, that the spirit of God rule ouer all. Wee must not bee moued with choller and rage, with fury and indignation, but keepe vnder all our affections, that they breake not into vnlawfull courses. Thirdly, we must shew pitty and compassion of those that sinne of weaknes and infirmity; wee must pray vnto God for them, that he would powre out his r *Mercy vpon them, and to giue them repentance to acknowledge the truth, and to come to amendment out of the snare of the Deuill.* Wee must alwaies hope wel of such as fal of frailty, vntil God shew that hee hath cut them off. Fourthly, it is lawfull to reproue by name, when the necessity of the Church vrgeth it,

o 2. Cor. 10. 10. 11.

p Rules to be obserued in singling out men by name.

q Luke 9. 15.

r 2. Tim. 2. 25

it, and challengeth it at our handes. So that it is in great danger vtterly to be corrupted, and ouerthrowne, vnlesse false teachers and seducers bee bewrayed, and manifestly discouered, that all men may know them and take heede of them. The safety of the Church is especially to bee respected of vs, and the truth of God must bee most deare vnto vs. Lastly, there is warrant to single out such men, when there is no more hope of their conuersion, & when they are once growne to open [f] Blaphemy, to speake euil of, and to slander the doctrine that is according to godlinesse vpon hatred thereof, and pretensed malice, there is no more place for patience, wee are no longer to deale with the spirit of meeknes. When a man is so farre fallen from all religion to speake euill of the way of godlinesse, & to despite the grace of God, malice hath blinded him, the deuil hath possessed him, and condemnation waiteth for him. Hee beareth euident markes of reprobation, and God sheweth that there is no hope of saluation in him. Hee giueth knowledge to the Church at sometimes, of some particular persons that are castawaies, and haue the gate of saluation shut vp against them. For otherwise to what purpose is the great and vnpardonable sin against the holy Ghost described in the word, vnlesse the sinne might be knowne, and the men also known that do commit it? And to what end doth the Apostle *Iohn* tell vs, [t] *There is a sinne to death? And of seeing our brother sinne a sinne not vnto death?* If then it may be seene, it may be knowne. And hence it is, that when the Church saw *Iulian* the Apostata, who had beene enlightned with the truth and beene zealous in the profession of it, to despite God openly, to lift vp himselfe against his word, and to make a mocke of all religion, they would haue no more to do with him, they accounted him as a deuill, and they prayed with one consent against him, that God would confound him and destroy him. They did not pray vnto God for his conuersion, and to giue him a new heart, but because hee could not repent being past amendment, they cal-

[f] Math. 12. 32.

[t] 1. Iob. 5. 16.

called vpon GOD to haſten his condemnation, that hee might ſhew thereby what account hee maketh of his truth.

Vſe.3. Laſt of all, we ought to haue a care to be helpfull and profitable to the Church, and to be zealous in the ſeruice of God, that thereby, to the comfort of our ſelues & our poſterity, we may carry a ſweet remembrance and a bleſſed report in the church for euer. The loue of *Mary* in anoynting Chriſt with the precious oyle which ſhe powred on his head, is promiſed by Chriſt to bee remembred for euer [x] in what place of the world ſoeuer the Goſpell ſhould be publiſhed: *Verily I ſay vnto you, whereſoeuer this Goſpell ſhal be preached throughout all the world, there ſhall alſo this that ſhe hath done bee ſpoken of for a memorial of her.* The praiſe of *Iehoiada* is recorded in Scripture [y] he died an old man and full daies, and they buried him in the Citty of *Dauid* with the kings, becauſe he had done good in *Iſrael*, and toward God and his houſe. This ſerueth to reproue ſuch, as care not at al what men thinke or ſpeake of them, and regard not what name they haue, good or bad; what report is giuen of them, honourable or diſhonourable, ſweet or rotten, ſo they may preuaile in their purpoſes, and bring to effect their deueliſh deuiſes. An heathen [z] man could ſay; It is the part of a retchleſſe a nddiſſolute man to neglect what a man ſaith of him. The wiſe *Salomon* teacheth vs, that (*a*) *A good name is more to bee deſired then great riches, and a louing fauour more then ſiluer and gold.* This is not attained by flattery or falſe-hood, but by godlines and righteouſneſſe, by humility and an vpright conſcience. Riches are fraile and tranſitory, ſubiect to vanity & corruption, but a good name and louing fauour, remaine for euer. So the Prophet, deſcribing the bleſſedneſſe of the man that feareth the Lord, & delighteth in his commandementes, [b] ſaith, *That he ſhall neuer be moued: but the righteous ſhal be had in perpetuall remembrance.* A good name is better then a great name. And albeit the godly be deſpiſed in the world, yet God will aduance their eſtimation.

[x] Math. 26.13

[y] 2. Chro.14. 16.

[z] *Cicer. offici. lib.* 1.

[a] Pro. 22. 1. Eccl. 7. 3.

[b] Pſal. 112. 6.

on, and giue them a sweet sauour among all good men. True it is, sinfull men are magnified of sinners (for euen the sinners loue those that loue them [c] to receiue the like of them again) yet they shal be made abhominable to the Saints, and their name shall bee cursed, and as much loathed as the filthy sauour of his carcasse that lyeth rotting in the graue. So then, seeing shame shall be as an vnseparable companion of wickednes, and no man can separate those thinges that God hath ioyned together; on the other side heere is comfort to the godly, that God wil vndertake the protection of their names, so that no creature shall be able to robbe them of it: but as hee preserueth them to saluation, so hee will maintaine their credit and estimation. Wee see this in many the deare seruantes of God, who albeit they haue had their names for a time diminished and impaired, yet they haue beene restored and recouered. The name of *Naboth* was greatly blemished with the slanderous imputation [d] of treason & blasphemy, but that momentary shame is swallowed vp, and recompensed with euerlasting honour, throughout al generations. The like we might say of *Cranmer, Ridley, Latimer, Hooper, Bradford, Philpot*, and many other the deare seruants of God, that gaue their liues for the truth, howsoeuer they were condemned for heretikes, yet they are renowned for Saintes, and shall bee so acknowledged to the end of the world.

b Luke 6. 32.

c 1. Kin. 21. 10

16 *Againe the Lord spake vnto Moses, saying,*

17 *Vexe the Midianites, and smite them.*

18 *For they trouble you with their wiles, wherewith they haue beguiled you, as concerning* Peor, *and as concerning their sister Cosbi the daughter of a Prince of* Midian, *which was slaine in the day of the plague, because of* Peor.

Wee haue hitherto in this Chapter handled the transgression

greſſion of the *Iſraelites*, & the reconciliation of god. Now remaineth the decree and determination of God againſt the *Midianites*. For after that God hath chaſtened his owne people, and iudgement hath begun to breake out againſt the houſe of God, hee riſeth vp in wrath and indignation as a iuſt iudge againſt his enemies. Heerein we are to marke two thinges: Firſt, the commaundement: Secondly, the reaſons or cauſes of the commaundement. The commandement and charge directed vnto *Moſes* is this, *Smite and ſlay the Midianites*. Thus doth wickedneſſe returne vpon the heads of the authors thereof. Theſe enemies, being drawne into the league to take part with the *Moabites*, had conſpired againſt *Iſraell*, ſought to ſubdue them, not by ſtrength, but by ſenſuality, nor by force of warre, but by laſciuiouſnes and wantonneſſe of Women. Now the wheele is turned vpon themſelues, the ſtone is rolled vpon them that firſt ſtirred it, & miſcheife falleth vpon the firſt contriuers.

Objection. But heere out of this commandement ariſe two queſtions fit to bee moued, and worthy to bee diſcuſſed. Firſt, inaſmuch as God euery where forbiddeth reuenging of our owne cauſes and quarrels, why doth hee now permit and prouoke the people of *Iſraell* thereunto, as if they were not by nature prone enough to vengeance? I anſweare, there is a double kinde of reuenge, one priuate, the other publique. Priuate reuenge is that which proceedeth from the priuate motion of our corrupt nature, ſeeking to ſatiſfy our own malice with the hurt of others. This is forbidden by our ſauiour Chriſt. *Mathew* 5. commanding vs (*a*) *To loue our enemies, and to ouercome euill with good.* Publique reuenge is that which is commanded and warranted by God, being impoſed vpon vs, either mediatly by authority of the Magiſtrate, or immediatly by the ſecret inſtinct of the ſpirit. This is allowed, & lawful as we ſaw before in *Phinehas* & others, inaſmuch as it proceedeth not from the corruption of nature, but from the inſpiration of God. For God the iuſt reuenger of all wicked-

Auſweare

a Math. 5. 44.

neſſe

neſſe may vſe the miniſtery of men and Angels to execute his purpoſes ſo often as it pleaſeth him.

Another queſtion ariſing out of this commaundement, is touching the perſons againſt whom it is directed, as the firſt was, touching the perſons to whom it was directed. For why ſhould the *Midianites* be named onely, ſeeing the *Moabites* alſo were the profeſſed enemies of the Iſraelites, ſeeking their ruine, and hiring *Balaam* to curſe them? I anſwere, the *Moabites* did not eſcape, but were alſo puniſhed, [b] as appeareth euidently, *Deutro.* 23. 6. But the *Midianites* are firſt in the puniſhment, becauſe albeit they were farther off, yet they had the chiefeſt hand, and carried the greateſt ſtroke in this wickedneſſe, who made their Daughters common; yea, euen the chiefeſt among them, by the counſell of *Balaam*, as we ſaw by one example in this Chapter, the like whereof we doe not reade to haue beene in the *Moabites*. Beſides, after that *Balaam* was departed, we read not that the *Moabites* attempted any thing againſt Iſraell, but the *Midianites* gaue the Sorcerer farther entertainement, and ceaſed not (as may bee preſumed and preſuppoſed) to plot and contriue their deſtruction.

Objection.

anſweare.

[b] Deut. 23. 6.

Hitherto of the commaundement, the firſt part of this diuiſion: the reaſons enforcing the commaundement follow to bee conſidered, which are two in number: Firſt, becauſe they cunningly gulled, and craftily circumuented the people of God: Secondly, becauſe they allured them both to Idolatry and to Fornication. For this is the meaning of the wordes, when *Moſes* ſaith; *They haue beguiled you as concerning* Peor, *and as concerning their ſiſter Cozbi*: And hereunto *Iohn* pointeth in the *Reuelation* ſaying; (c) *Balaam taught Balak to put a ſtumbling blocke before the Children of Iſraell, that they ſhould eate of thinges ſacrificed to Idols, and commit fornication.* Both theſe reaſons may be gathered into one, and thus concluded;

[c] Reuel. 2. 4.

If the *Midianites* drew you into ſinne, and brought

vpon you the plague of GOD, then ſpare not to ſmite them:

But the *Midianites* drew you into ſinne, and brought vpon you the plague of God:

Therefore ſpare not you to ſmite them.

This is the force and ſtrength of the reaſon, to moue the Iſraelites to make themſelues ſtrong, and to bee of good courage, aſſuring themſelues that GOD will giue them victory, and inable them to deſtroy them, that did compaſſe their deſtruction.

Thus we haue ſeen the interpretation of the Text, and the order of the wordes. This is the naturall meaning intended by the ſpirit of God. But before we paſſe any farther, it ſhall not be amiſſe a little to conſider the notable abuſe of this place, and of other Scriptures, auouched by ſome of the Church of *Rome*. For [d] one of late, not onely a common profeſſor of our Religion, but a publike Preacher of the ſame in our Church, hath reuolted from vs through ſome worldly tentations, run into our enemies Camp, lifted vp his heele againſt vs, and in bitter and biting maner hath railed at vs. This man wanting no good will to write againſt vs, and yet finding no ſtrength in himſelfe to deale againſt vs, out of euident and plaine Scripture, hath turned all into Allegories, and out of his inward and hidden ſenſes, wreſteth & wringeth all things againſt the Proteſtantes. As for example, when the Lord in this place is ſaid to haue ſpoken to *Moſes* in this manner; *Vexe the Medianites and ſmite them*, becauſe they troubled you with their wiles, and beguiled you as concerning *Peor*, and the meaning according to his Interpretation, is this; [e] Chriſt ſaid to the Vicar of Chriſt, ſuppreſſe the writinges of Heretickes, and confute them, becauſe they trouble you with their guiles, and make their falſe Doctrines appeare beutifull to the ſhew and outward appearance, the Heretickes receiuing a counterfeit word, (in ſtead of the true Scripture) which is condemned in the

d *Alabaſt. apparat. in Reuel. Ieſ. Chr.*

e *Apparat. in Reuel. cap. 6. pag. 96.*

the day of the Popes cenſure. Behold heere, the heauy iudgement of God vpon this man ſince his Apoſtacy and reuoulting from the true Church, to the Synagogue of Antichriſt. Are not heere ſtrange prooſes, and far fet interpretatiõs, to proue the Pope to be the Vicar of chriſt, that the writinges of heretiques are to be ſuppreſſed, and that the Heretiques themſelues doe deceiue and delude the world vnder a coulour of the word of God, and a pretenſe of the bare litterall meaning? And yet this is the profound, [f] inward, myſtical, and right Scripture that he ſo often boaſteth of. But let the indifferent reader iudge, whether this manner of interpretation be not the high-way to ſet vp all Atheiſme, to ouerthrow the authority and certainty of the Scripture, to ſhake the foundation of true religion, and to leaue no grounds for Chriſtians to ſtand vpon. And this hath beene the ancient practiſe of ſuch diſciples as haue learned ſuch Diuinity in the Schooles of Antichriſt. It is well knowne, that *Pighius* compared the Scriptures [g] to a noſe of Wax, and to a rule of Lead. The cenſure of *Colen* affirmeth the like in the ſame wordes. And to the ſame purpoſe, [h] Cardinall *Cuſane* teacheth, that the Scriptures muſt be expounded diuerſely, and framed to the times & practiſe of the church, ſo that at one time they are to bee vnderſtood and interpreted one way, and at another time another way. Theſe are ſome of thoſe bolde blaſphemies, which many of the Popes Minions haue vttered to the world. Now, ſuch as apply the Scriptures to their own fanſies, and turne them into Allegories, do not come farre behind the former. If wee ſuffer the Scriptures of God to bee thus wreſted and corrupted, the religion of Chriſt cannot long continue. If a man pull downe the foundation of an houſe where on it ſtandeth, or ſhake the maine Pillers where on it leaneth, the houſe it ſelfe cannot long hold out, but muſt fal downe. The Church of God is [i] builded vpon the foundation of the Prophets and Apoſtles, ſo long as the Doctrine contained in them is maintained and kept pure and

[f] *Appar. rap. 1 and 7.*

[g] *Pigh. hier. lib. 3. cap. 3. Cenſ. Colon. pag. 113.*

[h] *Cuſan. epiſt. 2. ct. 7.*

[i] Eph. 2. 20.

vndefiled, the Church ſhall ſtand vpright, and remaine without danger of being ſhaken in peices. But when once it beginneth to bee mingled with the chaffe of mans inuention, or infected with the poyſon of the Deuils deuiſe, by and by it tottereth and decayeth, vntill in the end (no remedy being prouided) it languiſh and die.

Now to apply this to our preſent purpoſe: howſoeuer ſome glory of the hidden ſenſes of Scripture which they haue found out, and pleaſe themſelues in their fooliſh conceits, it is no better then [k] *To make merchandiſe of the word, and to turne the truth of God into a lye.* For whereas out of this commandement of God, charging *Moſes* to ſlay the; *Midianites* that troubled *Iſrael* with their guiles, and drew them to fornication this conſtruction is gathered, that *Moſes* is the Vicar of Chriſt, that the *Midianites* ſignify the writinges of Heretiques, with ſuch like traſh, the onely naming thereof is ſufficient to ſhew the vanity of it. This I confeſſe may not vnfitly be called [l] another Scripture then yet hath beene knowne, howbeit not the Lords, but his owne. And if this new and admirable way to a new found land were granted vnto him, what would it make more againſt vs then againſt himſelfe, and generally againſt the whole church of Rome? This ſhal plainly appear vnto vs in 3. reſpects. For firſt of all, admit once of theſe fond geſſes & gloſſes vpon the Scripture, and depart from the ſimplicity of the ſame, there is a gap opened wide to intrude a thouſand diuerſe, nay contrary interpretations, according to the diuers or contrary diſpoſition of the interpreter. As for example, out of this preſent place, mentioning the cõmandement of god to *Moſes*, the guiles of the *Midianites*, & their drawing *Iſrael* to fornication by meanes of *Cozbi* a Princes daughter among them; a man might with greater probability gather, and agreeing better with the proportion of faith in other Scriptures, an encouragement to al Chriſtian Princes to pul down the purple whore that ſitteth in ſpiritual *Babylon*, [m] to reward her

k 2. Cor. 2. 17.

l *Prefat. ad Cathol. lectores.*

m Reuel. 18. 6

as shee hath rewarded vs, and to giue her double according to her workes, and in the cup that she hath filled to vs, to fil her the double. For in the former wordes, *Moses* shall signify the Christian Magistrate; the *Midianites*, the enemies of the Christ, the greatest whereof are Antichrist, and his adherentes: the entising of the *Israelites* to Fornication, the committing of Idolatry and running a Whoring after Idols, the slaying of *Cozbi* in the day of the plague, the downefall and ruine of their Idolatrous worship, which we see God hath miraculously brought to passe. Thus we see, how these words may more fitly and fully bee applied against the Church of Rome, then against true Catholikes whom he calleth heretiques. Secondly, if this be the marrow and pith of the Scriptures, to hide such mysticall meanings, and secret senses vnder the outward barke, what hindreth vs, but that wee may raise as good Doctrine out of *Homers Iliads*, and *Odysses*, out of *Ouids Metamorphosis*, or out of *Virgils Eneads*, as out of the writinges of *Moses* and the Prophets, which were horrible blasphemy once to conceiue or imagine? For, if a man by *Ulisses*, or by *Æneas*, should vnderstand Christ; by their companions, his Disciples: by their wanderinges, his sufferinges: by their going downe to hell, his ouercomming of the deuill, and triumphing ouer the kingdome of darkenesse; by their safe ariuing in an hauen of rest after al their labours, his resurrection from the dead, and taking possession of the kingdome of Heauen: hee hath as faire a warrant for these conjectures, as this trifler hath for his fooleries: to vnderstand, by *Moses* the Pope; by the *Midianites*, the writings of heretiques; by *Cozbi*, such Doctrine as pretendeth the name of God; & by vexing the *Midianites*, the stopping of the course of their hereticall writinges. Lastly, this inward supposed Scripture that this dreamer hath conceited, burieth the true word of God, and setteth vp a forged and counterfaite Scripture. For it turneth all thinges into Allegories, and disanulleth the Rules of Interpretation.

n *Apper. in Revel. cap. 6.*

The Allegories that we finde not in Scripture, wee are at liberty to refuſe. He that hath ſet bounds and bankes to the ſea, that it ſhould paſſe no further, hath reſtrained vs how farre we ſhall go. We muſt o not turne either to the right hand, or to the left. We muſt walke the kings high-way, we muſt not adde or diminiſh, we muſt not change or alter any thing of Chriſts Teſtament. *Origen* the Prince and patron of Allegories, and of ſuch as are delighted in Allegories, hath beene taxed and condemned of all men, for corrupting and peruerting the ſcripture this way: but now *Origen* is iuſtified by this new found interpretation, which is no better then p a languiſhing about trifles, a doting about Queſtions and ſtrife of words, and a caſting of clouds and ſmoake vpon the Sun-beames. And howſoeuer the Schoole-men haue ouerflowed the bankes in the rankeneſſe and ſuperfluity of their wit, and thereby defaced and depraued the precious word of God, purer then the Golde of *Ophir*; yet *Thomas*, one of the Princes and Gods among them, teacheth, that q the litteral ſence of the Scripture is that which the author intendeth, and the Author of holy Scripture, is God.

o Deut. 4. 2.

p 1. Tim. 6. 4

q *In. 1. part. Summ. queſt. 1. artic. 10.*

Now, if that be the true meaning of the ſcripture which the Holyghoſt intendeth, I would gladly know, whether the pretended myſticall interpretation of this place, building vp the primacy of *Peter*, and ſupremacy of the Pope, and pulling downe the Heretiques, were intended by the commandement of God to *Moſes*? Let him tell me whether the words be in the Nature of a Propheſie, or of an Hiſtory? Belonging to the preſent times, or to the times to come? Let him ſhew, whether *Moſes* euer vnderſtood the commandement of the Lord, as this popiſh proctor, (or rather prater) pretendeth? And whither the interpretation now ſet a foote, were true in the dayes of *Moſes*, or not? Laſtly, let him declare, whether *Moſes* and the Iſraelites r did euer obey this commaundement or not? But if the meaning be, that God ſpake not to *Moſes*, but to the Vicar of Chriſt, nor gaue them charge concerning

r Numb. 31. 7

the

the *Midianites*, but the writings of Heretiques; nor ſpake touching *Coſbi*, but thoſe that counterfaited the worde of God: he did delude *Moſes* with a vaine ſhadow of words, pretending one thing, and intending another, in outward ſhew giuing him authority, but in an inward meaning eſtabliſhing the popes ſuperiority, which was not hatched nor heard of in ſundry ages afterward. And heereuppon it is, that all [r] the ſounder Diuines of ancient times, [t] and the ſounder Schoole-men of latter times haue reiected this myſticall diuinity, as vnauaileable, and vnſufficient, to proue any point of Chriſtian Religion. Thus then we ſee, that the word of God is not to be turned into an Allegory, taking away the truth of the Hiſtory, and the doctrine of faith. In this manner of reaſoning notwithſtanding, the chiefeſt Keyes of popiſh Religion are hammered, and ſo moſt abſurd and impertinent allegories are eſtabliſhed. God made two great lights, a greater to rule the day, and a leſſer to rule the night, therefore there are two great powers ſet in the world, the Pope and the Emperour, and the Authority of the Pope is ſo much greater then the authority of the Emperor, as the Sun is then the Moone. God ſaid, *In thy light, we ſhall ſee light:* therefore, there muſt be candles in the church burning at noon day. The words of the prophet, [u] *Thou haſt put all thinges vnder his feete*, they allegorize thus for the ſupreame iuriſdiction of the man of ſinne all ſheepe and Oxen, that is, all men: Foules, that is Angels and Deuils: Fiſh, in the ſea, that is all ſoules in Purgatory.

[r] *Aug. epiſt. 48 Hieron. in cap. 13. Math.*
[t] *Alph. lib. 1. cap. 3. Andrad. lib. 2 Defenſ. Tridet*
[u] Pſal. 8. 6. 7.

Moreouer, as this courſe of Interpretation turneth the Scripture into allegories, ſo it ouerturneth the rules of Interpretation. Saint *Auguſtine*, in his famous bookes of Chriſtian Doctrine handleth at large the manner how to expound the Scripture, and what wayes are to bee taken to finde out the true meaning thereof. Where he teacheth, [x] that ſeeing the loue of God, and of our Neighbor is the end of the whole Scripture, that muſt be a falſe Interpretation, which doth not builde vp in this loue: that

[x] *De doct. chri. lib. 1. & 2. & 3 Hieron. in Eſai cap. 19.*

we muſt expound the darke places by the plainer, the fewer by the greater number: that the ſtudy of artes and knowledge of the tongues is neceſſary: that we muſt expound Scripture by ſcripture; that wee muſt diſtinguiſh betweene precepts and precepts, between thoſe that are giuen to all, and thoſe that were particularly directed to certaine perſons: that wee muſt diligently marke all circumſtances, what goeth before, & what followeth after: that we muſt pray vnto him that is the author of the ſcriptures, who only is able to reueale the meaning of his own word. Theſe rules are diligently to be conſidered of all thoſe that come to expound the ſcriptures. As for hidden and ſecret ſences, we know them not, wee acknowledge them not, we beleeue them not, but leaue them to thoſe that ſeeke an hidden diuinity, and a ſecret religion deuiſed in their own braines, which will not abide the trial of the light. And thus much touching the true vnderſtanding of this diuiſion, and of ouerthrowing the falſe Interpretation thereof; now, let vs come to the doctrines that ariſe out of the ſame.

Verſe. 16. [*Againe, the Lord ſpake vnto Moſes, ſaying; &c.*] We heard before the heauy wrath of God that fell vpon the Iſraelites, the heads of them were hanged, the reſt of the people were plagued with a ſore plague, there dyed in one day foure and twenty thouſand. But did the *Midianites* eſcape the hand of God, that were the enticers of them? Who offered their daughters that they ſhould commit fornication with them? No, they did not eſcape, God giueth *Moſes* charge to draw the ſword againſt thē, and to deſtroy them. Heere then wee are to obſerue the order which God obſerueth in punniſhing. The *Midianites* ſinned firſt, but the Iſraelites are firſt puniſhed. The Iſraelites ſinned after the *Midianites*, but the *Midianites* are puniſhed after them. From this courſe of Gods iudgements, y we learne this Doctrine, that God firſt chaſteneth his owne people. Howſoeuer hee will not ſuffer the vngodly to eſcape, nor to go away without puniſhment, but

2 *Doct.* 15. God doth firſt chaſten his owne people.

but executeth his iuſt iudgements againſt them: yet hee will beginne with his owne Church, and lay the rod vpon them in the firſt place. He could if it had pleaſed him haue punniſhed theſe *Midianites* firſt, as the principall authors of all this miſchiefe, but hee beginneth in Iuſtice with his Church, which were drawne into Idolatry and adultery by them. Thus the Lord dealt with *Moſes* and *Aaron*: when the people murmured through want of water, repented of their going out of Egypt, and rebelling againſt God, aſſembling themſelues in tumultuous manner againſt the ſeruants of God that had led them in the wilderneſſe, and carried them in ſafety, as vppon Eagles wings. Theſe were the firſt and cheefe in the offence, (a) yet becauſe *Moſes* and *Aaron* beleeued not the Lord, to ſanctifie him in the preſence of the children of Iſrael, they were firſt puniſhed, and not ſuffered to bring the congregation into the Land which he had giuen them. This we ſee further confirmed vnto vs in the latter end of the book of *Iob*: hee had indeede offended God, and ſpoken vnaduiſedly with his lippes, [b] but his three friends had offended much more groſſely then hee. For the wrath of God was kindled againſt them, becauſe they hadde not ſpoken of him the thing that is right like his Seruant *Iob*: Neuertheleſſe, *Iob* is rebuked firſt, albeit he were the party that had leſſe offended. Firſt, God findeth fault with *Iob*; and ſecondly, he findeth fault with his companions. The holy Hiſtory teacheth vs, that *Iehoſophat* ioyned in affinity with *Ahab*, and went into the battel with him. True it is, [c] he ſinned greeuouſly in helping the wicked, and louing them that hated the Lord, for the which he is reprooued of the Prophet, yet many good thinges were founde in him, and hee was righteous in reſpect of *Ahab*: notwithſtanding, the wrath of the Lord began firſt to fall vpon him, [d] & he had periſhed in the fight, being compaſſed by his enemies, vnleſſe he had cryed vnto the Lord to help him, who moued thē to depart frō him. This is it which the Prophet *Ieremy* declareth at large, ſhewing

(a) Num. 20. 12

[b] Iob. 42. 7.

[c] 2. Chr. 19. 2

[d] 2. Chr. 18. 31

ſhewing the order of the Lords proceeding in puniſhing ſuch as ſinne againſt him; firſt, he will raiſe vp the *Caldeans* to chaſtice his Church, and then the *Caldeans* themſelues ſhall not eſcape, [e] *I wil ſend and take to me all the families of the North, & I will bring them againſt this land, & againſt the Inhabitants thereof, and this whole land ſhalbe deſolate, and an aſtoniſhment, and theſe Nations ſhal ſerue the King of Babell ſeauenty yeares: and when the ſeauenty yeares are accompliſhed, I will viſit the King of Babel, and that Nation, ſaith the Lorde, for their iniquities, euen the lande of the Caldeans, and wil make it a perpetual deſolation.* This is it which the prophet complaineth of in the Pſalme, [f] *Theſe are the wicked, yet proſper they alwayes, and encreaſe in riches: Certainly I haue cleanſed my hart in vaine, and waſhed mine hands in innocency, for daily haue I bin puniſhed, and chaſtened euery Morning.* And if wee conſider either the ſtate of the Church generally, or the condition of the members of the Church particularly, we may in all times and ages ſee the truth of this Doctrine, & conclude with the Apoſtle *Peter*, [g] *The time is come that iudgement muſt begin with the houſe of God.*

e Ier. 25. 9. 11 12.

f Pſal. 73. 12. 13.

g 1. Pet. 4. 17.

Reaſon. 1.

The Reaſons will further open vnto vs the certainety of this truth, and ſerue to cleere the Iuſtice of God in obſeruing this order. For firſt, as hee that honoureth the Lord ſhall be honoured, [h] ſo they that deſpiſe the Lord, ſhall be deſpiſed. But none more diſhonor God then his ſeruants offending againſt him, whoſe ſinnes preſſe him downe as the ſheaues do a Cart. They open the mouths of the vngodly, to ſpeake euill of God, and his trueth. If then Gods owne people, the lot of his inheritance doe deſpiſe him, [i] and cauſe his name to bee blaſphemed, if they neglect his honour, and turne his mercies vnto ſecurity, & his grace into wantonneſſe, and ſo with a proud heart, and an high hand ſet themſelues againſt it, can hee beare it? And will he not be reuenged on ſuch a nation as this? There can be no greater deſpight done vnto a man, then when his owne children riſe againſt him, and offer all villany vnto him. So there can bee no greater diſhonour

h 1. Sam. 2. 30

i 1 Sam. 12. 14 Rom. 2. 24.

nour offred vnto the moſt high God, then when the ſons of his owne houſe, the ſeruants of his owne family, & the flocke of his owne paſture, rebell and reſiſt againſt him. The ſin of the Iew is greater then of the Gentiles, which ſinned of knowledge, and not of ignorance, and therfore ſhould receiue the greater puniſhment, and bee beaten with moe ſtripes, as our Sauiour teacheth. Luke. 12, 47. We are not therefore to maruel, if they come into iudgement that they may bee deſpiſed, as they haue deſpiſed him. For ſeeing no ſinnes are greater then the ſinnes of his owne choſen, they muſt firſt taſt the ſcourge of his hand, as they haue contemned him and his glory.

Secondly, his owne people haue the firſt and greateſt experience of his mercies. They haue the chiefeſt & choiſeſt priuiledges & prerogatiues of his graces aboue al the wicked. True it is, all mankinde taſteth aboundantly of Gods liberall and bountiful hand, to make them without excuſe: but to the ſonnes and daughters of the almighty, [k] *All the paths of the Lord are mercy and truth: the ſecrets of the Lord are reuealed to them that feare him, and his couenant to giue them vnderſtanding.* He calleth not them his ſeruants, [l] *For the ſeruant knoweth not what his Maiſter dooth: but hee calleth them his friends, for al things which he hath heard of his Father hath he made knowne to them.* This is that reaſon which the Prophet pointeth vnto, when he ſaith, [m] *Loe, I beginne to plague the Citty where my name is called vpon.* As if he ſhould ſay, *I haue ſet my name there, I haue giuen them my word, I haue fed them as from mine owne table, therefore they ſhal not eſcape.* This is it which the Apoſtle meaneth, when hee ſaith, [n] *I am not aſhamed of the Goſpell of Chriſt, for it is the power of God to ſaluation vnto euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.* Whereby hee declareth, that God keepeth this order, to offer grace firſt vnto his owne people.

Reaſon. 2.

k Pſal. 25. 10, 14.

l Iohn. 15. 15

m Ier. 25. 29

n Rom 1. 16.

When Chriſt ſent out his Diſciples, he commaundeth them, not to go into the way of the Gentiles, neither to enter into the Citties of the Samaritans, [o] *But to goe rather*

o Math. 10. 6.

to

to the loſt ſheepe of the houſe of Iſraell. And when the Apoſtle ſaw the *Iewes* ful of enuy, and ſpeake againſt thoſe things which were preached vnto them, he ſaid; behold, • *It was neceſſary that the word of God ſhould firſt haue beene ſpoken vnto you, but ſeeing ye put it from you, and iudge your ſelues vnworthy of euerlaſting life; loe, wee turne to the Gentiles.*

• Act. 13. 46.

Seeing then, that this is the conſtant order that God obſerueth, to beſtow his bleſſinges firſt vpon his ſeruantes; it followeth, that for the abuſe of them they muſt firſt feele his puniſhmentes. The greater loue they haue abuſed, the greater puniſhment ſhall bee inflicted vpon them. This is it which the Apoſtle P remembreth, *Tribulation and anguiſh ſhall be vpon the houſe of euery man that doth euill, of the Iew firſt, and alſo of the Grecian.* So then, whether wee conſider the grieuouſneſſe of the ſins of the Church, or the greatnes of the mercies of God, in both reſpectes wee may conclude, that the chaſtiſementes of God do firſt take holde vpon his owne Family, before they ſpread themſelues to thoſe that are ſtrangers.

P Rom. 29.

Vſe. I. Let vs now make Vſe of this Doctrine which hath beene made plaine to our conſciences. Firſt, this ſerueth to ouerthrow the Church of Rome, who dreame of a Church ſet in outward pompe and glory, and make it a note q of the Church to haue temporall felicity, to haue earthly triumphs, to haue Victories, and good ſucceſſe in warre againſt their enemies; as alſo the vnhappy end of the enemies of the Church. For our Doctrine teacheth vs, that the Church is oftner without this floriſhing eſtate in outward happineſſe, then it doth enioy it. The Kingdome of Chriſt is not of this world. The Lord declareth to *Abraham*, that for a ſurety r *His ſeede ſhould bee a ſtranger in a Land that is not theirs, foure hundred yeares, and ſhall ſerue them, and they ſhall intreat them euill.* So hee threatned by his Prophet *Ieremy*, and perfourmed it, that they were caryed into Captiuity ſeuenty yeares, verifying that which is ſpoken, ſ *I haue forſaken mine houſe, I haue left mine heritage: I haue giuen the dearly beloued of my ſoule*

q Bellar. de not. eccl. lib. 4. cap. 18.

r Gen. 15. 13.

ſ Ier. 12. 7.

into

into the handes of her enemies.

Hence it is, that Chriſt ſaith often times, [t] *In the world yee ſhall haue trouble: yee ſhall weepe and lament, and the world ſhall reioyſe.* The Apoſtle teacheth, [u] *That al which wil liue godly in Chriſt Ieſus, ſhal ſuffer perſecution.* It is a worthy ſentence recorded by the Prophet, [x] *Precious in the ſight of the Lord is the death of his Saintes, howſoeuer the world do account of them.* It it made a note of the Turkiſh Religion, to haue externall felicity and to abound in earthly proſperity. It is the heauenly felicity and euerlaſting happineſſe which belongeth to the true Church, and is proper to it. Therefore one of their owne Writers though not ſo abſurd in opinion and corrupt in iudgement, as moſt of that ſide, ſaith; [y] *The Croſſe is a note of the Church: Chriſt hath foretolde vs of troubles, but falſe Chriſts of peace and proſperity.*

[t] Ioh. 16. 33. 7

[u] 2. Tim. 3. 12

[x] Pſal. 116. 15.

[y] *Eſpenſ. in* 2. Tim. 3.

So then, by the confeſſion of this man they muſt bee accounted falſe Prophets, that make outward glory and renowne to bee the true markes of the true Church. And if we ſhould neceſſarily vrge this as any priuiledge of the Church, wee ſhould long agoe haue condemned the Prophets, the Apoſtles, the Patriarkes, Martyrs, yea the ſonne of God himſelfe Chriſt Ieſus, who wanted the fauour of the world, ſuffered the reproch of the Croſſe, and gaue vp their liues vnto the death, that they might receiue a better reſurrection. If the Church of Rome condemne theſe, wee are content they ſhould condemne vs: if they iuſtify them, they muſt condemne themſelues, and renounce this outward felicity as a falſe note of the Church.

Secondly, wee may from this vſuall order of Gods puniſhmentes conclude, that the vngodly ſhall neuer eſcape, albeit for a time they bee free. GOD hath moſt aſſuredly determined to inflict great and greeuous puniſhments vppon the wicked and vngodly that are his enemies, howſoeuer hee beare for a ſeaſon with the

Vſe. 2.

the veſſels of warth. This the Prophet is ſent to tell the King of *Babel* and that Nation, and ſundry other people,
a Ier. 25. 29. (a) *Thus ſaith the Lord of hoſtes, yee ſhall certainly drinke; for loe I beginne to plague the Citty where my name is called vpon, and ſhould you goe free? ye ſhal not goe quite, for I will call for a ſword vpon al the inhabitants of the earth.* This we ſee likewiſe in the Prophet *Habakuk*, firſt the Lord raiſed vp the *Caldeans*, a bitter and furious Nation, whoſe Horſes were ſwifter then the Leopards, and fiercer then the Wolues, to chaſtiſe his owne people: and afterward the *Caldeans* themſelues ſhall bee ſpoyled. Chapter. 2.

This ſerueth as a terror to al vngodly men, to conſider, that howſoeuer God beginneth to chaſtiſe thoſe of his owne houſhold, when he doth purpoſe to bring a plague vpon a Land, and beginneth not at the vnbeleeuers, but letteth them alone, and ſpareth them as though hee had forgotten their workes or had not ſeene their ſinfull waies: yet they muſt know that their tranſgreſſions are recorded in the Booke of God, and ſhall come to an ac-
b Gen. 15. count. For he ſuffereth thoſe whom he loueth not, b to waxe ripe, yea to rot away in their ſins, & in the meane ſeaſon he chaſtiſeth thoſe whom he hath adopted to bee his Children. The ſtate of the faithfull is in the ſight of man, and in the iudgement of the world, more miſerable then the ſtate of the deſpiſers of God, which reſt at eaſe and welter in all pleaſures. They ſeeme to bee forgotten of God and vtterly forſaken of help, ſo that they pine away with ſorrow of heart: whereas the wicked lift vp their heades and ſet their hornes on high, they are merry and make a mocke of ſinne in the deſpight of God, and in ſcorne of all godlineſſe. Alas, how would this trouble & torment vs, and bring vs to out wittes endes, if wee had not this Doctrine, that iudgement entreth firſt into the
c Eſay. 10. 12. houſe of God, c and that when God ſhal haue finiſhed al his worke vpon mount Sion, then will hee not ſpare the wicked. God will indeed keepe corrections firſt in his owne houſe, ſeeing he loueth them moſt and ſeeketh to

cleanſe

clenſe them from their ſinnes, he wil viſit them in the firſt place(d)leaſt they ſhould be condemned with the world; and then a moſt horrible vengeance is prepared, and a ſtormy tempeſt is made ready for thoſe that haue abuſed his patience and hardned their hearts, not knowing that his long ſufferance ought to haue led thē to repentance. This ſerueth as a notable comfort on the one ſide to all the godly that are tried by afflictions of long continuance. We muſt conſider, that the more the Lord loueth vs, the more forward he is in viſiting of vs: and when he ſeeth we haue ſtepped awry and are gone out of the right way of ſaluation, he watcheth ouer vs to bring vs home a gaine to him with ſpeed. This is that which the Apoſtle teacheth the Church of *Corinth*; For this cauſe many are weake and ſicke among you, and many ſleepe: for if wee would iudge our ſelues, wee ſhould not bee iudged: but when wee are iudged wee are chaſtened of the Lord, becauſe wee ſhould not be condemned with the world. Let vs not therefore e *Deſpiſe the chaſtening of the Lord, neither faint when wee are rebuked of him: for whom the Lord loueth he chaſteneth, and hee ſcourgeth euery ſonne whom hee receiueth: if therefore we be without correction whereof al are partakers, then are wee Baſtardes and not ſonnes.* Euen as when a man, beholding two children committing euill, correcteth one of them, and letteth the other go free: the ſtanders by will ſay, ſurely that was his ſonne which he did ſmite and chaſten, but the other was not. Beſides, wee are aſſured that the wicked ſhall periſh, and that the vngodly ſhall be puniſhed. Secondly, this ſerueth to ſet forth the wofull condicion of al the reprobate: for when they ſee how God dealeth with his owne deare Children, chaſtening them for their ſinnes, and ſending them great afflictions, as appeareth in *Dauid* that the ſword departed not from his houſe, and that God did viſit him with ſundry other iudgements in his children al the daies of his life, it ought to be a fearefull threatning to the wicked, to make them afraid of the reward which is laid vp in ſtore for them in the

d 1. Cor. 11. 32.

e Heb. 12. 5. 6.

the life to come. This is that which *Salomon* calleth to
c Pro. 11. 31. their remembrance c *Behold the righteous ſhall be recompenced in the earth, how much more the wicked and the ſinner?* And
f 2. Pet. 4. 17. to the ſame purpoſe ſpeaketh the Apoſtle *Peter*, f *The time is come that iudgement muſt beginne at the houſe of God*: If it firſt beginne at vs, what ſhall the end be of them which obey not the Goſpell of GOD? And if the righteous ſcarcely be ſaued, where ſhall the vngodly and the ſinner appeare? Woe therefore to al wicked men, how wretched ſhall their end be? how horrible ſhall their deſtruction be, when God commeth to giue them the hire & Wages of their worke? Let them therefore repent of their euill waies, and call vpon God betimes before the euill daies approch, and before iudgement do come vpon them.

Vſe. 3. Laſtly, from hence ariſe ſundry duties to be practiſed, as wel of the children of God that lye vnder chaſtiſement, as of others that are behoulders of it. Firſt, ſeeing God will beginne his chaſtiſements vpon his owne children; it teacheth them when they are puniſhed, to conſider and ſearch out the true cauſe thereof, and to call vpon him to pardon their ſinnes. True it is, he is able to preſerue them in the time of trouble, and hee is ready to regard their Praiers, but their ſinnes are loathſome to him, and do turne away his louing countenance from them, accor-
g Eſay. 59. 1. 2. ding to the ſaying of the Prophet: g *Behold, the Lords hand is not ſhortned that it cannot ſaue, neither is his eare heauy that it cannot heare: but your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid away his face from you, that hee will not heare. When our ſinnes are heartily confeſſed, they ſhallbee freely pardoned: and when they are pardoned God is reconciled vnto vs: and when hee is reconciled, his iudgementes ſhall be remoued.* Secondly, let vs beginne a new life, and
h Pro. 10. 2. walke in the waies of righteouſneſſe, for (as *Salomon* h teacheth) *Righteouſneſſe deliuereth from death.* We muſt turne from our wickedneſſe, and then God will turne from his iudgementes. We are ready to cry out in the time of our affliction, but we are not ſo ready to practiſe true Religi-

on

on. If we would call in Gods iudgement, we must turn to him by amendment of life. Lastly, when we see the Lord strike his own children, we must behold it with an eye of cõpassion. So often as we see their miseries & calamities thatly heauy vpon them, we must shew our selues to haue a feeling of their afflictions, we must expresse our pity, we must manifest our kindnes, & we must declare the bowels of our loue toward them. This is it which *Iob* requireth at the hands of his friendes, in the daies of his sorrow, [i] *The wicked haue despised me, and when I rose they spake against me: al my secret friends abhorred me, and they whom I loued, are turned against me: my bone cleaueth to my skin, and to my flesh, & I haue escaped with the skinne of my teeth: haue pitty vpon me, haue pitty vpon me (ô ye my friends) for the hand of God hath touched mee.* Where we see he sheweth, that God had chastened him, that his brethren stood far from him, that his acquaintãce were strangers vnto him, that his neighbors had forsaken him, that his familiars had forgotten him, that his seruants disdained him, that his wife loathed him, that the wicked despised him, that his secret friendes abhorred him, and therupon he cryeth out for some to pitty him in his misery, & to comfort him in his extremity. This duty shold be performed by vs, to testify our loue vnto the seruants of God: and so much the rather, because it is so generally neglected. Nay, it is not onely shamefully omitted, but the contrary is commonly practised. For, how many are there, that make a mocke at the miseries of the Church, [k] as *Shemei* did at the troubles of *Dauid*, who cursed him, when he should haue comforted him. Thus are the deare Saints of God dealt withal, thus they are reuiled & railed vpon with horrible tants, thus are they slandered and reproached with bitter imputations, such as the deuil deuiseth, & malice setteth abroach. The bowels of their pitty, are breathings out of cruelty. Their shewing of compassion, is the adding to their affliction. Their visiting of them in their aduersity is a casting vpon them of the greatest misery. These are the daies of the patience of the

i Iob. 19. 21.

k 2. Sam. 16. 7.

Saints, [1] which are filled with reproaches, and giue their cheeks to him that ſmiteth them. Let them commit their cauſes to God, who in his good time will looke vppon them for good, and rewarde their enemies according to their workes.

[1] Lam. 3. 30.

Verſe. 17. [*Vex the Midianites and ſmite them.*] Heere is the commandement giuen by God to *Moſes*, & by *Moſes* to the *Iſraelites*, to execute vengeance vpon the *Midianites*, becauſe they drew the people of God into ſin, allured them to whoredome, enticed them to Idolatrie, and brought vpon them a moſt fearefull iudgement, that entred in among them, & deſtroyed many thouſands of thē. This commandement giuen in this place, is afterward renued, & executed acording to the direction giuen to thē. For inaſmuch as they troubled Iſraell, the Lord troubled them to be put to the ſword, ſo that their cities were burned, their goodes were ſpoiled, their women captiued, their Kings deſtroyed, and al their males maſſacred. This is ſet downe more at large in the one and thirty Chapter of this booke, where the Lord ſpake vnto *Moſes*, ſaying; *Reuenge the children of* Iſrael *of the* Midianites, *and afterward ſhalt thou be gathered vnto thy people*: And *Moſes* ſpake to the people, ſaying; *Harneſſe ſome of you vnto warre, and let them go againſt Midian, to execute the vengeance of the Lord againſt Midian.* Seeing then, that they haue ſuch a charge and commiſſion from God to deſtroy them, [n] we learne from hence, that warre is lawfull. The people of God may lawfully make wars both offenſiue & defenſiue againſt their enemies. The truth heereof appeareth in many places of the word of God. This is [o] charged vppon the people of God, *Deut. 7. When the Lord thy God ſhall bring thee into the land whether thou goeſt to poſſeſſe it, and ſhal root out many nations before thee, then thou ſhalt ſmite them, thou ſhalt viterly deſtroy them, thou ſhalt make no couenant with them, nor haue compaſſion on them.* And afterward in the ſame booke, *When thou commeſt neere vnto a Citty to fight againſt it, thou ſhalt offer it peace: but if it will make no peace with thee, but make warre againſt thee,*

m Numb. 31. 1. 2.

n *Doct. 17.* The people of God may lawfully make warre.

o Deut. 7. 2. & 20. 10. 11. 12. 13.

then thou ſhalt beſiedge it, and the Lorde thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the Males thereof with the edge of the ſword. So when *Amalek* fought with Iſraell in *Kephidin*, which was the firſt of the Nations that encountered with them, after they came out of the lande of Egypt, [p] *Moſes* ſaide to *Ioſhua*, *Chuſe vs out men, and goe fight with Amalek*, ſo he diſcomfited *Amalek* and his people with the edge of the ſword. The like we ſee in *Ioſhua* the Generall of the Lords hoſt, at the taking and winning of *Iericho*, [q] ſo ſoone as the wall fell down at the ſounding of the Trumpets, & the ſhouting of the people, they took the Citty, and vtterly deſtroyed all that was in the Citty, both man & woman, young and old, with the edge of the ſword. This the Prophet teacheth, when hee praiſed the Lord for deliuering him from the hand of al his enemies, [r] *He teacheth mine hands to fight, ſo that a bow of braſſe is broken with mine armes: I haue purſued mine enemies & taken them, & haue not turned again til I had conſumed thē: I haue wounded thē that they were not able to riſe, they are fallen vnder my feet.* Many other teſtimonies might be produced, and many other examples alledged to teach vs, that it is lawfull to gather an hoaſt, to put on armour, to girde our ſelues with the ſword, and to ioyne in battell with our enemies.

[p] Exod. 17.9.

[q] Ioſhua. 6. 21 and 10. 13.

[r] Pſal. 18. 34. 37. 38.

Reaſon. 1.

And howſoeuer theſe teſtimonies may ſeeme ſufficient to perſwade this truth, yet we ſhall bee better confirmed therein, if we conſider the ſtrength of reaſon to enforce the former truth. Firſt, it is a Title proper to God, to be called the Lord of hoaſts, and all warres lawfully vndertaken, are called the battels of the Lord; ſo that as God is ſerued in the day of battell, [s] ſo he is the Captaine and Leader of the army. Hence it is, that *Moſes* ſaith, [t] *The Lord is a man of warre, his name is* Iehoua. This is it which *Saule* ſaid to *Dauid*, when he promiſed to giue him his eldeſt daughter to wife, [u] *Only be a valiant ſon vnto me, & fight the Lords battels.* And it is ſaid, that many of the enemies of Gods people fel down wounded, becauſe [x] *the war was of God.* Seeing then, God is the Lord of hoſts, a man of war,

[s] Ioſhua. 5. 13

[t] Exod. 15. 3.

[u] 1. Sa. 18. 17.

[x] 1. Chr. 5. 22.

the Captaine of the Army, the onely author & sole giuer of victory, we must needes holde that warres are lawful, and may bee lawfully vsed and taken in hand.

Reason. 2. Secondly, as wee are taught the lawfulnesse of warre by the Titiles of God, so we are farther assured of it, by the directions and speciall commandements which God giueth for the carrying of Armes against common enemies, as also by his gratious and merciful promises made vnto his people, for good succesſe and prosperous proceeding in their iust cause, and honest quarrell. To this purpose tended the law of God, charging y *Saul* to smite *Amalek*, and to destroy all that pertained vnto him, and to haue no compassion vpon them but to destroy them al. Likewise, the Lord charged *Ioshua* to take all the men of warre with him, and to lye in wait on the backside of *Ai* to take it, and to slay the inhabitantes thereof with the sword. Neither had the people of God only the charge of a commandement, but the comfort of a promise: the commandement to warrant them, the promise to strengthen & encourage them. When *Ioshua* was to goe against *Iericho* (which was shut vp and closed because of the children of *Israell*) the Lord said vnto him, z *Beholde, I haue giuen into thine hand Iericho and the King thereof, and the strong men of war.* And afterward, when sundry Kings gathered themselues together against the *Gibeonites* that had subiected themselues to the *Israelites*, the Lord said vnto *Ioshua*, (a) *Feare them not, for I haue giuen them into thine hand, none of them shall stand against thee.* So then, seeing the people of God haue the cõmandement of God, the strength of his hand, and the promise of his presence to goe with them, wee may conclude the lawfulnesse of warre, inasmuch as he neuer cõmandeth any man to do euill, nor giueth any promise of good succesſe in any euill enterprise.

y 1. Sam. 15. Iudg. 8. 1. 3.

z Iosh. 6. 2. 3.

a Iosh. 10. 8.

Reason. 3. Thirdly, as the Children of God haue praied for the helpe of God in the succesſe of their businesse, and in the workes of their hands that they haue attempted, & haue bin heard: so when they haue gone into war to fight with their

their enemies they haue called vpon his name, and receiued great comfort. This wee see euidently in the practise of *Ioshua*, who praied vnto him in the day when hee gaue the *Amorites* before the children of *Israel*, [b] *Sunne, stay thou in Gibeon, and thou Moone in the valley of Aialon: and there was no day like that day before it nor after it, that the Lord heard the voice of a man, for the lord fought for Israel.* When the *Philistims* were assembled against Israel, [c] the childrē of Israel said to *Samuel*, *Cease not to cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims: Samuel* cryed vnto the Lord, who heard him, and thundred with a great thunder that day vpon the *Philistims*, and scattered them, so they were slayne before *Israel*. And there is a notable example heereof recorded, 1. *Chro.* 5. touching the sonnes of *Reuben*, and of *Gad*, and of halfe the tribe of *Manasseh*, [d] *They were holpen against the Hagarims who were deliuered into their hand, and all that were with them, for they cryed to God in the battell, and hee heard them because they trusted in him*. If then GOD do in mercy heare the Prayers of those that cal vpon him, going to the warre, and preparing themselues to the battell, we cannot doubt of the lawfulnesse of the worke it selfe, seeing God vseth not to heere those that goe about euill, but sendeth his curse vpon them.

[b] Iosh. 10. 12. 14.

[c] 1. Sam. 7. 8. 9. 10.

[b] 1. Chro. 5. 20.

Fourthly, the word of God setteth downe the duties of those that manage the matters of the field, as of the King, of the Captaine, & of the common Souldier, which it would neuer do, if the callinges were vnlawfull. For as we conclude mariage to be lawful, & an honourable ordinance of God, because the Scripture setteth forth the duties of maried persons, as well of the husband toward the Wife, as the Wife toward her husband: so in asmuch as we find the duties of such as go to warre, as well of those that are commanders, as of those that are vnder commandement, described plentifully & fully in the book of God, we cannot call the lawfulnesse of their office in question. Hence it is, that the Lord teacheth *Ioshua* the duties of his

Reason. 4.

e Ioshua. 1. 6. ling, e that he should bee strong and of a good courage, that he should meditate in the Booke of the law, and assure himselfe that he would bee with him, and not leaue him, nor forsake him, so that there should not a man be able to withstand him all the dayes of his life. So when the souldiers came to *Iohn Baptist* to be instructed how to lead their liues, and to bee directed how to escape the wrath of God to come, he saide vnto them, f *Doe violence to no man, neither accuse any falsely, and bee content with your wages.* The particular handling and setting down of these duties, enforceth the acknowledgement of the lawfulnesse of the calling.

f Luke 3. 14.

Reason 5. Lastly, we shall see the lawfulnesse of wars, if we consider the lawfull causes, of a lawfull warre. The first is, the defence of true Religion against the oppugners thereof, g as appeareth by the words of *Abijah* to *Ieroboam*, and al Israell. The second is, that such as are oppressed for Religion, may be freed and deliuered, as we see in the Histories of the Iudges, who raised wars to deliuer the oppressed and distressed people, out of the bloody hands of the cruell oppressors. The third is, for the necessary defence of the Commonwealth, h by repulsing iniuries offered, i by reuenging indignities & assaults, k and by recouering things lost: as their wiues, their sonnes, their daughters, their goods, their possessions, their citties, their substance, and Dominions. The ouerthrow of the Commonwealth, bringeth the ruine of the Churches peace. For as the flourishing estate of the Common-wealth l maintaineth and furthereth the Churches peace; so when the Commonwealth is spoiled, the liberty and freedome of the church is diminished, m as appeareth in sundry places of the *Lamentations*. So then, laying all these things together, the Titles giuen to God, the Commandements to them that go to warre, the promises for good successe in warfare, the Prayers heard in going to battaile, the duties of captaines and souldiers opened in the scripture, and lastly, the approued causes of a iust God: wee are assured, that albeit

g 2. Chro. 13. 6

h Iudg. 11. 13.
i 2. Sam. 10. 4.
2. Chron. 14. 9
k 1. Sam. 30. 18
Gen. 14. 16.
1. Chron. 18. 1

l Ieremy 29. 7

m Lam. 1. 4. 5.

albeit all warre be not lawfull, yet ſome warres are lawfull, honeſt, and neceſſary.

Let vs now make Vſe of this Doctrine, and apply it to our inſtruction. Firſt, it is required of euery one to haue courage. We muſt not grow feeble and faint-hearted, we ſhould not feare nor be diſcouraged, but be bold as in the worke of the Lord, aſſuring our ſelues, [n] that *The Lord is our ſtrength, who teacheth our hands to fight, & our fingers to battell.* When *Hezekiah* ſaw that *Zanecherib* was come, and that his purpoſe was to fight againſt Ieruſalem, he ſaid to his Captaines and Souldiers, [o] *Bee ſtrong and couragious: feare not, neither be afraide for the King of Aſhur, neither for all the multitude that is with him: for there is moe with vs then is with him, with him is an arme of fleſh, but with vs is the Lord our God for to helpe vs, and to fight our battels.*

Vſe. 1.

[n] Pſal. 144. 1.

[o] 2. Chr. 32. 7.

This appeareth in the exhortation of *Nehemiah*, when *Sanballat* and *Tobiah* conſpired to come to fight againſt Ieruſalem, and to hinder the building of the wall, he ſaid: [p] *Be not afraide of them, remember the great Lord and feareful, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.* The Heathen Captaines, that carried their men to battell, were alwayes wont (as wee ſee in prophane Hiſtories) to put courage into them, not to feare to looke the enemy in the face; but their onely or chiefeſt reaſon to moue them was, earthly glory, that eyther they ſhould liue in wealth, or dye with honour. It is not ſo with the people of God, they haue greater reaſons to worke in them the gift of valour, and hope of victory. True Religion therefore dooth not weaken the hearts of men, and make them Cowards. It is an enemy to true fortitude and manhood. For firſt, [q] it teacheth and informeth the conſcience, that the cauſe and quarrel in which the Warriour fighteth, is good, iuſt, and warrantable by the word of God, which maketh him ſtand vppon a ſure ground: without which knowledge in the hart, how vgly, how foule, how ſauage, how cruell a thing is the effuſion and ſhedding of blood? What an horrible and griſly

[p] Neh. 4. 14.

[q] The reaſons why true Religion giueth courage in battell.

spectacle is it, to see Villages & Townes burned, Cities and Castles ruinated, Churches & religious places ouerturned, bodies dismembred with ordinance, the aire infected with stench, the ground embrewed with bloud, the Country wasted, grasse & corne troden down & spoyled, & all places with feare and terror filled? Is it not to be esteemed rather a practise of al inhumanity, thē an exercise of manhood? Secondly, as true Religion establisheth the conscience touching the lawfulnesse of war, so it teacheth them to commit themselues & their liues, into the hands
r Mat. 10. 30. of God, as to a faithfull keeper, r to consider that an haire cannot fall from our heads without his prouidence, & to be perswaded, that if they stande and conquer, they conquer to the Lord; if they be wounded and fall, they fall & die vnto the Lord. Lastly, the word of God teacheth, that the battell is the Lords, and the victory the Lordes, that the honour and glory thereof may be returned vnto the Lord. He giueth, and taketh away: hee saueth with many, or with few: to teach vs to depend vpon the mouth of the Lord, to be guided by his wisedome, to follow his counsell and direction in all our affaires, that so our battels may be the battels of the Lord. To this purpose did *Ioab* speake to his brother, going to fight with their enemies, when hee saw the
s 2. Sam. 10. 11. 12. s front of the battell was against him, before and behind, *If the Aramites be stronger then I, thou shalt help me, and if the children of Ammon be too strong for thee, I will come and succor thee: be strong, and let vs bee valiant for our people, and for the Cities of our God, & let the Lord do that which is good in his eyes.* Thus did *Dauid* comfort himselfe, when he was driuen out of *Ierusalem*, through the treason of
t 2. Sam. 15. 25 *Absalom*, saying to *Zadoc* the priest, t *Carry the arke of God again into the city: if I shal find fauor in the eies of the Lord, he will bring me again, & shew me both it, & the tabernacle thereof: but if he thus say, I haue no delight in thee, behold heere am I, let him do to me as seemeth good in his eies.* Thus then we see, that all the Lords souldiers that fight his battels, & inrol their names in his musterbook, must be men of stout corage, & valiant men

men at armes, as they that go about a good work: he receiueth none into his camp that are faintharted, & white liuered ſoldiers, which are not able to incorage thēſelues, but are able to diſcorage others. Hence it is, that the lord charged the officers or Heralds at armes, to make proclamation in the audience of the people, [u] *Whoſoeuer is afraid & faintharted, let him go & return to his houſe, leaſt his brethrens hart faint like his hart.* God would haue warres made in his name, and therefore he would haue ſouldiers go to them without feare. If a man be afraid, it is a token hee hath no truſt in God, for he hath power to ouercome fearfulneſſe. This ſerueth to reproue al thoſe, which wanting the vertue of valour, and this giſt of magnanimity, doe betray themſelues, and yeeld to moſt vnequall conditions, and make an agreement with diſhonourable tearmes. When *Benhadad* the King of *Aram* laid ſiedge to *Samaria*, & ſent vnto *Ahab*, ſaying; [x] *Thy Siluer and thy golde is mine, alſo thy women and thy faire children are mine*, *Ahab* ſtooped & ſubmitted himſelf vnto him, he did not make reſiſtance with courage, but yeelded vnto him like a Cowarde, ſaying; *My Lord King, according to thy ſaying, I am thine, and all that I haue.* Our truſt and confidence muſt be in God, and then we ſhall not feare what man can do vnto vs.

[u] Deut. 20. 8. Iudges. 7. 3.

[x] 1. Kin. 20. 4.

Secondly, ſeeing warres are lawfull, being vndertaken vpon iuſt cauſes, we muſt depend vpon god for good ſucceſſe. We muſt not truſt in ſpeare or ſhielde, in horſſe or man, but arme our ſelues with the ſhield of faith, and put vpon vs the helmet of ſaluation: we muſt put on patience, & humble our ſelues in prayer vnto God, when we go into the field, and are to buckle with our enemies. For how ſhould the Lord help vs, when we do him not the honor to cal on him in the day of trouble? we muſt look vp vnto him from whence our help cōmeth, that he may couer our heads in the day of battell. This wee ſee practiſed in *Ieboſophat*, when he went into the battell againſt enemies ſtrong in fortifications, valiant in courage, and infinite in multitude, both by worde and deede hee confirmed the

Vſe. 2.

hearts

hearts of the people, y *Heare ye me, O Iudah, and ye Inhabitants of* Ieruſalem, *put your truſt in the Lord your God, and ye ſhalbe aſſured: beleeue his Prophets, and ye ſhall proſper*: and he appointed ſingers, and them that ſhould praiſe the Lord in going forth before the men of armes, & ſaying; *Praiſe ye the Lord, for his mercy laſteth for euer.* We are commanded to ſanctify all our workes by Prayer, we haue promiſe of no bleſsing from God, otherwiſe then as we aske it from him. The foode of our bodies, the affaires of our life, the workes of our handes, the ſucceſſe of our iourneyes, our ſleeping and waking, our health and wealth, are ſanctifyed by Prayer, and are not ſanctified without Prayer. For, *except the Lord* z *builde the houſe, and watch the Citty, the work of the builder, and the labor of the watchman is in vaine.* If then, in the dayes of peace, where the danger is not ſo preſent, nor ſo certaine, we are charged to commend our ſelues, our ſoules and bodies vnto God, and all thinges that any way concerne vs, and belong vnto vs: much more ought we ſo to do, when we go into the battel, where the ſword deuoureth one as well as another, and taketh away life without difference. This vſe, condemneth two ſorts of men, which runne into two extremities, and forſake this mean heer propounded vnto vs, and required of vs. Firſt, ſuch as preſume vppon their owne ſtrength, and doe not make God their ſtrength. For, as in peace and plenty, men truſt in their owne ſtore and abundance which they haue prepared, a albeit no mans life ſtandeth in his riches; ſo in time of warre, if once forces bee leuied, munition prouided, and all things prepared to take the field, men grow ſecure, and thinke themſelues to want nothing. But no mans life conſiſteth in his armor; no mans defence ſtandeth in his weapon. It behooueth the Lordes ſouldiers, before euer they put on armour, to reconcile themſelues vnto God, and to make euen reckoning with him, that he may turne his wrath vpon their enimies, knowing that he which putteth on his armour, cannot boaſt as he that putteth it off. And as many ſin againſt God by preſumptiō, ſo

y 2.Chr.20.20.

z Pſal.127.1.2

a Luke 12.15

do

do others by despair; their harts & hopes are gone, they cannot lift vp their eyes with affiance vnto the heauens, then which, there cannot bee a greater dishonour done vnto the Lord.

So then, our surest & safest way is, to rely vpon God for our deliuerence, and to intreat his protection, to bee a buckler round about vs, before vs, and behind vs, on the right hand, and on the left hand. Let Praier be esteemed our best armour, & our best defense. When *Ioshua* fought with the *Amalekites*, that sought to keepe *Israell* from the Land of promise, *Moses* continued in feruant Praier; c when he held vp his handes *Israell* preuailed, when he let his handes fall downe, the *Amalekites* preuailed. c Exod. 17. 13.

Thus were the *Amalekites* discõfited, more by the Praier of *Moses*, then by the sword of *Ioshua*. If this exercise were carefully vsed and taken vp, our warres would prosper better then commonly they doe, & many mischeises that wee fall into, would be preuented. If we did duly consider the calamities and vncertaine end of war, wee would be more carefull to craue assistance of God to be with vs when wee goe to warre. Many of our poore bretheren haue seene with their eyes, the burning of their Villages, the beating downe of their holdes, the battering of their Castles, the sacking of their Cities, the besieging of their Townes, the desolation of their houses & Temples. They haue heard ouer all their Countrey and coastes, the sorrowfull sighes and sobbes of such as lamented; the pitiful houling & shriking of vnhappy mothers, bewailing their childrẽ; the doleful complaint of the heauy wiues, mourning for their husbandes, and the grieuous outcryes of al men on al sides. If this miserable face of al confusion (that war bringeth with it) were set before our eyes, it would make vs cast downe our selues vnder the mighty hand of God, and call vpon his name to bee with vs when we go out to battel.

Thirdly, seeing warre is lawfull, it followeth, that the stratagems of warre are not vnlawfull. It is lawfull to vse subtilty. *Vse.* 3.

ſubtilty and pollicy, to lay ſnares and baites to intrap and circumuent the enemy. In all actions of war, or of peace, wee muſt deale wiſely and warily. When we liue in peace and quietneſſe it is required of vs to walke, not onely in a lawfull, but in a wiſe courſe: but much more in warre, where the enemy is watchfull, the ſnares are ſubtill, and the danger is greater. This appeareth euidently, both becauſe God commandeth it, & the godly practiſe it. When God ſent *Ioſhua* to deſtroy *Ai*, d and to take the ſpoile thereof for a prey, he willed him to lie in wait againſt the Citty on the backſide thereof. *Abraham* intending to recouer *Lot* out of the handes of thoſe that had taken him captiue, did not fight with them in a pitcht field, and diſplay his Banners in the opē day, e but diuided his company, & ſmote them by night. When the *Iſraelites* went out againſt the children of *Beniamin*, f they ſet men to lye in wait round about *Gibeah* which drew them from the city, and deſtroyed them by this pollicy. When *Dauid* asked counſell of the Lord, whether hee ſhould goe againſt the *Philiſtims*, hee anſweared, g *Thou ſhalt not goe vp, but turne about behinde them, and come vpon them ouer againſt the Mulberie trees: and when thou heareſt the noiſe of one going in the tops of of the Mulberie trees, then remoue; for then ſhall the Lord go out before thee to ſmite the hoaſt of the Philiſtims.* Wee may therefore hidé our purpoſes from our enemies, we may aſſault them at vnawares, we may bring them to be careleſſe, & make ſhew of one thing, but doe another. True it is, wee are to keepe promiſes to al, euen to our enemies, we muſt not lye vnto them, but keepe the couenantes and condicions which we haue made with them. We muſt not promiſe to ſaue them, and then deſtroy them: wee muſt not agree to receiue them into protection, and afterward worke their confuſion. Notwithſtanding, wee are not bound to make knowne to them whatſoeuer wee ſpeake or doe, but are to conceale our intentes, to the end the victory may be obtained.

d Ioſh. 8. 2.

e Gen. 14.15

f Iudg. 20.29.

g 2. Sam. 5.23

Chriſt himſelfe doth hide many thinges from the vngodly

godly, which hee reuealeth to his children. *He ſpake many* h *thinges to the people in parables, which it was not giuen them to vnderſtand: yet thoſe thinges hee expounded a part to his Diſciples.* Thus he teacheth, *That holy thinges are not to be giuen to Dogges, nor Pearles to bee caſt vnto Swine.* In like manner it is not vnlawfull for vs to hide our meaninges from our aduerſaries. All thinges are not to bee made knowne to all men. The Captaine doth not by and by acquaint his ſouldiers, whom hee leadeth into the field with all his purpoſes, much leſſe ſhould hee open his driftes and deuiſes to his enemies.

h Math. 13. 11 and 7. 6.

Fourthly, ſeeing warre is a lawfull ordinance of God; it teacheth vs to vſe it lawfully, and to behaue our ſelues purely when wee goe vnto it. So ſoone as war is proclaimed, and the Trumpet ſounded, all Lawes for the moſt part keepe ſilence, and equity is buried; there is no meane or meaſure obſerued, euery man thinketh hee may do what hee liſt. Hence it is, that the Lord giueth theſe preceptes to his people, i *When thou goeſt out with an hoaſt againſt thine enemies, then keepe thy ſelfe from euery wicked thing: if any among you bee vncleane by that which commeth vnto him by night, hee ſhall go out of the hoaſt, and not come into the hoaſt againe, but at euening he ſhal waſh himſelfe with water, and when the Sunne is gone downe, hee ſhall come into the hoaſt againe, &c. The Lord thy God walketh in the mids of the Campe to deliuer thee, and to giue thee thine enemies before thee, therefore let thine hoaſt bee holy, that hee ſee no filthy thing in thee, and turne away from thee.* Where *Moſes* teacheth, that we muſt not beare our ſelues in warre, as if all thinges were lawfull: nor giue our ſelues a lawleſſe liberty to bee caried headlong into all wickedneſſe. When wee are come into the field, and there ſtand againſt the enemy, wee muſt not thinke wee haue a pardon purchaſed to fall into all outrage and villany. For whoſe are the battels that wee fight? Who is it that goeth in and out with our Armies? Who is it that giueth the Victory? If wee looke for any bleſſing from GOD, wee muſt haue the more care to ſerue him.

Vſe. 4.

i Deut. 23. 9. 10. 11.

him faithfully, and to depend vpon him religiously. We must fight vnder his Banner, wee must take him for our Captaine. If hee bee the leader and commander to rule the whole hoast, he will not haue leud Ruffians, and dissolute persons to bee of his Band. Prophane and vngodly men shal not be ranged in his Army. The Lord wil be the greatest enemie vnto such: & they haue more cause to stand in feare of him, then of al their enemies besides. So long as there was [k] one wicked wretch in the hoast of *Israell* vnreformed and vnpunished, they could not obtain any victory, but were vanquished by the enemy: how much lesse hope haue wee to preuaile, when the whole Campe shall bee nothing else but a band of Rebels, and an hoast of conspirators against God, and al godlinesse. When *Ioshua* and the people of *Israell* should passe ouer *Iordan* into the land of Promise, and were to fight with the inhabitantes thereof, they are commanded [l] *To sanctify themselues, for to morrow the Lord would doe wonders among them.* Thus doth *Samuel* exhort the house of *Israel*, to put away their strange Gods, and to direct their hearts vnto the Lord, and to serue him onely, [m] that so hee might deliuer them out of the handes of the *Philistims*. And to speake the truth, if we did aright consider the matter, we ought to walke in greater feare & carefulnes in the time of warre, then in the daies of peace. For when there is but a step betweene death and vs, when the Drum soundeth, when the Canon roareth, when the sword deuoureth, when danger compasseth vs about on all sides, when no man can promise safety to himselfe, ought wee not to lift vp our eyes and our hearts so much the more vnto God? Seeing therefore wee are then in the greatest, most manifest, and imminent perill of our liues, the losse whereof sinne will hasten vpon vs, we ought to remaine vnder the obedience of God, and reconcile our selues vnto him before warres bee enterprised. This is it which the Lord [n] teacheth by *Moses. Leuit. 26. If yee will not obey mee, nor do all these commandements, I wil set my face against you, and ye shal fall*

k Iosh. 7. 11.

l Iosh. 3. 5.

m 1. Sam. 7. 3.

n Leuit. 26. 14 17.

fall before your enemies, and they that hate you, ſhal raigne ouer you, and ye ſhal flee when none purſueth you. This reproueth ſuch as giue themſelues the greateſt liberty to ſinne, to vſe violence and oppreſsion, when they ſhould liue in the beſt order, and the greateſt obedience. *Cornelius* the Captaine is o commended for his Religion. So is the *Centurion* renowned p for his faith. They that are Captaines and ſouldiers muſt not giue themſelues to all ryot, as if they had a law to commit ſinne, and to breake all Lawes of God and man without controulement. Secondly, it reproueth ſuch as make choiſe of the moſt looſe & vngodly to fight the Lords battels, and thinke Atheiſts, Swearers, Blaſphemers, Murtherers, Whore-mongers, Theeues, Drunkards, to bee fit ſouldiers to go againſt Gods enemies. Theſe are fitter Inſtruments to fight the deuils battels: for he is the Captaine and Commaunder ouer this curſed crew. They are all the deuils band, and of the forlorne hope. They are fitter to be muſtered and gathered together to fight for ſome vſurper, then for a lawfull Prince that may make his choiſe, and call whom he will to fight his battels. Theſe may be vſed in extremitie and neceſsity, rather then where there is ſtore and plentie of many others. It is noted touching *Abimelech*, that when he had ſlaine his brethren with the ſworde, and vſurped the Dominion, q he hired vain and light fellowes (which followed him) to make himſelfe ſtrong, and to ſettle himſelfe in the kingdome. Thus did *Ieroboam* eſtabliſh his ſeat and Throne, when he rebelled againſt his Lord, r he gathered to him vaine men and wicked, and by them hee fortified himſelfe againſt *Roboboam* the ſonne of *Salomon*. No truſt and confidence can be repoſed in ſuch, who being vnfaithfull to God, can giue no comfort or aſſurance, they will deale otherwiſe toward men, whereby commeth great loſſe to the Prince, & great hurt to the commonwealth.

o Acts. 10. 1. 2
p Math. 8. 10.
q Iudges. 9. 4.
r 2. Chr. 13. 7.

Laſtly, ſeeing warres are lawfull (as the commaundement of God enforceth vs to acknowledge) it ſerueth to

Vſe. 5.

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ouerthrow three ſortes of men that yeald not to the truth of this Doctrine. Firſt, ſuch as murmure and grudge at the hearing of warres, complaining of the expenſes and charges that are neceſſary for the maintenance of them, whiles others lye in the field, and aduenture their liues, they ſleepe ſoundly and lye quietly in their beds, and yet repine and diſdaine to contribute any thing in ſo neceſſary and iuſt a cauſe, and are many times great hinderers & pulbackes vnto others, that would ſhew themſelues forward in the Princes ſeruice. It were fit that ſuch as are thus backward to ſerue with their purſe, ſhould be conſtrained to be forward to ſerue in their perſon. Vnto theſe wee may ioyne ſuch as cry out, that it was neuer wel ſince warre was vſed, and do preferre an vniuſt peace before iuſt warre. Secondly, this condemneth ſuch as are careleſſe for their owne defenſe, and ſafety, but ſuffer the enemies to come vpon them, and make no prouiſion or preparation againſt them. This is noted to haue beene the behauiour of the men of *Laiſh*, and the cauſe of thir deſtruction [f] *That they liued careleſly one with another, and made no fortifications againſt their enemies.* For the children of *Dan* came vnto them, being a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the Citty with fire. Thus it is with all that liue ſecurely, and do not ſtand vpon their owne guard. Thus it is with ſuch as neuer prouide againſt the enemies, they are ſoone ſurpriſed by them. Laſtly, it [t] condemneth the *Manichees*, the *Marcionites*, the *Anabaptiſtes*, the family of loue, and ſuch as call themſelues ſpirituall men, which denie the lawfulneſſe of battel, the vſe of warre, the wearing of Weapon, the putting on of Armour, & the handling of the ſword. But doe theſe alledge nothing for themſelues? haue they no ſhew of reaſon, or coulour of argument to vpholde their opinion? It is a deſperate cauſe that admitteth no defenſe? It is a foule fall that can bee couered with no fig leaues. Let vs ſee what are their objections, and how we may ſtoppe their mouthes by anſwearing of them. And

[f] Iudg. 18. 7. 10.

[t] *Dana. de. hæreſ. cap.* 22.

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as all Heretiques pretend ſcripture, imitating their firſt Father the deuill, [u] who tempting Christ in the Wilderneſſe, alledgeth what is written: ſo haue theſe men ſundry goodly glozes, garniſhed with the name and authority of the word of God. They alledge that Christ commandeth, [x] if one giue vs a blow on the right cheeke, we ſhould turne to him the left: if any would ſue vs at the Lawe to take away our coat, wee ſhould giue him our cloake alſo: if he compell vs to go with him a mile, wee ſhould goe with him twaine: and thereuppon concludeth, *That we ſhould not reſiſt euil:* hee ſaith to *Peter, He that ſtriketh with the ſworde, ſhall perriſh with the ſworde*, and thereupon willeth him to put vp his ſword: hee will not haue the tares to be pulled vp, but be let alone, and ſuffered to grow vntill the harueſt. So the Apoſtle teacheth, *That vengeance belongeth to the Lord, who will repay: that wee muſt recompence to no man euill for euill: that if it be poſſible, as much as in vs lyeth, wee ſhould haue peace with all men:* hee aſketh, why we doe not rather ſuffer wrong, why wee doe not rather ſuſtain harme, then one Brother draw another before the iudgement ſeates of Infidels? If then it bee not lawfull to follow ſutes, it is leſſe lawfull to draw ſwords. He ſheweth, that our weapons are not carnall, but our warfare ſpirituall: that wee wraſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt ſpirituall vvickednesſes that are in the high places. Adde vnto theſe Teſtimonies of the New Teſtament, the ancient propheſies of the Prophets, [z] which do fore-tell, that in the time of the Goſpell, they ſhall breake their ſwords into Mattockes, and their ſpeares into Sithes. Nation ſhall not lift vp a ſword againſt Nation, neyther ſhall they learn to fight any more. Theſe are the cheefeſt and choyſeſt arguments drawne out of the new Teſtament, and produced out of the olde; partly from the inſtructions of Christ, partly from the precepts of the Apoſtle, and partly from the Propheſies of the Prophets.

[u] Math. 4. 6.

[x] Math. 5. 39. and 26. 52. & 13. 29.

[y] Rom. 12. 17 18. 19. 1. Cor. 6. 7. Epheſ. 6. 12.

[z] Eſaiah 2. 4. Micah. 4. 3.

Touching the obiections alleaged out of the words of Christ, when he willeth vs to turne the left cheeke being smitten on the right, it is a figuratiue speach, [a] as *Augustine* obserueth: for literally it was not obserued by christ, nor by the Apostles, nor by the Prophets, when they were stroken on the eare. For what if one smite vs on the left cheeke, we haue now no other left to turne vnto him? or shall wee restraine his wordes onely to the cheeke? His purpose is to forbid priuate reuenge, to recompence iniury with iniury, & to teach vs rather to prepare our selues to endure another wrong, then to giue like for like: but hee doth not disanull the office and calling of the Magistrate, nor take away publike reuenge by him: *Peter* was Christs Disciple, not a publique Magistrate. Touching suffering the tares to grow, he teacheth vs the perpetuall state of the Church what it shall be. Hee speaketh not of the office of the Minister or Magistrate, [b] but of the future condition of the Church, that it shal neuer be perfect in this life, but we shall haue tares with the Wheate, bad fish with the good, foolish Virgins with the wise, & Hypocrites with true beleeuers: and therefore hee comforteth the godly against the troubles which they sustaine by conuersing with them. Heereunto also referre the preceptes of the Apostle *Paul*. The propheſies of the Prophets, touching the turning of the weapons of war into instruments of peace, & tooles of husbandry, are obiected against vs also by the Iews that deny the comming of the true *Messiah*. The Prophets heereby commend the Doctrine of Christ. If we were all such as Christ chargeth vs to be, there should be no neede of the sword. Such as are true christians do liue soberly, righteously, and godly, for conscience sake, to the commandement of Christ. At the comming of Christ in glory we shal see the ful accõplishment thereof to our endlesse comfort. In the meane season such as truly beleeue in Christ, do so walk as that no wars are raised through their default. True it is, our weapons are spiritual, but we must vnderstand this as we are christians

[a] *Augustin. epist. 5. ad Marcellinum.*

[b] *Pet. Mart. in 2. Sam. cap. 2. & in Gen. chap. 14.*

stians. But we are not onely Christian men, but also men: not onely spirit, but also flesh: and therefore as wee are men & clothed with flesh, neither the Apostle, nor Christ that called the Apostles, do take away weapons from [c] the Magistrate, but put a sword into his hand to take vengance on him that doth euil. And when the Apostle saith, *We wrestle not with flesh and blood*, he speaketh not simply but comparatiuely, as when he saith [d] *Christ sent him not to Baptize but to preach the Gospell, that is, chiefly and especially to publish the glad tidinges of salvation*: so in this place he meaneth, that our greatest and mightiest enemies are invisible: we must not thinke that our chiefest conflict is with men which are fraile and feeble. This fight is nothing at all if it be compared with the other which is spiritual. Thus we see the obiections of the Anabaptistes answeared, & their doubtes dissolued, who would banish away al lawful vse of sword and weapon, contrary to infinite euidences that may bee brought to iustify the lawfulnes of warre. God hath made many Lawes touching the vndertaking, beginning, and waging of warres, but such thinges as are euill are to bee wholly condemned, not to be ordered by Law. The Lord sware, that the *Israelites* should haue war with *Amalek* for euer. *Salomon* [e] praieth vnto God, when his people shall go out to battell against their enemies, to heare them and their prayer and their supplication, and to iudge their cause when any Citty shall fall into Idolatry, and draw away the inhabitants thereof to serue strange Gods, [f] hee commandeth that *They should be slaine with the edge of the sword, and all that is within it bee destroyed.* When the *Israelites* asked Counsel of God after the death of *Ioshua*, who should go vp against the *Canaanites* to fight first against them, [g] the Lord said, *Iudah shall go vp, because I haue giuen the Land into his hand.* It is God that teacheth [h] *our fingers to fight and our handes to battell: but God is no Lord of misrule, hee teacheth nothing that is euill.*

They are the wordes of DAVID, a man after Gods owne heart, yet hee sayth GOD had taught

c Rom. 13. 4.

d 1. Cor. 1. 17.

e 2. Chro. 6. 34.

f Deut. 13. 15

g Iudg. 1. 1. 2.

h Psal. 144. 1.

his hands, his fingers. Beſides, they are called the warres and battels of the Lord: ſo *Dauid* is oftentimes ſayde to haue fought [i] *the battels of the Lord.* When many enemies armed themſelues againſt *Iehoſophat*, [k] *Iahaziel* inſpired by the ſpirit of God, ſaide, *Thus ſaith the Lord vnto you, Feare you not, neither be affraide for this great multitude, for the battell is not yours, but the Lords.* When the Souldiers that were conuerted to the faith, and repented of their offences, inquired of *Iehn* what they ſhould do, he did not bid them to lay away their weapons, or throw away their ſwords, or renounce their oathes, or forſake their Captaines, or giue ouer their places and callinges of life wherein they abode, [l] but charged them to doe violence to no man, to accuſe no man falſely, and to bee content with their wages.

i 1. Sam. 17. 18 and 25. 28.
k 2. Chr. 20. 15
l Luke. 3. 14.

So the Euangeliſt commendeth the faithfull *Centurion*, and *Cornelius* to be a deuout man, fearing God with all his houſhold. *Paule* vſed the helpe of a band of men, to bee reſcued out of the hands of the Iewes, and to bee brought ſafe vnto the Gouernour. For the Captaine out of the Garriſon, gathered a ſelected companie of two hundered Souldiers, [m] and deliuered him from them that lay in waite to kill him. The Apoſtle noteth in the Epiſtle to the *Hebrewes*, [n] that *The godly through faith ſubdued Kingdomes*, ſo that Warre may be an exerciſe of faith. And leaſt any ſhould apply this to fighting againſt ſpirituall enemies, he addeth immediately after: *They waxed valiant in battaile, and turned to flight the Armies of the aliants.* By all theſe Teſtimonies we are taught to receiue this truth, that the making of warre is neceſſary, and to maintaine it againſt all the aduerſaries that ſeeke to oppugne and contradict the ſame.

m Acts. 23. 27.
n Heb. 11. 33.

Verſe 18. [*For they trouble you with their wiles wherewith they haue beguiled you as concerning Peor.*] In theſe wordes, the reaſon is rendered, for what cauſe the *Midianites* were to bee deſtroyed, (to wit;) becauſe they had a chiefe hand, and were principall doers in the ſeducing of the

the people of God, and drawing them into sin. The *Moabites* and *Ammonites* were actors in this tragedy: but the chiefe part was assigned to the *Midianites*. The *Moabites* and *Ammonites* o came of *Lot*, by committing incest with his daughters. The *Midianites* came of *Midian* the fourth son of *Keturah*, which she bare to *Abraham*. They ought being so neerly ioyned to the people of God to haue performed all duties of humanity and kindnesse vnto them: whereas they sought their ouerthrow, and wrought their destruction. We heard before how the people of GOD were beguiled and punished: heere we may behold those threatned, and afterward destroyed, that did trouble thē with their wiles, as concerning *Peor*. Before we saw the chasticement of them that were seduced, and led into sin, now they are threatned that were seducers. Before wee saw the iudgement that fell vppon them that followed, now we may see the iudgements that ouertook the Captaines and Ring-leaders. From hence we learn, p that the seducer and the seduced, the Ring-leader, and they that are misled, the deceiuer and the deceiued, shall perish & be punished together. The Lord will punnish not onely false teachers, and such as lead the way vnto wickednesse, but their Schollers and Disciples, and such as are brought to lewdnesse and euill by them. This *Moses* declareth very euidently, q *If a false Prophet arise, and drawe an whole Citty to Idolatry, Gods indgement shal bee not onely against that false Prophet, but against the Citty, so that not an Oxe or a sheep should be spared, they should perish & be destroyed together.* When *Gamaliel* gaue counsell to take heede to themselues what they entended to do touching the Apostles, r he bringeth in the examples of *Theudas* and *Judas*, which drewe away much people after them, but they perished, and al that obeyed them. The Prophet *Ezekiel* denounceth, *That if the watchman seeing the sword comming, did not giue the people warning, nor admonish them of their wicked waies, the wicked should die in their sins, but their blond should be required at the watch-mans hands, Ezek.* We see this confirmed vnto vs euen from the begin-

o Gen. 18. 37. 38. and 25. 2.

p *Doct.* 19. The seducers & the seduced, shal be punished together.

q Deut. 13. 15

r Acts, 15. 36. 37.

beginning, when the deuill abusing the tongue and body of the Serpent, had drawne our first parentes into sinne, the deuill was the principall author of this Apostacy and falling from God; the Serpent was the instrument: the woman did hearken to the deuil, and was before her husband in the transgression, *Adam* followed the counsel of his Wife, and yealded to sinne against God, through her perswasion. The deuill [f] was a seducer, *Adam* was seduced, *Euah* was both a seducer, and seduced; for shee was seduced by the deuill, and a seducer of her husband, deceiuing, and being deceiued: so that when God called them to account, and brought them before the barre of his iudgement seate, hee punished not only the deuill & the Serpent that were the authors, but also *Adam* and his Wife, that were the followers. Heereunto commeth the saying of our sauiour, (t) *Let them alone, they bee the blinde, leaders of the blinde: and if the blinde lead the blinde, both shall fall into the ditch*: not only the leader, but he likewise that is blindly ledde. The Lord Iesus reproueth the Church of *Thyatira*, that they suffered a wretched woman which called her selfe a Propheteſſe, [u] & threatneth to punish, not onely her, but those that were her Disciples with great afflictions. And afterward in the same Booke, they that receiued the marke of the beast, are put out of the Booke of life, as wel as the beast. So then it is a plaine truth, that not onely the authors of leudnesse and wickednesse, shall suffer due punishment and righteous iudgement at the handes of God, but al that are followers, being carried away by them.

[f] Gen. 3. 1. 2. 3.

[t] Math. 15. 14

[u] Reuel. 2. 21. 22.

Reason 1.

This truth will be more manifest vnto vs, if we marke the reasons. For first, such as are misled and moued to heresy and wickednesse in life or Doctrine, in faith or maners, in opinion or practise, are culpable of the same sins and abhominations, and therefore righteously to be punished and condemned with such as are the leaders and perswaders vnto the same.

The Lord himselfe rendreth the reason why those that were

were ſeduced, ſhould be deſtroyed, [x] *becauſe they had forſaken his wayes and commandements.* They then that are ſeduced, that are turned from the Lord, that are thruſt out of the right way wherein they ſhould walke, and commit abhominations againſt him, as well as the ſeducers, are culpable of the ſame ſinnes together, and therefore ſhall partake of the ſame puniſhment.

[x] Deut 13.13

Secondly, what is the reaſon that men are ſeduced? Is it not their owne ſinne and ignorance? They are wilfully blind, they are not carefull to learn and ſtand in the truth as they ought? The Prophet *Hoſea* ſpeaking of falſe Prophets, and of the people miſled by them, [y] ſaith; *That they ſhal all fall, the people by day, and the Prophet by night with them.* This is it which the Apoſtle vrgeth, [z] *becauſe they receiued not the loue of the truth, that they might be ſaued, therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies, that all they might be damned which beleeued not the trueth, but had pleaſure in vnrighteouſneſſe.* Seeing therefore, both ſorts are culpable of the ſame ſins, and both are blind that they wil not ſee the truth offred vnto them, we may be wel aſſured, that both ſuch as are falſe guides, and they that are miſguided by them, ſhall be puniſhed one with another.

Reaſon. 2.

[y] Hoſea. 4. 5.

[z] 2. Theſſ. 2. 10. 11.

Now, let vs come to the Vſes of this Doctrine. Firſt, from hence we are to conclude, that pretences or excuſes ſhall not beare out the followers and fellowes of wicked ſeducers and leud leaders from God & his truth, but they ſhal beare their ſins and puniſhments themſelues. We ſee how ready many are to anſwere for themſelues, Alas! we are poore ſimple men, we haue no learning, we know not the letters: we are not able to try whether the Doctrine be good or bad, true or falſe, right or wrong: wee hope God wil holde vs excuſed, and not lay it to our charge. Theſe couerings to hide our ſhame, as ſo many fig-leaues ſhalbe pulled from vs, and fal to the earth, as weake and vnable to vphold theſelues. What did the vaine coloured ſhewes auaile *Adam* & *Eue*, (*a*) feeding themſelues with vaine hopes, and excuſing themſelues with faire preten-

Vſe. 1.

[a] Gen. 3. 12. 13

ſes

ses? Adam said, *The woman whom thou gauest to be with me, deceiued me, and I did eate.* The woman said, *The Serpent beguiled me, and I did eate.* The Serpent might haue said, the deuill entred into me, preuailed ouer me, and abused me, to be his Instrument. Heere are many delayes and deuises, the man excuseth himself by the woman, the woman by the Serpent, the Serpent by the deuill: but God cannot be mocked, hee will not bee deluded, and therefore none of them escaped, all of them are punished, as they were willingly and wittingly deceiued. For the deuil had his iudgement, the Serpent had his iudgement, the man and the woman had also their iudgement. Let this be assured to the consciences of al of vs, that seeing God hath created vs, and giuen vs our being to serue him, albeit we bee seduced by others, it shall not profit vs, or deliuer vs from iudgement. Ignorance shall excuse no man, it is the Fountaine [b] of all sinne, it is the cause of all punishment. It is not enough for vs to say, we are no seducers and deceiuers of others: because if we be seduced and deceiued by others, we are partakers of their sinne, and shall beare our iust condemnation.

[b] Hosea. 4. 1. Marke. 13. 24.

Vse. 2. Secondly, seeing the poore seduced people shall not escape, no more then the chiefe Ring-leaders and heades of the conspiracy against GOD, it is our duty to search narrowly and view diligently that which is brought and taught vnto vs: we must beware of seducers and captains that lead to leudnesse of life, or corruption of Doctrine. It behooueth vs to shew such loue to God and his truth, as to withstād such as go about to infect vs, to shame them, to bewray them, to reproue them, to conuince them, and to take heed that we be not drawne away with them, either by their flattery, or by their authority. Hence commeth the exhortation of Christ, [c] *Beware of false Prophets which come to you in Sheepes cloathing, but inwardly they are rauening Wolues: ye shal know them by their fruites.* By these, the Lord our God tryeth vs whither we loue him with al our hearts, and with all our soules. He chargeth [d] his people

[c] Math. 7. 15.

[d] Deut. 13. 14

to seeke carefully, to search earnestly, and to enquire diligently if there be any such wickednes. There is no loue to God, where his truth is not professed, followed, and maintained. The Apostle *Iohn* chargeth those to whom he wrote, [e] *Not to beleeue euery spirit, but to try the spirits whether they bee of God or not, for many false Prophets are gone into the world.* But where is this ability to bee found? And where shall we meete with those that are able to discerne of spirits? Looke vpon the greatest part of our congregations, and behold, they are not able to make any tryall of truth from errour. They are fit to entertain any Doctrine. They know no difference betweene the mistes of popery, and the light of the Gospel. They embrace this Religion, because it is established by authority, defended by the law, professed by the Prince, countenanced by the Magistrate, embraced by the multitude, freede from trouble, & controlled by none. But aske them a reason of the hope that is in them, and call them to an account, of the faith which they holde: Aske them what they beleeue, and how they thinke to be saued, they are taken speechlesse and not able to giue any reasonable answeare. And how can it bee otherwise in many places, where such as should bee eyes to others, are blinde themselues? a naked ministery hath made a naked people: an ignorant ministery, hath made an ignorant people, a simple teacher hath made a sottish hearer. For as *Moses* saw that the people were naked, [f] *Because Aaron had made them naked, vnto their shame among their enemies:* so wee, see the people without knowledge and vnderstanding, because the watch men are blinde, the Embassadors are dumbe, the sheep-heards are simple, the teachers are not able to instruct themselues. The meanes to bring vs to this spirituall iudgement to try [g] the spirits, are to obserue these few rules and directions following. First, we must haue the word of God to dwel plentifully in vs, we must read and search the Scriptures, [h] as Christ commanded, and the men of *Berea* practised. They examined the Doctrine of the Apostles by the touch-

e 1. Iohn 4. 1.

f Exod. 32. 25.

g Rules to be obserued to inable vs to try the spirits.

h Iohn 5. 39. Act. 17.

touch-stone of the Prophets, and are commended for it by the spirit of God. Wee must not take euery thing that is deliuered, but search and try the thinges that are deliuered. Secondly, wee must continue constant in the thinges which we haue learned thence. Thus the Apostle exhorteth *Timothy*, who had been brought vp in the Scriptures of a childe, i *To persevere in the thinges which he had learned and was perswaded off, knowing of whom hee had learned them.* Thirdly, wee are to auoid those places and persons where abhominations are set vp & maintained, least ioyning and partaking with them in their sinnes, wee be also companions with them in punishmentes. Thus doth the Apostle teach vs to giue a farewell to those places, k *I heard a voice from heauen say, go out of her my people, that yee bee not partakers of her sinnes, and that ye receiue not of her plagues.* Fourthly, wee are to magnify the ministery of the word, where it is planted and established, wee are diligently to attend vnto it, and to heare it with all patience and reuerence, to encrease in vs both knowledge and obedience, to worke in vs faith and a sound beleefe, to bring vs to a true sight of our sinnes, and to an vnfained repentance from dead workes. If these rules bee carefully and wisely obserued, wee shall bee made able to try all thinges that wee heare; to refuse the euill, and to holde fast that which is good.

i 2. Tim. 3. 14

k Reuel. 18. 4.

Vse. 3. Lastly, we may from hence conclude the wofull condition of all seducers, that seduce and deceiue the simple people, they are sure to perish and to bee destroyed. It is a grieuous sinne not to embrace the truth of God, but to erre from the waies of saluation; but it is more grieuous to draw away others, & to plunge them into the pit of destruction. They are accursed in the law l *Which make the blinde to goe out of the way, and all the people were to say, Amen.* If we see a poore blinde man wandring hither and thither for want of a guide, and groping to find his way, if wee lay stones or stumbling blockes before his feete to supplant him, & cause him to fall downe, all men are ready

l Deut 27. 18.

dy to condemne it of rigour and cruelty. The very heathen, which neither know the Law nor vnderstand the Gospel, could say, that whosoeuer [m] sheweth not the way to a trauailer and wayfaring man, when he seeth him out of the right way, is without all pitty and compassion; as if one should refuse to suffer his neighbour to light his Candle (that is gone out) at his candle that burneth. But if a man should lead his brother being in a strange & vnknowne Countrey quite and cleane out of the way, and direct him of purpose into places of danger, and thereby as it were blow out his candle that burneth bright, all men would haue accounted him a Monster, and vnworthy to liue vpon the earth. If our brother want our helpe or counsell, we are bound to do all good vnto him; and it is a note of cruelty to shut our mouthes or handes when they should bee opened; as wee see in the examples [n] of the Preist and *Leuite*, that saw a certaine man robbed of his mony, spoiled of his raiment, and wounded of his body, yet departed from him, and passed by on the other side leauing him halfe dead. But when wee are so farre from releeuing them in their wantes, and comforting them in their distresses, and helping them with our counsell, that we seduce them our selues, or boulster them vp in their sinnes, or draw them into wickednesse, we shal draw vpon our selues the heauy iudgementes of God, in the day of his visitation. For if they shal not escape that are ledde out of the way, and follow the direction of false and lying seducers; of greater iudgement & sorer punishment shall they be worthy, that lay snares to catch others, and draw them vnto destruction. In the propheſies of *Ieremy*, We see *Pashur* the sonne of *Immer* the Preist threatned, [o] that because he had preached lies, he and all that belonged vnto him should die in captiuity. And in another place, the Lord denounceth his iudgements to come vpon the Prophets which haue sweet tongues, seducing the people with pleasing lies. Heereunto wee may referre all ignorant Ministers, which are vtterly disabled for the perfour-

[m] *Cicer. lib. 1. offic.*

[n] Luke 10. 31. 32.

[o] Ier. 20. 6. and 23. 31.

fourmance of their duty in teaching the people; they
p 1. Tim. 3. 2. 2. Tim. 2. 2. haue the place, p but want the giftes: they haue the calling but want the ability: they fil vp the roomes of workmen, but are not able to do the worke. These commit an heinous sinne, not only destroying their owne soules, but bringing the people to destruction. For through their ignorance & insufficiency, they cast away their owne soules and the soules of other men. The wise man teacheth, that
q Pro. 29. 18. q *Where there is no vision, there the people decay.* Wherefore to conclude, let all faithful Ministers of God, with care and conscience, be stirred vp to deliuer that ambassage, which they haue receiued from God, not as men pleasurers, but as the seruantes of Christ. And let all the people know, that it becommeth them, with all patience and reuerence to receiue the word of exhortation, which God hath sanctified as the meanes to worke in them, faith, and obedience. It shal excuse no man in the day of the Lord, to say, I would haue harkened to the truth, but I was deceiued: I would haue walked in the rightway, but alas! I was seduced: These are olde *Adams* Fig-leaues which wil not serue to couer our shame, and to hide our nakednesse; we must seeke after the truth, & learne to discerne of it from errour. If wee be content to liue in ignorance, and voluntarily submit our selues to bee led, or rather misled, by blinde guides, that can neither informe themselues nor vs in the waies of the Lord: if we wilfully shut our eyes because wee will not see; our ignorance is without excuse, and for want of knowledge wee shall certainly bee
r Heb. 12. 13. destroyed. Let vs all walke in the rightway, r and make streight steps vnto our feete, that God may be glorified, our soules saued, and wee entirely preserued in the truth through Iesus Christ: to whom be praise and glory in the Church for euer, Amen.

FINIS.

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